

THE LUTHERAN WITNESS

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THE CLOSING YEAR.

The wheels of time are rolling swiftly round,
And it would seem as if life's narrow bound
Were far too short;
Days, months, and years, with hurried pace
they move,
And, as they pass they bear to heaven above
A sad report.

Short-sighted mortals we! how little think
That we are standing on Time's changing
brink

But for a day!
We hear the chiming bell, we tell the hours,
And mark the fading leaves, the dying flowers,
All pass away.

Warnings we have, but seem to heed them not;
And borne along, contented with our lot,
Forget the past,
As 'twere an oft told tale, or idle dream,
Or like bright flowers dancing on the stream
That died at last.

Now at this closing year, when we behold
On all things stamped the letters dark and
cold;

"Passing away!"
Lord, make us feel that soon will be our end
And fit us, by Thy grace, with Thee to spend
An endless day.

Anon.

Editorials.

Whenever a year comes to a close and we enter upon a new one, we are prone to ask in anxiety: What will the future bring? But we Christians should not give ourselves up to idle speculations nor indulge in gloomy forebodings. For the same God, who has ruled the past, will also shape our destinies in the future. Resting in His hand we are safe and no evil can befall us. Even though we should then be overwhelmed by misfortunes, no harm can come to us, for "all things work together for good to them that love God."

★

Nor is it only our temporal safety that we must place in the Lord's hand; we must rest our spiritual safety, our soul's salvation there as well. "Jesus Christ the same yesterday, and to-day, and forever." He is unchangeable, not merely as to His person, but also as to His office and work. His is an eternal redemption, and its power to save sinners, to save us also, will be as great in the future as it has been in the past. Only let us trust His almighty power to save us, then we need not tremble for the safety of our soul on account of our weakness and Satan's might, but we can calmly look forward into the new year and exclaim with Paul: "I am persuaded that neither death, nor life,

nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

★

An exchange recently contained the following advice to pastors that is worthy of repetition:

"In desiring a change of pastorates let no good brother ever delude himself into the belief that to move from one place to another is to free one's self from annoyances. It may be a good plan to exchange loads occasionally, but let no one deceive himself by supposing that a change of field will furnish escape from trial. One can never see the inside of things distinctly from the outside. The next lot to one's own may seem to afford more luxuriant pasturage than the one where he is grazing, but the chances are that when he jumps the fence he shall find as large a percentage of weeds to the acre as in the field he just left."

★

The editor of the "Lutheran Evangelist" has arisen in his might to defend our imperiled public school system against the onslaughts of the papacy and its "allies" and to hurl his pronunciamento against the bane of "sectarian education." Listen:

"We have no sympathy with the papacy, which is the enemy of our public schools, nor with any of the allies of the papacy who would destroy or hinder in any way this National institution, of which, as American citizens, we have reason to be proud. The great defect in the schools, of which "The Evangelist" has frequently spoken, and of which it will continue to speak, is the failure to emphasize God in the conscience as they should. No sectarian education, but the Godly conscience, in which the welfare of the child, the man, the woman, the future citizen, and the well being of the State rests. Let us have God's Book in all schools, public and private."

We do not know whom the "Evangelist" means by "allies" of the papacy, unless it is the Synodical Conference Lutherans, who are endeavoring to maintain our own "sectarian" schools. If this is really the case, we wish to assure the doctor once again that we are not enemies of the State schools. We cheerfully and uncomplainingly pay our dues towards maintaining them,

nor do we ask a cent from the State's School Fund for our own schools. All that we ask is to be left undisturbed in the exercise of the liberty to train our children in our own faith. For unlike the editor of the "Evangelist," we believe in instilling a Godly conscience by training our children in the ways of sturdy, old-fashioned Lutheran Bible doctrine.

It is still too soon, of course, to say what the outcome will be of the inter-synodical Conferences between the great Lutheran synods in the West. It would seem that no Lutheran in his praying of the first three petitions of the Lord's Prayer could fail to include these efforts put forth to arrive at a union on the basis of the truth as taught in God's Word. But harsh as such a statement may sound, it needs to be said that some of the reports given out about these conferences appear to be of such a complexion as to foment discord in opposition to these efforts at union. The special report that we have in mind now emanates from a member of that Lutheran Body which professes to occupy a mediating position between the different warring Lutheran elements of our country and has proudly set for itself the goal of becoming the synod of the American Lutheran Church. This Synod has never been conspicuous in doctrinal controversy, and in fact, its policy in the interest of the ideal that it is striving for appears to be to avoid the discussion of differences and to emphasize the points of agreement even though these may be of comparatively minor importance. That this Body has manifested but little interest in the Watertown and Milwaukee Conferences is only consistent with its avowed policy and in harmony with its cherished hopes. That a representative of this Body would be but a poor judge of the work of the inter-Synodical Conferences needs not much proof, especially when it is known that this judge is a man who has rarely let pass an opportunity—real or imagined—to attack one of the main parties to these Conferences. It will then surprise no one to learn that his accounts of the Watertown Conference were stigmatized from different sides as inaccurate and false. However, this experience has not deterred him from essaying a much longer report on the Milwaukee Conference in which he speaks of the Missouri Synod and its

representatives in such a way as to reveal clearly the animus by which he is actuated. It would serve no purpose to discuss the details of this prejudiced report; it will suffice to say that if these conferences result in a better understanding of Lutheran doctrine and in a more or less close union between the participating Synods, this result will have been attained without the benign favor of the General Council in general and of the Reverend Doctor J. Nicum in particular. R.



A foreigner visiting our country almost invariably carries away with him the feeling that we worship the dollar too much, and he is more than half right. It is urged in rebuttal that we spend a good many millions every year on educational and charitable organizations, and that therefore we might just as well be called a nation of altruists, especially since other nations are far behind us in these matters. Let us bear in mind that we shall not be judged by what other nations have left undone, but by our own opportunities and failure to improve them. When we consider the vast fortunes and princely salaries made in our country every year, the money devoted to God's kingdom and for philanthropic purposes is a mere pittance. If we are not making Mammon our God, we are so perilously near the brink that people cannot see the difference. Be it remembered, however, that this is intended to apply to our nation as a whole, and not to each and every individual. There are devout souls enough who prove themselves faithful stewards of God's temporal gifts.



We sometimes wonder what the outcome of the present tendencies in theology will be. The statements of belief in doctrine are either so hazy or so much at variance with Holy Writ, that one is sometimes loath to believe that they have emanated from a Christian mind and heart. Certain it is that changes have been and are going on which do not bode well for the Church, more particularly for some divisions of the Church Militant. These changes are gradual and insidious, and for that reason all the more dangerous. It has already come to this that a man may change his views without being called to account, whereas fifty or even twenty years ago he would have been tried for heresy. Real conviction in matters theological seems to be almost a thing of the past. Clergymen are continually moving from one denomination to another. Nothing is said about a change of belief, and yet they seem to feel at home and to preach acceptably to a strange flock. Years ago such changes were made only when a pastor had shifted his convictions, and he was then frank enough to give his reasons. The modern method may serve to remove denominational barriers, but it cannot do any real good.

There is a lesson in all this for us. We are surrounded on all sides by those who are given to the modern spirit; some Lutheran pastors have already been drawn into the vortex. It behooves us, then, to know what and

why we believe, and knowing it, to remain faithful to the truth, not as it is found in man's reason, but in the Word or God alone. W.

Contributions.

THE LORD'S SUPPER.

Opponents of the Lutheran doctrine concerning the Lord's Supper, who refuse to take the words of the Institution of the Lord's Supper in their original sense, literally and just as they read, say: the words of Christ, "This is my body, this is my blood," are to be taken in a figurative sense, so as to read, "this bread represents my body, and this wine represents my blood." They say Christ our Lord did not mean that the bread He gave to His disciples was really and literally His body. He did not mean that the wine He gave to His disciples was really and literally His blood. But, my Christian reader, let me assure you that this is an unscriptural, false, yea, wicked perversion of the plain and clear words of Institution! If the words of the Institution of the Lord's Supper were dark and equivocal, there would be no danger in expounding the testamentary words of Christ thus, provided that this exposition be not contrary to other clear passages of Holy Writ. But since the words are *so plain, so clear, and so simple, that they could not be plainer, clearer, and simpler*, therefore, no man, no, not even an angel, has authority to change, or expound them otherwise than they read. For if we cannot rely upon the clear testamentary words of the dying Son of God, there is no longer any word of God in the Bible upon which we can firmly rely. If these clear testamentary words of Christ, "This is my body, this is my blood," no longer stand firm, no word of God stands firm! And if we may depart from the clear and simple testamentary words of Christ, simply because they do not harmonize with our perverted reason, we may depart from every word of God which seems incomprehensible to us. And that will never do! For if one is at liberty to depart from, and set aside as incredible what the Scriptures say and affirm concerning the Lord's Supper, another has equal liberty to treat with contempt what the Bible declares of Christ the Son of God, and Savior of all mankind. If, e. g., we may expound the clear words of Christ, "This is my body, this is my blood," so as to read, "This signifies, this represents, this is a symbol of my body." "This signifies, this represents, this is a symbol of my blood," then we may also expound the clear words of God, "Christ is the Savior of mankind, Christ is our Mediator," etc., so as to read, Christ *signifies, represents* the Son of God, Christ *signifies, represents* the Savior of mankind," etc. May we—can we—dare we answer Yea and Amen to such wicked assertions? By no means! When Christ our Savior says: "This is my body, this is my blood," we firmly believe that He meant exactly what He says. There is nothing figurative in these words.

But those who refuse to take the words of the Lord's Supper in their original sense, literally, and just as they read, appeal to the fact that it is also written in the Bible, "Christ is a Lamb, the Door, the Vine," etc. If we are obliged to take these words metaphorically, in a figurative sense, why not the words, "This is My body, this is My blood"? This is a poor subterfuge! That Christ is not an ordinary, but a spiritual Lamb; not an ordinary, but a spiritual Door! etc., the Bible itself declares. But Christ nowhere says, that by the "Body" and the "Blood" of which He speaks in His testament, He means only a spiritual, metaphorical body and blood, or only a representation, a sign, or figure of His body and blood. He says and means just the very opposite, adding to the word "Body," the words: *Which is broken for you,* and to the word "Blood," the words: *Which is shed for you.* From these words of Christ we plainly see that not the spiritual, metaphorical body of Christ, or a mere figure of Christ's body, was given for us, but His true and natural human body, which was given into death for us and our sins; nor was a mere figure of His blood, shed for us upon the cross, but His true and natural blood, which was shed for the remission of our sins."

Dr. Luther says:—

"Here, then, be on your guard; dismiss your reason and senses, which are vainly concerned about the question, how it is possible that flesh and blood can be present, and which refuse to believe that they are, because they cannot comprehend it. Lay hold of the word which Christ speaks: 'Take eat; this is my body; this is my blood.' The Word of God should not be so outraged, as to allow a person, without clearly expressed Scripture testimony, to give to any word a meaning different from what its native signification implies; as those are doing who violently and without Scripture ground press the word 'is' into meaning as much as 'signifies,' and who are trifling with this saying of Christ, so as to claim that the words, 'This is my body,' mean as much as, 'This signifies my body,' etc. However, we shall and must, in singleness of heart, abide by the words of Christ, who shall not deceive us; and we are not to rout this error with any other sword than with this argument, viz., that Christ does not say: 'This signifies my body,' but 'This is my body.'

"For if this outrage that men should be free, without Scripture ground, to claim that the word 'is' means as much as the word 'signifies,' were tolerated in one passage, we should not be able to ward it off in any other passage; and thus the entire Scriptures should be made of none effect; inasmuch as there should be no reason, why such outrage should pass in one place, and not in all. Accordingly, a person might argue that the statement, 'Mary is a virgin and the mother of God,' is equivalent to saying, 'Mary signifies a virgin and the mother of God.' Again, the statement, 'Christ is God and man,' should mean 'Christ signifies God and man.' Again, in Rom. 1, the statement, 'The Gospel

is a power of God,' should mean 'The Gospel signifies' the power of God. Imagine the horrible state of affairs which should thus ensue. Hence, if such outrage is not to be tolerated in any other passage, neither should it be tolerated in this place, that the bread is claimed to signify the body of Christ because here are the bare, clear, and plain words of Christ, 'This is my body;'—except certain and clear passages are produced to show that in this place the word 'is' means 'signifies.'"

Again, our opponents, or rather Christ's opponents, endeavor to prove that the body and blood of Christ are not present in the Holy Supper, by saying, that a body cannot be at two or more different places at the same time, and consequently, as the body of Christ is in heaven and sitteth at the right hand of His Father, it cannot be present in the Sacrament on earth. This is a poor objection of the perverted reason of man; which cannot comprehend and judge the power and glory of God. Christ has, indeed, assumed the human nature, which must therefore, according to the Scriptures, have part in the Divine attributes and glory; and consequently, the human nature of Christ, in consequence of the personal union, must be and *is omnipresent*, that is, present everywhere. And thus the body and blood of Christ can be and are present in the Holy Supper, and received in, with and under the bread and wine. Therefore, dear Christian, dismiss your perverted reason and senses, which refuse to believe that the body and blood are present in the Holy Supper, simply and only because they cannot *comprehend* it, and firmly cling to the word of Christ which clearly says: "This is my body, this is my blood." This you cannot and should not *comprehend*, but can and must *believe because Christ said so!* "Blessed are they that have not *seen*, and yet have *believed*." John 20:28.

We also reject the Romish doctrine of *Transubstantiation* as unscriptural and false. What is meant by *Transubstantiation*? By *Transubstantiation* we mean the Roman Catholic doctrine which teaches that the substance of the bread and wine in the Holy Eucharist is *changed* into the body and blood of Christ. When the priest consecrates the bread and wine, these cease to be true bread and wine, and become the body and blood of Christ. Though the outward qualities, properties and attributes of bread and wine remain, such as color, taste, form, smell and the like, their essence is now the body and blood of Christ. This doctrine is unscriptural and false! The Scriptures reject this doctrine. 1 Cor. 10:6, St. Paul expressly teaches that while the Lord's Supper is being eaten and drunk, the bread is still bread and the wine is still wine. He says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread." Here St. Paul speaks of bread and wine as well after as before consecration; both bread and body are pres-

ent, and the one has not been *changed into the other*. Dr. Luther earnestly rejected this error. In his incisive work, "Against Henry VIII of England, Luther says: "It is a mere figment of the ungodly and blind Thomists when they talk about such transmutation of the bread." And in his monumental *Babylonish Captivity of the Church*, Luther says: "For more than 1,200 years the Church believed correctly (concerning the Lord's Supper) and never in a single place have the holy fathers mentioned this change of the essence, the *transubstantiation* (which is truly a monstrous word and dream), until in these last three centuries the figments of Aristotle's philosophy have prevailed in the Church."

We also reject the doctrine of *Consubstantiation* as unscriptural and utterly false.

Consubstantiation is the local conjunction of two bodies so that the two elements, the heavenly and the earthly are locally connected in the Sacrament; or it denotes the mingling of the two elements into one substance. The Lutheran Church has never held this unscriptural doctrine, but in her Confessions she rejects such a local commingling of bread and Christ's body, and of wine and Christ's blood. We simply teach and believe that Christ's body and blood are truly present and really communicated to, and received by all the communicants. But *how* Christ's body and blood are present in the Lord's Supper we cannot and do not venture to define. That this presence in, with and under the bread and wine is local, never was held by Lutheran Church.

J. C. AMBACHER.



A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS.

II.

In most of the sectarian churches of our land there are elders who are to serve the congregation, and do serve it in a way. In many of them that which we consider of the greatest importance is, at most, a minor affair, if not, indeed, something entirely unknown. Still in their way they are often really diligent, and so far as externals are concerned, we can learn many things from them.

If you enter one of these sectarian churches you will generally find that an officer of the congregation will get up and greet you and go before and show you a seat and with a pleasant smile hand you a book. Often the first step to a better acquaintance is taken by the officer. He expresses his pleasure that you have come to the service and generally follows it with a friendly invitation to come soon again. Such friendly obliging conduct is very pleasant and adds not a little to the attendance at church. Since we know that in our church the word of God pure and unadulterated is preached to men, we ought to be the more active by word and bearing to show each one who comes to our service that we are glad to see him with us and that we welcome him there.

This, indeed, is not the chief work

of the elders of our congregations. One of the most important, weighty and common duties of the elder is, without doubt, the admonition of those members of the congregation, of whom it is known that they have become negligent in their Christianity or are living in some particular sin.

Sad to say it stands this way in some congregations that the elders think that they have the duty of admonition only then when they are asked by their pastor to take this or that step for that purpose. That is entirely wrong. In our congregations brotherly admonition should have free play. Brethren should at once hold up his sin to the brother whom they see sinning. How often does the Lord tell us this in his Word! Our Savior says in Matt. 18, 15: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." St. Paul wrote (1 Thes. 5, 11): "Wherefore comfort (exhort one another) yourselves together." Compare 1 Thes. 5:14, Heb. 10:24, and 2 Thes. 3:15. How often, however, do we fail here! If one sees his brother sinning, he either says nothing or goes and tells it to others—by all means not to him to whom it should be told. Often they run straight to the pastor and tell him all about it, and yet they have never spoken a word to the man who has committed the sin. Thus our Elders know often of those who, e. g., fail to attend church. The elders, however, do not go to work as they should and admonish them, but they rather go and tell the pastor. That ought not to be. They ought to practice brotherly admonition faithfully; yes, just in this important point, they ought to be an example unto the brethren. They ought never to forget that with the exception of a public offense, a matter ought not to come to the pastor, unless the first and second steps in brotherly admonition have been taken. The elders without an *order from the pastor*, ought to admonish those of whom they know that they live in any gross sin; they ought also to impress it upon those who come to them with complaints about others that they ought first to do their duty according to Matt. 18:15. The plea that the pastor can speak better than they can is no excuse. The command: "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone," applies to all. If one brother holds the sins of another brother before him at the right time and in the right way, he will certainly accomplish more than when the pastor comes at once, for in that case the erring one will soon see that the pastor has been informed by some one who has not done his duty towards him.

The admonition, however, must always come in the *right way*, a thing which all our Christians, and especially our elders, ought to remember when they are thrown into a position where they have to give admonition. One must come in a *friendly*, loving manner and point out the right way in a compassionate spirit. Ps. 141:5: "Let the righteous smite me; it shall be a kindness; let him reprove me; it shall

be an excellent oil, which shall not break my head." The offending brother must see that the elder comes to him, not merely on account of his offence, but because he has the salvation of a brother's soul at heart. One must admonish the brother with a view to winning him, and he must feel that. Of course, with all the friendliness, *earnestness* must also be manifested. Never must one speak of sin of any kind in an indifferent manner.

Admonition is necessary where sin has been, or is being committed and in the admonition in every case the chief thing is to show wherein the sin consists; that one says to the sister or brother: You have disobeyed, or are disobeying, this or that plain teaching of God's Word; therefore fear and repent. It is not duty performed when our elders hunt up the people, have a talk with them for an hour and perhaps only incidentally mention what they have to call attention to, then give them a hand-shake at parting and go home comforting themselves with the thought: Now we were there and the brother could see, if he paid attention, what we had against him. No, the offender must have heard: *This* is what God has against you, for he says so-and-so in his Word. Whoever cannot tell his fellow-Christian wherein his sin consists, is not in a position to administer correct admonition.

Transl. by C. O. SMITH.

MARTIN LUTHER.

"The whole Romish world was bent on convicting Luther of antinomianism, and as they could not discover it in his writings, they were resolved, if possible, to find it in his life, and as it was not forthcoming in either, they put it into both; they took all his rhetoric the wrong way up and hunted for unsoundness in his mind and libertinism in his conduct, as vultures hunt for things corrupt in nature?"

How many have been brought to Christ in the old times by reading Martin Luther upon the Galatians! That is a book in a rough enough style. What sledge-hammer words Martin uses! Only the other day I met a man who came to me like one of the old Puritans, and he said to me that he had traversed the line of the two covenants. He began to converse with me in that antique majestic style which comes of Puritanic theology. I thought—Bless the man! He has risen from the dead. He is one of Oliver Cromwell's gray Ironsides. He will be able to tell me of Naseby and Marston Moor. So I said to him, "Covenant and law, where did you pick that up, friend?" "Not at any church or chapel," said he. "There are none round about where I live who know anything at all about it. They are all in the dark together—dumb dogs that cannot bark." "How did you stumble on the true light?" I asked. The man replied, "In the good providence of God, I met with Master Martin Luther on the Galatians. I bought it for sixpence out of a box in front of a bookseller's shop." Oh, it was a good find for that man! Six pennyworth of sal-

vation, according to the judgment of men, but infinite riches according to the judgment of God. He had indeed found a jewel when he learned the truth of salvation by grace through faith.

Chas. Spurgeon, Memorial Library, vol. 17, p. 178.

When the elements of character are brought into action by intermediate will, and, influenced by high purpose, man enters upon and courageously perseveres in the path of duty, at whatever cost of worldly interest, he may be said to approach the summit of his being. He then exhibits character in its most intrepid form; and embodies the highest ideal of manliness. The acts of such a man become repeated in the life and action of others. His very words live and become actions. Thus every word of Luther rang through Germany like a trumpet. As Richter said of him "His words were half-battles." And thus Luther's life became transfused into the life of his country, and still lives in the character of modern Germany.

Samuel Smiles, "Character," p. 24.

Luther, in the rugged grandeur of his faith, may well be considered as the Elijah of the Reformation; while his life, by the stern and solemn experience and the almost ideal evolutions of events by which it was accompanied, constitutes indeed, the embodied Poem of European Protestantism.

The Rev. Robert Montgomery.

Luther was essentially a popular preacher, and tried in every way to present his subject so that the simplest might understand it. He is often rude, coarse, violent and even grotesque. But there is no mistaking his purpose. He is filled with the one thought, Justification by Faith alone, and this he aims in every conceivable way to enforce, and in his desire to be perfectly clear to every member of his congregation, he draws his illustrations from every quarter. As with many others that have done a vast work as preacher, he was not eloquent in the academic sense, but he had to a marvelous degree the power of presenting a truth, so that every one that heard him felt that it was the truth and that it concerned him personally.

"The World's Orators," vol. 4. Edited by Guy Carleton Lee, Ph. D., of Johns Hopkins University, with the collaboration of Joseph Cullen Ayer, B. D., Ph. D. G. P. Putnam's Sons, N. Y., 1900.

When Luther answered Charles V at the Diet of Worms in 1521: "Here I stand; I cannot do otherwise; so help me God. Amen!" he had in him and back of him the forces which were to work out through the invention of printing, of paper, and of gunpowder, the breaking down at last of Teutonic feudalism and of that mediaevalism which at its best and its worst was Gothic and Teutonic, rather than Roman, Latin or Classical. In this sense, Luther was as much a pioneer of American civilization as was the Latin "Romanist," Columbus himself.

W. V. B. in vol. 7 of "The World's Best Orations," Edited by David J. Brewer, of the Supreme Court of the U. S.

The many-sidedness of Luther, his comprehensive character, was one factor of his greatness. He was one of the world's few great creative men. He had

faults, made mistakes, but he was the representative man of his times, in whom the strivings and longings of the people came to clear thought, decisive word and deed. His rich humanity was a part of his many-sidedness, a humanity that responded to home, society, music, song and education. He was no ascetic, but a man with the large spirit of a loving child, who took the gifts of his heavenly Father joyfully, gratefully.

Death was impotent to check the work which he began. In every church communion his influence lives. Neither the Roman nor the Greek had escaped it. John Calvin declared that "It is not so much Luther who speaks, as God, whose lightnings burst from his lips." It was his especial mission to bring to accurate statement the doctrine of justification by faith alone, the central doctrine of Holy Scripture.

Robert Remington Doherty, "Torchbearers of Christendom," Eaton & Mains, N. Y., 1896.

Savonarola was not an original genius, or a bold and independent thinker like Luther, so he was not emancipated from the ideas of his age. How few men can go counter to prevailing ideas! It takes a prodigious genius, and a fearless, inquiring mind, to break away from bondage. Abraham could renounce the idolatries which surrounded him, when called by a supernatural voice; Paul could give up the Phariseism which reigned in the Jewish schools and synagogues, when stricken blind by the hand of God; Luther could break away from monastic rules and papal denunciation, when taught by the Bible the true ground of justification—but Savonarola could not.

John Lord's "Beacon Lights," vol. 3, Savonarola.

Luther is of all men the one whom I especially love and admire. . . . It is singular how all men have agreed in assigning to Luther the heroic character and indeed it is certainly most just. Luther . . . was always right in design and spirit. In translating his ideas into conceptions, he always understood something higher and more universal than he had the power of expressing. He did not bestow too much attention on one part of man's nature, to the exclusion of the others; but gave its due place to each; the intellectual, the practical and so forth. . . . Calvin was undoubtedly a man of talent; I have a great respect for him; he had a very logical intellect; but he wanted Luther's powers."

Samuel Taylor Coleridge.—Quoted in Robert Montgomery's "Luther," p. 8, 9. Sixth Edition.

The progress of the Reformation in Luther's own mind; a very curious subject. Such were the great talents and qualities of Luther, and such the situation of Europe at the time, that the Reformation, in fact, passed from the mind of the one into the mind of the other.

Prof. Smyth's "Lectures on Modern History," vol. 1, p. 265. Edition 1841. Quoted in Robert Montgomery's "Luther," p. 12.

"Iceland has 72,000 inhabitants of the Lutheran faith. The Bible is diligently read, and although the children do not receive education in schools, but from parents and ministers, every Iclander can read and write. A recent traveler says that the Icelanders have a better average culture than any European people."

Church News and Comment.

AT HOME.

New York City.—On the evening of the first Sunday in Advent large numbers assembled in Golgotha Church to witness the confirmation of five adults, three women and two men. May our Heavenly Father keep these people who have consecrated themselves to Him in His grace unto life everlasting.

The English Lutheran Conference of New York met in regular monthly session at Grace Church, Jersey City, the Rev. J. R. Braeuer, pastor, on the first Tuesday in December. A special service was held in the evening, and the sacrament of Holy Communion was administered to pastors and a large number of lay-members. Pastor loci delivered the confessional address and Pastor Fritz preached the pastoral sermon. Six pastors form this conference; we hope, however, to see its number increase in the near future. The field is large and ripe for harvest, but the laborers are few.

J. S.



The Second Sunday-school Convention of our Baltimore English churches was held at Martini Church, October 26th and 27th. The Sunday Schools of three parishes were well represented: Emmanuel's, Redeemer-Bethany, and Martini.

The convention opened with a full choral service at 8 P. M., Monday evening, when the Rev. C. F. W. Meyer preached an instructive sermon to the teachers and congregation, taking 2. Tim: 3, 15-17, for his text.

At the close of the service the convention was organized, and it immediately proceeded to hear and discuss a paper on Sunday School lessons, which was read by the Rev. C. Morhart, of Washington. Pastor Morhart's paper, after defining what should be taught in a Lutheran Sunday School, urged the publication of a series of booklets for use in a graded school. Lesson leaves, he urged, are being discarded by all denominations, and little catechisms are being generally introduced. The denominations are thus coming to our Lutheran way of doing things, which would go to prove that our mode of teaching Christian doctrine and Bible history has not only stood the test of time in our own church, but is evincing the approval of other churches. Pastor Morhart suggested that these booklets be published by a Synodical Conference committee, in order to further a uniform lesson and Sunday School organization plan within the bounds of the faithful Lutheran Church of this country. After a short discussion the pastor of Martini Church read a paper entitled "Some 'Don't's' for Superintendents and Teachers."

The second session was held in the school hall of Martini Church on Tuesday evening, October 27th. After a short devotional service, the Rev. C. F. W. Meyer read a strong and suggestive paper on "The Sunday School and Missions." This was followed by a paper on "The Giving of Prizes," by Mr. George Dederer, the superintendent of Martini School. Mr. Dederer's paper provoked considerable discussion, and it was moved to take up this matter again in the Spring convention. Dr. August Miller was elected to present a paper on this subject. An invitation to meet at the Redeemer Church, Irvington, was gratefully accepted. The secretary was instructed to send our greetings to the Sunday School convention of our New York churches. The officers of the Baltimore convention are Lewis Briggeman, Pres., George Dederer, Sec., and Rev. C. F. W. Meyer, Treas. These officers, with our local pastors, are a standing committee to arrange for conventions in the Spring and Fall of each year.

After the adjournment of the convention a reception was tendered the visiting teachers and officers of Martini School. Refreshments were served in the kindergarten room, which was tastefully decorated for the occasion, and Martini was very much complimented upon its tactful hospitality.

Baltimore Lutheran.

The two hundredth anniversary of the first ordination of a Lutheran minister in America was celebrated on November 24th by a special service in the chapel of Mt. Airy Seminary at Philadelphia. The minister who received this first ordination was Justus Falkner, a German, who had been educated at Halle under August Herman Franke, and was ordained in Philadelphia by the Swedish Lutheran pastors who were then in charge of the old Gloria Dei Church, which is now held by the Episcopalians.

L.



The Roman Catholic Freeman's Journal (N. Y.), asks:

"Can any one tell why the chaplains of Congress, and (as it is said) most, if not all, the chaplains of our State Legislature are Protestants? Is this a Protestant country?"

The question is fair and the only proper solution is, to do away with these chaplains and so have in practice, what we profess to have in theory, the State completely separated from the Church.

H.



The same Journal complains in these words:

"By whose authority did the Marine Band, supported by public taxes, appear and give musical service at the Protestant Episcopal 'Pan-American' Congress celebration at Washington, at which President Roosevelt was also present and delivered an address or sermon? The President was there, no doubt, in his private capacity as an individual citizen, and as such, of course, had a perfect right to be there. But not so the Marine Band. Its services belong exclusively to the nation, whose hired and paid servants its members are. Who ordered or authorized or permitted it to parade and perform at a Protestant religious celebration? This question ought to be pressed on the public department having control in matters marine, and if not satisfactorily answered there, it ought to be heard of in Congress."

And again the complaint is just. If the tables were turned, some Protestants no doubt would see it more readily.

H.



A prominent pastor very aptly and forcibly expressed a sadly unpopular truth in the following:

"There is no public conscience in this or any other city except as it exists in individual men and women. There is no such thing as a municipal conscience, although the human mind is rather fond of such transcendental ambiguities as are implied in such phrases. This is a Christian community, we say. Yes, in so far as there are Christians in it—just as it is a pagan community, because there are pagans in it. I don't know which there are more of."

H.



It may be of interest to our readers to have the text of the protest, handed in by those Lutheran pastors of Detroit against the celebration in honor of a Romish Church dignitary. The press of the city handled this protest very gingerly or refused flatly to publish it. It reads as follows:

"Detroit, Mich., Nov. 4th, 1903.

"To the Hon. Wm. C. Maybury,
Mayor of the City of Detroit.

Dear Sir:—

"We, the undersigned Lutheran pastors and citizens of Detroit and immediate vicinity, representing a communicant membership of over 16,000, have received invitations to act as members of the Reception Committee on the occasion of the celebration of the 70th birthday of Bishop Foley.

It clearly appears, that this is not to be a celebration merely on the part of the personal friends of Bishop Foley, nor yet on the part of those who own allegiance to the Church of Rome, and, therefore, recognize the authority of Bishop Foley, but that it is rather intended to be an event in which all classes of the body politic are to take part.

"We certainly appreciate the courtesy extended to us, but believe that you personally

are under a misapprehension and, therefore, feel that we should return a like courtesy and give our reasons for not accepting so generous an invitation. Our reasons are as follows:

1. We are loyal American citizens, and our conception of loyalty forbids us to do honor to a person representing a church which is opposed to the fundamental principles of our great country:—

a. The Roman Catholic Church, ever true to its traditions and everlastingly unchangeable in its principle and character, is unalterably opposed, and condemns as boundless license, the fountain of Communism, Socialism, Nihilism, the government by the people. For so says Pope Leo XIII. in his Encyclical "Diuturnum Illud," P. 25:—

"From this heresy," i. e., the Reformation 'in the last century, a falsely so-called philosophy took its origin, and what is known as modern law and government by the people, that boundless license which alone is considered liberty by the masses. From these it has come to kindred pests, to Communism, Socialism, Nihilism, abominations, ill-boding and well-nigh death-dealing to civil human society.

b. The Roman Catholic Church is opposed to that priceless American treasure and only absolute guarantee of freedom of worship, the full and complete separation of Church and State. For thus says Pope Leo XIII. in his Encyclical "Libertas," P. 33:—

"This is the origin of that most pernicious consecratory (deduction), that the affairs of the state and those of the Church should be separated. But how absurd such doctrine is, may be easily understood."

c. The Roman Catholic Church is opposed to that bright gem of American liberty, the freedom for all to worship God according to the dictates of their conscience. For so says Pope Leo XIII. in his Encyclical "Libertas," P. 5:—

"In the first place, then, let us consider with reference to individual persons, what is spoken of as freedom of worship, which is a matter highly detrimental to the salutary influence of religion."

d. The Roman Catholic Church condemns also that other treasure "dear to every true American heart," the freedom of speech and of the press. For thus says Pope Leo XIII. in his Encyclical "Libertas," P. 57:—

"Hence, from what has been said, it follows that there is no such thing as the right of asking, defending, or granting freedom of thought, of writing, of teaching, or of religion promiscuously, as so many rights by nature conferred upon man."

It is also universally known that every bishop of the Roman Church is bound by oath to carry out the teachings of the Papal See.

2. We are Protestant Lutheran Christians and, therefore, our conscience does not permit us to do honor to a person representing a church which condemns and anathematizes us as heretics and our religion as heresy, and declares our religion to be the source and cause of Revolution, Communism, and Nihilism, as may readily be seen from the Encyclical of Leo XIII. quoted above. (See first quotation.)

3. We are husbands and fathers, legitimately married, and cannot do honor to any person representing a church which denounces our holy estate of matrimony as "legalized concubinage," which, consequently regards our children as illegitimate, because we were not married by a priest of the Roman Church. See Encyclicals of Pope Leo XIII., "Inscrutability," P. 19. "Arcanum," P. 27, 49:—

"But after impious laws, regardless of the sacredness of this great sacrament, held it to be of the same order with mere civil contracts, the sad consequence was that violating the dignity of Christian marriage, the citizens resorted to legalized concubinage instead of marriage."

"Let no one be misled by that distinction so highly praised by the Regalists, on the strength of which they separate the nuptial contract from the sacrament with a view of turning over the contract to the power and judgment of the rulers of the state, while

leaving the sacramental concerns to the Church.

"For such a distinction, or rather disruption, cannot be approved, since it is beyond dispute that in Christian marriage the contract cannot be separated from the sacrament, and therefore, no true and legitimate contract can exist unless it be in the sacrament itself.

"Lastly, since we well understand that no one must be shut out from our love, we commend to your authority, faith, and piety, Venerable Brethren, those very miserable people who, carried away by the heat of lust and wholly unmindful of their salvation, live in violation of divine right, not being united by the bond of legitimate marriage. Let it be the aim of your wise endeavors to lead these people back to their duty, and strive for yourselves and with the aid of good men in every way that they may understand that they have acted heinously, that they may repent of their iniquity, and make up their minds to enter into lawful marriage according to catholic rite."

While we do at all times regard you as our most worthy Mayor, to whom we owe honor and respect as to one whom God has chosen, through the instrumentality of the people, to be our chief executive in the exercise of those functions which tend to public safety and prosperity, within the limits of your authority, and while we concede to you the right and duty to welcome to the hospitality of our city, not such public gatherings only as are of a social, political or commercial nature, but such also as bear a religious character, provided that such expressions of welcome do not imply in any wise an indorsement or approval of their principles, but be extended to them merely as a welcome as guests and sojourners in the city; yet we must regard with earnest disfavor any action on your part which, as according to our opinion is the case in this instance—would amount to an official and public recognition of a man who stands in the public view not merely as a citizen, but pre-eminently, not to say exclusively as the local representative and exponent of a distinctly religious and hierarchical power which action would amount to an official recognition, not of the man only, nor yet of the man in his other qualities, but also of the religious principles for which he stands."

R.

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In the "Century Magazine" for November. Dr. J. M. Buckley, editor of the leading Methodist paper in the United States, calls attention to "The Present Epidemic of Crime." That there is such an epidemic is shown by facts which Dr. Buckley cites. He is candid enough to admit that existing conditions, so far from suggesting a coming millennium of peace and righteousness, are such as Scripture has foretold would be characteristic of the days just prior to the end of the world. Here are some of Dr. Buckley's statements:—

"An appalling epidemic of crime exists in the United States . . . Among the evidences of this epidemic is the recent rapid increase of juvenile and youthful crimes, and of crimes of premeditation and ingenuity committed by persons under or but little over what is called legal age. Moreover, these crimes among the young are by no means confined to the so-called lower classes. It occasions only momentary surprise to read that a scion of one of the best families is guilty of some heinous offense against law and morals. Indeed, the number of crimes committed by the highly educated is an alarming feature of the situation. The list of defaulting bookkeepers, bank tellers, clerks, and college graduates constantly lengthens, reflecting a lurid light upon the theories of those who attempt to account for the origin of all sin, vice and crime by ignorance. Those who attribute all crime to intemperance are also silenced, since many prevalent crimes are incompatible with that vice, for they require the keenest intellects, the most concentrated attention. . . It is noteworthy also that representatives of the clerical, the legal, and the medical professions are furnishing an increasing number of

crimes of dishonesty, violence, and pollution of domestic life.

"Making due allowance for the number, who, in the hope of pardon, attempt to ingratiate themselves by representing that they have belonged to various Christian denominations, and have been taught in Sunday-schools, the fact remains that a majority of the inmates of reformatories and prisons have been connected with different churches, either through their families or actually as communicants. Whoever studies criminals can but note that whereas the traditional type seemed to give a plausible argument to the theorists who imagine that they can infallibly ascertain character by an examination of the exterior of the skull and the physiognomy, there may easily be selected from a thousand prisoners one hundred who, properly clad, could pass for the judge, jury, lawyers, court officers, and principals in an important civil suit.

"About three years ago I delivered an address to the prisoners in the penal institution at Sing Sing. In the audience of eight hundred were two bankers, thirty bookkeepers, forty-seven clerks, four physicians, five lawyers, one United States consul, and twenty-one salesmen. Besides, there were policemen, chemists, dentists, nine merchants, two journalists, an architect, and two clergymen. The balance of the twelve hundred and fifty in the prison, four hundred and fifty of whom were in attendance at the Catholic chapel, included all trades and occupations. Prominent representatives of almost every denomination were there, and several members of families of high ancestral distinction in the country. In addition to these were many skilled workmen. After a similar address in the Tombs prison in New York, I visited the prisoners from cell to cell. Among them were fourteen charged with murder. Of these, ten would compare favorably in appearance and manner with the male attendants at any religious service. It is not so surprising that more than a third of the inmates of the Elmira reformatory are well educated, and many of them refined and ingratiating in conversation and deportment. The alarming fact is that a large proportion of these are among the most incorrigible.

"Another peculiarity of the time is that it is common to read the statement that the accused, when brought before the court, seemed the most unconcerned person in the room." As a rule, nothing can account for such effrontery except familiarity with thoughts of crime and calculations on the possibility of detection. Again, the most outrageous acts are perpetrated with no very powerful ascertainable motive for their commission. The brutality also which marks many recent criminal acts has never been exceeded. Outrages upon children and upon the aged of both sexes, and the assassination of benefactors, are everyday occurrences. A single morning paper will recount scores of such ghastly acts. I recently counted fifty-two in a single number of a daily paper." Are we wise enough to read the signs of the times.

R.

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The Rev. Dr. Morgan Dix, of old Trinity Church, N. Y., had the following to say on present day social and moral conditions:

"The State is secure from foreign assault and domestic disaffection. What casts some shadows? Class alienation; the insolence of wealth and the angry discontent of the poor; the growth of luxury, riotous living, the misuse of money, and its reckless squandering on pleasure and pride; education without religion; the steady breaking up of homes, by divorce, and adulterous remarriage; the appearance of vast systems of religious imposture, and their success in making converts; the spirit of gambling in every place where it can be practiced; the cold-blooded assaults on private property by those who attack corporations and drag them down to bankruptcy for their own advantage, in order to enrich themselves by the losses which their acts bring about; the insecurity of life, through contempt for the law, and the freedom of assassins, whether sane or insane, to wreak their will upon their innocent victims; the steady decline of

womanhood from its old ideals, and its deterioration through copying the ways and invading the sphere of men." H.

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A wealthy church in New York City has raised a fund of \$7,000 beyond its usual foreign mission offering to be used in founding a new mission station, which the church pledges itself to sustain. The mission board has picked out a site for the station in the midst of a densely populated section of Shanghai, China, where millions of people are entirely unreached by any Gospel preaching. Everything is ready to begin work—except the preachers. The board wants two organized ministers and their wives for this new station, but cannot get them. The deadlock on mission progress is even more serious when the men supply runs short of money—supply than when the disparity turns the other way.—Lutheran World.

Hearth and Home.

THE UNWRITTEN ESSAY.

A number of ministers were assembled for discussion of difficult questions, and among others it was asked how the command "to pray without ceasing" could be complied with. Various suppositions were started, and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting; which being overheard by a female servant, she exclaimed, "What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible."

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it; can you pray all the time?"

"O yes, sir."

"What! when you have so many things to do?"

"Why, sir, the more I have to do, the more I can pray."

"Indeed; well, Mary, do let us know how it is; for most people think otherwise."

"Well, sir," said the girl, with great modesty, "when I first open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding'; and while I am dressing, I pray, that I may be clothed with the robe of righteousness; and as I begin to work, I pray, that I may have strength equal to my day."

"When I begin to kindle the fire, I pray that God's work may revive in my soul; and as I sweep the house, I pray, that my heart may be cleansed from all its impurities; and while preparing and partaking of breakfast, I desire to be fed with the hidden manna, and the sincere milk of the Word; and as I am busy with the little children, I look up to God as my Father and pray for the Spirit of adoption, that I may be His child, and so on all day; everything I do, furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary," said he, "pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that He has said, 'The meek will He guide in judgment.'" The essay, as a matter of course, was not considered necessary after this little event occurred.

RELIGION IN THE FACE.

A beautiful story is told of a young lady missionary in Japan whose peaceful face witnessed for Jesus.

Miss — was traveling by steamer from one Japanese seaport to another. On the same boat was a Japanese merchant whose business anxieties had so worried and annoyed him that he was seriously contemplating suicide. He noticed Miss — sitting quietly by looking over the waters with such an expression of peace upon her face that he found himself turning to look at her again and again.

He did not know her, but he said to himself: "It must be she is one of the foreign Christians. Perhaps it is something in her religion which makes her so calm and bright."

Addressing her with profound respect, he made known his strange request and sorrowful reason for asking the way that gave the heart a peace so great that the face spoke it in every look. He listened to Miss — as she told him the gospel story, and it made such a deep impression upon him that he resolved to accept as his own the Savior whose gift is peace.

Do your face and mine bear testimony that we have "been with Jesus"? —Western Christian Advocate.

**ONE MASONIC HUSBAND.***A True Story.*

Mother is dead! Won't you come over?" said little Charlie to the teacher of his class in a Chicago Industrial School. And he told of withering and bitter words she said before she died.

The teacher, accompanied by the superintendent, went with the bereaved and wondering child, awed by the silent solemnity of death, to the upper chamber in the rear of a tenement house. The two or three small rooms bore evidence to the tasteful refinement and poverty, also, of the late occupant.

The husband and father came in soon after they did and immediately entered upon an apology for, or, what was from his standpoint, modest eulogy of himself.

"I have always sought good society. I have been a Freemason for twenty years. The members of the order will tell you of my good standing in the order and with some of the best people in this city," etc., etc.

The visitors asked if they could be of any service and besought the father to train his bright, lovable boy for Christ.

"There is something wrong about that man," said Charlie's teacher. "His silk hat and overcoat that must have cost \$70 or \$80 do not harmonize with the poverty of this little corner in which the broken-hearted wife spent her closing days."

"Yes," was the reply, "many things wrong with him, and chief among them is that the husband was a devotee of the paganism which blights honor, dulls capability for moral discrimination and destroys the intellectual and spiritual unity of the marriage relation."—Sel.

A TAMIL PARABLE.

A king had an unwise and reckless son, so reckless that when all entreaty and rebuke proved in vain, he was condemned to death. Still he was allowed three months' respite, in which he was to prepare himself for death. After this had passed, the father called him again into his presence. But what a change in the appearance of the son! His figure was abject, and his countenance bore the traces of an entire inward transformation.

"How comes it now," says the king to him, "that thou, my son, appearest changed?"

"Ah, my father and king," replied he, "how should I not be changed, having had death for three months constantly before my eyes?"

"Well," responded the father, "since thou hast so earnestly considered the matter and become of a different mind, thy punishment is remitted; yet see that thou keep within thee forever this new feeling!"

"That is too hard for me; for how could I, amid the manifold enticements of my newly-granted life, possibly be able to stand?"

Then the king ordered a shell to be handed to his son, which was filled up to the brim with oil, and said to him: "Take this and carry it through all the streets of the city. But two men with drawn swords are to follow immediately behind thee on foot. If thou spillost only one drop of the oil, in the same moment thy head is to roll off into the street."

The son obeyed. With slow but sure steps, he traversed the streets of the great capital, ever holding the full shell in his hands, followed by the two armed servants, who were ready at any moment to decapitate him. But happily, without having spilled even a drop of the oil, the young man returned to his father's palace.

"Tell me, my son," said he, "what thou hast seen in thy wandering through the city?"

"Nothing, my father, nothing at all have I seen."

"And why not, since, too, this is our yearly market-day? Tell me what kind of shops, wares, people, animals, etc., fell under thy notice?"

"Indeed, sir, I have seen nothing whatever on the entire route; for my eyes were ceaselessly directed toward the oil in the shell that it might remain in the right position and not run over. And how should I not have been thus watchful, when the executioners were close behind, and my life hung upon the point of their sword?"

Then said the king: "Now keep well in mind what thou hast been forced to learn in this hour. As the shell of oil, so bear thy soul always in thy hands; direct thy thoughts away from the distractions of sense and the things of earth in which they are so easily lost toward the eternal which alone has worth, and ever reflect that death's executioners follow at thy heels, and so thou wilt not so easily forget what is needful to thy soul, and so needful to keep thee from the old disorderly life that must necessarily lead to perdi-

tion." And the son hearkened, and lived happily.

The fear of death certainly makes no one happy; and even the better among the heathen fall thereby into pride or despair. For from the flesh arises not the spirit. Of what avail then to the poor heathen the beautiful dreams of an eternal life? No, first under the cross at Golgotha do the true seekers find peace. Jesus Christ is the only one who can heal the deeply-hidden wounds. Seek the right Physician! bring him also to those who have yet heard little or nothing of him. Therefore *memento mori!* i. e., think of this, that thou must die and then appear before God's tribunal. But forget not also the Man who died for thee, and with His blood has washed away the old guilt. So shall thy soul be kept through faith unto salvation.—Christian World.

Miscellaneous.**A REQUEST.**

The treasury for Indigent Students needs replenishing. We hope that in this season of happiness and good cheer our Christians will not overlook the wants of those who are preparing to carry in their stead, the glad Christmas tidings of salvation to many. Let us not forget that also in this way we may offer our gold and frankincense and myrrh. R.

**ACKNOWLEDGEMENTS.**

Received for Lutheran Tabernacle, Albany, N. Y., from P. C. Treide, Baltimore, \$10; Pastor Wm. Brand, Ellinwood, Kan., \$3; H'y Wahlers, Brooklyn, \$1; Marie Schulze, N. Y., \$1; through Pastor Rodgers, Knoxville, Tenn., from J. H. Houser, 25c. Jos. Houser, \$1. A. F. McCall, 50c. J. B. Rodgers, \$1.25; through Rev. B. Weinlaeder, Bleeker, N. Y., from J. Welsh, F. Service, C. Seidel, W. Balje, J. Peters, J. and L. Longfritz, J. Ort, \$1 each, Miss T. Seidel, 25c, others, 58c.

Wm. Dallmann.



Received with earnest thanks (since last notice) for St. John's College, from Treas. Oelschlaeger, \$35.71, \$15.00, \$39.12; from Treas. H. Waltke \$100.00; from Treas. A. E. Succop, \$750 (for Sept., Oct. and Nov., '03); per Rev. W. Westphal, Hollywood, Ks., from N. N. \$70.00; from Mrs. G. Moekel, Coffeyville, Ks., \$1.00.

For Needy Students from Treas. Oelschlaeger, \$5.61, \$9.25; from Treas. H. Waltke, \$9.10; from Grace Ladies' Aid (Rev. Sommer, St. Louis), \$18.02.

For individual students for which receipts were sent to donors the sum total of \$34.09. God bless the givers.

A. W. Meyer,
Winfield, Ks.



Thankfully received for Church of Our Savior, Brooklyn, from; Miss Hoehn, \$1.75; Miss Velbinger, 70c; Miss Warnecke, 40c; Miss Minderman, 50c; Miss Laukenau, 70c; Miss L. Stelzner, 70c. Total, \$4.75.

Chas. H. Schmidling, Fin. Sec.

Received per A. S. Janson, Children's Day collection from Trinity Lutheran Church of Grantwood, \$6.50 for Missions.

Received per A. E. Hess, Secretary Ft. Wayne, Ind., \$15.75 for Missions.

F. N. Sebelin.

**CORRECTION.**

Item in copy of Nov. 19, reading: Received from Grace Church, \$26.78 for Missions should read thus: Received per A. D. Helfrich, Treasurer Grace Church, \$26.78 for Calvary Church Building Fund, Cleveland, Ohio.

Fr. N. Sebelin, Treas.

A NEW YEAR'S CALL.

READ AND HEED.

Deeming it advisable Synod's President lately created a "Special Finance Committee," located at Pittsburg, Pa., whose main duty it is to see to the reduction and possibly cancelling of Synod's indebtedness. They report that neither the treasury of Synod nor Publication Board should be drawn on at present for the liquidation of this debt in view of current revenues and expenses.

They report, however, that a "friend of Synod" has offered \$500.00 on condition that the entire amount of \$3,500.00 be raised by June 30th, 1904.

We believe it wise to appeal especially to others of our brethren whom God has blessed in a material way. Brethren, we have only \$3,000.00 to raise. We ought to do that in a month's time! Ten men of each \$300.00 will do it, or thirty of \$100.00. However, subscriptions of smaller sums,—of any sum—are needed and wanted also.

Our debt was contracted and had to be contracted when we had two colleges to see to. St. John's no longer draws on our Synod's treasury, but on the other hand it receives all of the \$3,000.00 subsidy from the German Synod. The saving to our treasury is the amount by which these \$3,000.00 plus St. John's tuition money are exceeded by the actual expenses of St. John's which latter, because of some unlooked for repairs and high fuel rates, will be higher than usual; salaries of professors, of course, remaining the same while giving Synod's finances close attention, the president must make special efforts to keep St. John's above water.

The brethren may be sure, that Synod's officers are doing all in their power to save money and not to overtax our congregations.

But, brethren, Synod's present necessary expenses of at least \$3,000.00 annually can only be met by Synod in conjunction with its Publication Board, if the congregations regularly and liberally—even more than heretofore—remember the synodical treasury. Else we shall have to contract an additional debt and that would never do.

Therefore, it is evident that our present debt of \$3,500.00 should be wiped out by a special effort.

Now, let us at once make this effort by special personal subscription. Your subscription will not be considered binding unless the whole amount is subscribed.

Send amount of your subscription to the Chairman of the Special Finance Committee,

Rev. A. H. Holthusen,
2103 Sidney St., Pittsburg, Pa.

Remember that it is for the Lord and the extension of His Kingdom, hence out of love to Him, that you are urged to contribute. May He bless this effort for His Name's sake!

A. W. MEYER,
A. H. HOLTHUSEN.

The Reviewer.

SCHOLIA, Explanatory Notes on the Text of Luther's Small Catechism. F. Lindemann. Cloth. Price 15 cents. Concordia Publishing House, St. Louis, Mo.

No one will dispute the prime importance of knowing what the words of Luther's Small Catechism mean. This little handbook will do good service in making clear Luther's meaning.

✱ ✱ ✱

THE ILLUSTRATED HOME JOURNAL.
Louis Lange Publishing Co., St. Louis,
Mo. \$1.00 a year.

At the beginning of the new year we desire to call attention again to this family Journal. Some such paper is needed in almost every family, and there is none at present which we can more cheerfully recommend than this "Home Journal." The journal is improving; the price remains the same.

W.

NOTES AND NEWS
about BOOKS and PERIODICALS

LOOK HERE FOR IMPORTANT
ANNOUNCEMENTS OF OUR
PUBLISHING HOUSE

HOW ABOUT

a new subscriber for "Witness" or "Guide?" We are advertised by our loving friends, ought to be said of our church papers if it can be said of anything. Not only on the score of loyalty to Synod ought you to try and induce another to subscribe to your church paper, but because you believe that next to the Bible it is positively the best thing for anyone to read.

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CHRISTOPHOROS.

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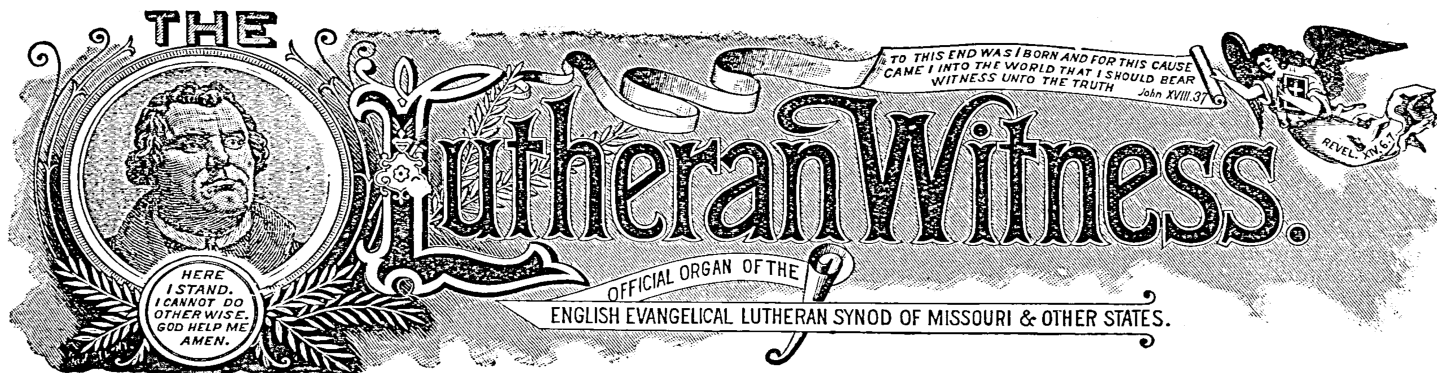
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STEP BY STEP.

"Tis only one step at a time,
But our Father knoweth the way,
And tenderly leadeth us on,
Through the darkness as well as the day.
We cannot see the windings,
Nor the break in life's bright chain,
But He who has planned the journey,
Knows why they are not made plain.

We walk midst the fairest flowers,
And see not the bend in the road,
Nor know that around its curving
We must shoulder a heavy load.
'Tis our Father keepeth the secret,
Unveiling one step at a time,
Lest too soon we stop and falter,
'Neath life's dull wearisome chime.

If we knew that those we are loving,
Would be snatched from our love and
care,
We might think He had forgotten
To answer our fervent prayer.
But instead, if in the night watch,
We kneel by our dead and weep,
We remember it is our Father
Has given His loved ones sleep.

If we thought there were thorny places
That would prick our tired feet,
We would sigh for the rest of Heaven,
So perfect and complete.
But our Father knows 'tis needful,
To show but one step of the way,
Lest we wander in discontentment
To the portals of endless day.

If life, as a dream of sunshine,
Held nothing but pathways fair,
We would never have a longing
For the many mansions there.
But in His loving kindness,
Our Father knows that our feet
Must be tired and sore with the journey,
To make the rest more sweet.

'Tis only one step at a time,
But if we will follow our Guide,
Each step will leave a footmark
And our lives be sanctified.
'Tis only one step at a time,
'Tis merciful and kind,
That our Father hides the future,
And we leave the past behind.

—BELLE MCKINNEY SWOPE.

Editorials.

The effort being made by the officers of synod, together with a specially appointed Finance Committee to raise thirty-five hundred dollars for the synodical treasury is deserving of earnest consideration by our readers. This ebb in the revenues of synod was not due to any falling off in the contributions from the congregations, but to the fact that the interests of synod seemed to make necessary, for the time being, the withholding of the larger part of the profits of the Publication Board. It

has been decided to be wiser to raise this needed sum through voluntary contributions and "a friend," with his offer of five hundred dollars should provoke many to give cheerfully and richly.

★

One of the most popular secret societies of the day is the lodge of Elks. As the "Witness" has said before, these lodgemen are avowed epicures, that is, people bent on getting all the "good" and pleasure that they can out of life. To all intents and purposes they act on the principle: Let us eat, drink, and be merry, for to-morrow we shall be dead. Small wonder that their principles are found to be popular now. Certainly their epicureanism is not always stated so baldly; it often comes in the guise of good cheer and fellow-feeling for men. But any sober-minded Christian who has seen these Elks at their carnivals and conventions understands what Representative Williams, of Mississippi, means when he says: "In Elkdom we have two laws on which hang all the law and the prophets, and they are humor and good fellowship."

That Christian ministers should lend themselves to extolling the pretended virtues of this lodge is a crying shame and brands such preachers as man-servers, dumb dogs. In the city of Charlotte, N. C., a Presbyterian preacher recently stood before a large concourse of Elks on the occasion set apart for memorial services for their dead. According to the account furnished by a secular paper, he said:

"There is a danger that threatens your organization, and this may lead to its death. A good woman of this city said to me: 'The Elks have done more to ruin the young men of this city than any other one thing in it.' He explained that this statement showed only one side of the matter and did not take into account the good work that the Elks have done. It was a view that was blind to all save certain glaring social features. 'But is it not a fact,' said the speaker, 'that you have not exerted the good influence that you should on the outside world? I have been a citizen of Minneapolis. I know that the better element there held the Elks in higher esteem before their convention in that city than after it.' In this connection he declared that he had once traveled on a sleeping car with a lot of Elks and he intimated severe stricture on their behavior. He said

that the Elks should see to it that such things as he had suggested should not take place.

"It was maintained by the speaker that the Elks were doing much to draw men away from the churches, and he said that the order must be condemned if this were so. In the exercise of their fraternal spirit the Elks could not rightly act apart from Christianity. The world would be all right if every man were a Christian and not an Elk, but if every man were an Elk and not a Christian, then civilization would be a failure and morality and spirituality would pass away."

Certainly this man has not grasped the full import of the lodge iniquity, but, in a measure at least, he has bravely given testimony against this seductive sect of epicures.

R.

Better a song than a wail! Cheerfulness on the part of a Christian involves no inconsistency, no contradiction. The godly life, it is true, is above all else a serious one; there are moments when the Christian cannot and will not, indulge in mirth. He will not laugh with the frivolous, nor seek enjoyment in the company of those who live only to be merry. And yet, in the same moment he may turn about and speak a cheering word to one who is in trouble. There is a time for lamenting, and it comes without our seeking. But as a rule we may be cheerful when we think of what we enjoy. We are amply justified in making melody unto the Lord, not only in our hearts, but also with our lips.

★

Men tell us that we are in a transition period respecting matters of faith, and that the uncertainty which is a characteristic of our age, will pass away in due time. It is to be devoutly wished that such may prove to be the case. If a change for the better does not take place, we shall soon be a race of practical unbelievers. The grossest materialism already has a firm hold on too many. The things of this life, things that can be seen, or eaten, or put on the body, they hold greater attractions than things that pertain to the future life. It is admitted by those who are in a position to know that if you were to ask the average man what he thinks about eternity, he would tell you frankly that his time is so much taken up with the struggle for material

things, that he rarely, if ever thinks of a hereafter. Dr. John Watson, of Liverpool, made the statement, a short time ago, that "when a man was on his death-bed fifty years ago, his chief concern was as to what would become of his own soul; now his greatest solicitude is whether he is leaving his family sufficiently well provided for." These and like tendencies, it is hoped, may be checked in the near future. The difficulty which we see in the way of realization is a lack of foundation to build such hopes upon. Even those who will not agree with us are shrewd enough to see that "men have lost their hold upon the fundamental things of religion." And though we may wish for it ever so much, we can readily see that it is going to be no easy matter to regain such a hold that men will again be brought into close communion with their Maker. There are too many forces at work trying to prevent such a happy outcome after this thoroughly unsatisfactory state of affairs. Let us who enjoy the light recognize our duty in the premises and do all that we can to stem the tide. W.



The question, which is the great commandment in the Law, was for the Pharisee a very intricate one. His sect counted 613 commandments; 365, as many as days in the year, of a forbidding or negative nature, and 248, as many as they distinguished joints in the body, of an enjoining or positive nature. To select from these the great or chief command was to their mind a very difficult matter. They even disputed among themselves as to the relative importance of whole groups or classes of these commands, some insisting on the priority of those concerning sacrifice; some, of those concerning Sabbath observance, and others, circumcision.

In their controversies concerning the importance of special commands, it seems, they forgot entirely, man's chief concern respecting the commandments, namely, the keeping of them. Had they attempted the latter more seriously, how quickly they would have realized their hopelessness in view of the Law; and, instead of boasting among themselves that they were righteous they would have joined in the words of the Prophet, complaining: "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

How destructive the answer of the Savior is to all self-reliance. In one grand sum He includes all the commandments, defines man's duty toward God and man, saying: "Thou shalt love the Lord thy God, with all thy heart and with all thy soul, and with all thy mind, and thy neighbor as thyself." The closing words were indeed crushing, especially to the Pharisees; but, the whole answer is crushing to all mankind.

Our Savior goes to the root. Man's love of God is to have no secondary foundation. It must base on the very bottom of man's being. Out of the depths of his existence it should bubble

forth an uninfected stream. It should be the very consciousness with which he awakes to life. The heart, the whole soul should engage in this love activity, the mind being its devoted general. And thus, loving God, man is to bear in mind his neighbor, to assist, inspire, further him, toward the high ideal to which he himself is wedded.

This is the great commandment according to the Savior. This man should fulfill. Does it require extensive contemplation to see our utter hopelessness in its light? Even the glance, if it be sincere, convinces us of the truth stated by the great Apostle: "By the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

Whither then shall we go for help? Whither, but to Him who has the words of eternal life, who calls through the words of the Prophet saying: "Come, and though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." H.



In the strange paradox: "When I am weak, then am I strong," Paul utters a great and important truth, that we will all do well to keep continually before our eyes. A Christian's true strength lies in the realization and acknowledgment of his own weakness. When a Christian has once begun to believe himself spiritually strong and to presume upon this imaginary strength, then he has already begun to fall, or is at least in imminent danger of falling from the faith. "Pride goeth before a fall." "And let him that standeth take heed lest he fall." Our enemies are too powerful, Satan is too wily, the world too deceitful, our own flesh too wicked, than that we could resist their combined onslaughts by our own strength. Let us take warning at the example of Peter, who presumptuously offered to go with his Master into prison and death, but who that very night disgracefully denied that same Master, when he saw that confessing Him might bring upon himself that suffering and death which he had so recently courted. He, on the other hand, who recognizing his own weakness trusts in the almighty strength of God, "the author and finisher of our faith," is strong in His might and able to resist all the temptations of his enemies. For that is just the way in which this sustaining power of God shows itself: not by keeping all temptations away from us, but by giving us strength to withstand them, whenever He allows us to be beset by them, in order that by them our faith may be proved and purified. Accordingly, when Paul besought Him to be delivered from the buffetings of Satan, this was the answer which he received: "My grace is sufficient for thee: for my strength is made perfect in weakness." Here, too, the words of Christ, which he spake of the Pharisee and the publican, find application: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Herbert Spencer, the well known English philosopher and agnostic, recently died in London. At his funeral, or rather cremation, one of his friends made an oration. He said in part:

"The brain so full and so powerful has ceased to act. There is no longer any manifestation of consciousness. Can consciousness survive after the organ on which it depended has ceased to be? Is the personality that dwelt in this poor frame to be admitted as in itself indestructible? Or must we acquiesce in its reabsorption in the infinite, the everbiding, the ineffable energy of which it was a passing spark? If indestructible in the future, must it not have been as incapable of coming into existence as it is incapable of ceasing to be? Our master knew not. He could not tell. The last enigma defies our question. The dimensions of the unknown may be reduced through successive ages, but compared with our slender discoveries, estimated at the best, a vastness that remains must ever overawe us. Some fringes of the unknowable may yet prove to be capable of being known, but the great central secret lies beyond our apprehension. Yet two thoughts remain. If the night cometh in which no man can work, we may work while it is day. If we can work, it is somehow within our power to work for what is noble, for what is inspiring, for what is broadening, deepening and strengthening the life of man. We may devote our lives to the service of supreme goodness. Looking back on the years of Spencer we may say that he thus worked, he thus dedicated himself as truly and as bravely as any man enjoying the solace of a more definite creed."

What cheerless, comfortless, meaningless phrases! "No assurance of a blessed hope can be expected at an agnostic funeral. The best is a stoic resignation and resolution," says the exchange from which we take this clipping. Compare with this "stoic resignation" the triumphant words of Job: "I know that my Redeemer liveth, and he shall stand at the latter day upon the earth; and though, after my skin worms destroy this body, yet in my flesh shall I see God"; or these of St. Paul: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Which do you prefer, the joyful hope of Christianity, or the gloomy despair of agnosticism and infidelity?



An exchange recently contained the following appropriate observations on the "Family Pew":

"Unfortunately the family pew as it used to be known among us, is becoming less and less common, though it held and holds associations that are powerful for good. There are no more sacred memories than those of our early days. They grow more precious as the years roll on, and the influence of the family pew, the memory of the time when, with father and mother, sisters and brothers we sat Sunday after Sun-

day in God's house, is one of the anchors, not only to church attendance, but to all that church attendance stands for. Yet the tendency in many quarters is to utterly ignore it in the training of the young. In their earlier years the Sunday-school is supposed to be enough for them to attend. Then come a year or two, perhaps, before the time for confirmation, when they do sit with their parents, but soon one after another drops out, finding a place with friends in other parts of the church, so that the idea of a family pew in the good old-fashioned sense, is never formed at all, and the rising generation is the loser. Each one is an independent unit, whose religious life scarcely more than touches the lives of those who are nearest and dearest and whose constant effort, through all those early years, should be to give every office connected with religion the holiest and the tenderest associations.

But what is the fact? In many cases, even where there is true home religion, outside the home there is little in common. Local custom, for which small pews may be partly responsible, soon graduates the young people into a part of the church by themselves, and the family, so far as worship is concerned, is broken up, and the power that exists where the family is the unit instead of the individual, is lost without even the realization that there is a loss.

"Nor is the loss only in the line of sentiment and precious memories. There is a power of example, an object lesson for the world, in a family unitedly worshipping God, father and mother leading their children to the sanctuary, sitting together, and together pledging their faith. Then, too, in the years when it is so easy for the young to fall into habits of inattention and indifference, they are under the parents' eyes, and without the temptations to the whisperings and irreverence which so often interfere with worship, and annoy both pastor and people. The family pew is too precious and too practical a thing to be abandoned. It needs rather to be revived where it has fallen into disuse, and parents and pastors should unite in the effort to give to the young the blessings and the precious memories which go with it."

We wish the family pew were in vogue in all our churches. We certainly believe it to be the ideal. L.

Contributions.

A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS.

III.

Since now it is so important that our elders correctly discharge also this part of their office that, viz., of admonition, this booklet hopes to offer them guidance, in that it shows at a glance all the chief passages of God's Word which apply to specific cases. Here and there it briefly notices how one can meet the objections which are most commonly raised.

1. What must be impressed upon a Careless Church-goer?

Such a person sins against the Third Commandment; he despises God's Word, and, with it, God Himself. Luke 10:16: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." Hosea 4:6: "Thou hast rejected knowledge, I will also reject thee." Whoever will not hear God's Word, is according to the testimony of the Lord, no child of God. John 8:47: "He that is of God, heareth God's Word: ye therefore hear them not, because ye are not of God." Luke 11:28: "But he said, Yea, rather, blessed are they that hear the word of God, and keep it." A child of God hears God's Word gladly. He will say, with David, Ps. 26:6-8: "So will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

Many wish to defend their carelessness in attendance at church by saying, One can read God's Word at home during the service, and that is just as good. Now, it is, indeed, true that we must read God's Word, and those who cannot go to church may assure themselves of a blessing if they read God's Word at home during the time of worship; but for what purpose has God instituted the office of the ministry, if it is not His will that we hear the preaching of His Word? God also has often given his children admonition that they shall come together to hear His Word in assembly and praise Him in the congregation. Ps. 68:26: "Bless God in the congregations." Ps. 26:12: "In the congregations will I bless the Lord." Heb. 10:25: "Forsaking not the assembling of yourselves together." God promises a special blessing where this takes place. Matt. 18:20: "Where two or three are gathered together in my name, there am I in the midst of them." Therefore no Christian ought to neglect a public worship of God, unless absolutely necessary.

Common excuses are these: "True, I don't hear God's Word, or only seldom, but still I do not despise God and His Word." Answer: The above quoted passages: John 8:47; Luke 10:16.

One often hears also this: "I know all that already." "Running to church all the time isn't the whole thing; I am better than many who go to church regularly." "I do not intend to let any one dictate to me how often I shall go to church." To this the answer is: "We do not make these rules that Christians shall go to church diligently; God made those rules long ago. If some are only hearers of the word and not doers of it, that gives no one any right not to hear God's Word. And when any one says that he knows it all and therefore it is not necessary for him to go to church, he then gives himself a poor reputation and pronounces his own condemnation. Christ says, Luke 12:47: "That servant, which knew his Lord's will, and prepared not himself, neither did according to his

will, shall be beaten with many stripes." Even though in the church truths, which are already known are proclaimed, still it is God's Word that is explained and applied that serves for furtherance in knowledge. God certainly wishes that we grow and increase in knowledge. Paul prays for his Colossian congregation, that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding," and that they may "grow in the knowledge of God." Col. 1:9, 10.

Not infrequently, in admonishing a negligent church-goer, one meets with this: "I often visit also other churches of our synod." But Christians ought not to visit, now this, now that, church of the pure Word. They ought to attend the congregation to which they belong. They ought to hear that preacher who is their pastor, for through him particularly God wants to speak to them. Their preacher, who, though mediately, was set over them by the Holy Ghost, Acts 20:28, shall lead them into the meadows of the blessed word. But how can he do that if they will not come to hear the word from his mouth? It must be shown to such people that by their repeated absence from the church to which they belong a scandal is created and an offense is given to their fellow-Christians, who cannot know that they have heard God's Word at another place.

2. What we ought to remind those of who are asleep to their duty in rearing up children, and neglecting to send them to the parochial school.

Neglecting the duties connected with rearing children is a sin against the Fourth Commandment. Whomever the Lord has made a father and mother, on them He has laid a heavy obligation. The chief duty of parents towards their children is mentioned in Eph. 6:4: "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The highest ambition of all parents ought to be to raise up God-fearing children. To raise God-fearing children, however, without the Word of God is impossible. Therefore the words in Deut. 6:6, 7, ought always to be before the eyes of all parents: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Christian parents should teach their children God's Word from early childhood up; should make known to them the love of God, but should also show them the wrath of God, on account of sin, in order that the children from youth up learn to dread sin and be filled with hatred towards it. With love should parents bring up their children; however, they must not spare the rod where it is necessary. Prov. 22:15: "Foolishness is bound in the heart of the child; but the rod of correction shall drive it far from him." Prov. 23:13, 14: "Withhold not correction from the child, for if thou beat him with the rod, he shall not die,

Thou shalt beat him with the rod, and thou shalt deliver his soul from hell."

It is inexcusable when parents have little or no concern with whom the children associate, where they spend their leisure time, what manner of amusement they entertain themselves with, how late they return home, etc. Never dare parents let children do anything sinful, neither can they keep silent concerning the sinful doings of their children. What a warning example to all parents is the priest Eli! See 1 Sam. 2:3, 4. On the other hand, what a beautiful example is that of Abraham! Gen. 18:19.

What has been said in general concerning negligence in rearing children, namely, that it is a sin against the Fourth Commandment, applies (at least in most cases) to the neglect to send the children to the parochial school.

In Mark 10:14 Jesus says: "Suffer the children to come unto me," and in Eph. 6:4, St. Paul admonishes: "Ye fathers . . . bring them (your children) up in the nurture and admonition of the Lord." By these words the Lord lays it upon the conscience of all parents to direct their children to Him, to allow them to come to Him, to admonish them. This, however, cannot be done in any way, than by a *thorough instruction in His Word*.

There are parents who are capable of doing this themselves, and have the time to do so. There are parents also who have the means to hire a teacher to teach their children at their home. There are countries and localities where no parochial school is available. Of such cases, naturally, we are not now speaking. We refer to our circumstances and conditions. We have parochial schools almost everywhere, and thanks be to God that we have them! The knowledge of the will of God and the necessity of them, prompt us to erect and maintain them. Consequently Christian parents who cannot instruct their children themselves and have not the means to hire a private teacher for them, and have a Christian school near them, have, in this parochial school, the very best means to have their children instructed in Christian doctrines. And such parents as neglect this opportunity and do not send their children early enough and long enough to this Christian school, sin, without any doubt, against the Fourth Commandment, and neglect their most important duty. Sad it is when parents make an instruction in worldly wisdom and accomplishments their chief concern for their children, and to this end, send their children to a secular school and content themselves with the Sunday-School for religious instruction.

The plea: "I want my children to learn English, and in the Lutheran schools they do not learn that," is in many cases unfair. Most of our congregations see to it that the children in the parochial schools learn the necessary amount of English; but even if there should be a short-coming in this respect, still no Christian can fail to make the Christian school his first choice. In the parochial school the children learn to love Christ, and St.

Paul says: "The love of Christ . . . passeth all knowledge." (Eph. 3:19), and Christ says in Matt. 16:26: "What is a man profited if he gain the whole world and lose his own soul?"

If our elders want to give effectual warning it is necessary that they set the other members a good example. This is very emphatically necessary in every case, and also in this one. Were it known of any elder that he is himself negligent in the rearing of his children, then it would be in vain for him to hold up the correction of God's Word to another; the other man would know that this elder himself was not acting according to what he was saying and that he was speaking his own condemnation in these words of correction. Such a person could by no means speak against this sin from conviction. And if an elder were not to send his children to parochial school early and long enough, then he would show thereby that he himself did not know God's will, or does not want to do what God wants him to do. He would thereby blunt all his exhortations to recognize and use the blessings of a Christian school. It would be entirely different if the elder sets a good example. "Deeds speak louder than words."

Transl. by C. O. SMITH.



THE LORD'S SUPPER.

But since the Lutheran church teaches that the body of Christ is really in, with, and under the bread, she is falsely accused of eating Christ's body, as the Capernaïtes imagined. (John 6:52.) The Lutheran Church does not teach that the body and blood of Christ are eaten and drunk in a natural, but in a supernatural, mysterious, heavenly manner. In the Formula of Concord we read the following remarkable words: "Likewise we commit to the just judgment of God, all the bold derisive and blasphemous questions (which decency forbids us to recite) and all expressions which are most blasphemously and offensively employed after a gross, carnal, Capernaïtic and abominable manner, by the Sacramentarians, concerning the supernatural and heavenly mysteries of this Sacrament. We therefore, hereby entirely deny the Capernaïtic (or gross, physical, John 6, 24:51, sqq.) eating of the body of Christ, which the Sacramentarians against the testimony of their own conscience, and after all our manifold protestations, maliciously assign to us, for the purpose of bringing odium on our doctrine among their hearers, as if we taught that His (Christ's) flesh is torn in pieces with the teeth and digested like other food. On the contrary, we hold and believe, according to the express words of the testament of Christ, a true, yet supernatural eating of the body of Christ, as also such a drinking of His blood. But this eating and drinking, the senses or reason of man cannot comprehend; but our understanding, in this matter, as in all other articles of faith, is brought into captivity to the obedience of Christ, 2 Cor. 10:5. For this mystery is revealed

in the Word of God alone, and is comprehended by faith alone." In these words our Confession rejects the unscriptural doctrine concerning Transubstantiation and Consubstantiation. Human reason will ever attempt to pry into this divine mystery. On the one hand it will have the one element *changed* into the other, on the other it will have the two *united* either by conjunction or commixture. The Lutheran Church, following the Scriptures, teaches that there are two distinct elements in the Sacrament of the Altar—bread and wine, body and blood—neither changed nor mingled, but so united that when the Sacrament is administered and received, the true body of Christ is received with the bread in one undivided sacramental eating, and the true blood of Christ is received with the wine in one undivided sacramental drinking, according to Christ's testamentary words. We call this union a sacramental union, because it takes place only in this Sacrament. How this union is effected is not for us to explain, nor do we endeavor to do so! "As to the mode in which the body and blood of Christ are present and received in the Holy Supper, we may acknowledge our *ignorance* while we firmly hold to the *fact*." Gerhard, a Lutheran theologian correctly says: "The sacramental presence and union is effected in such a way that, according to the appointments of our Savior Himself, the body of Christ is united to the consecrated bread, a divinely ordained medium; and, to the consecrated wine as a medium also divinely appointed, the blood of Christ is united in a manner incomprehensible to us; so that, with that bread and with that wine, in one sacramental eating and drinking, we take, eat and drink, by a sublime mystery, the body and blood of Christ. And again; we teach, therefore, that in the Holy Supper we do not receive the bread, alone and by itself, nor the body of Christ, alone and by itself; but that with the wine the blood of Christ is received, and this in consequence of the mystical and sacramental union of the bread and the body and of the wine and the blood of Christ, which has its origin in the appointment of the true and omnipotent Christ, but *which cannot be understood, nor, should it be investigated, by human reason*."

Chemnitz, another Lutheran theologian, says: "If the union or presence of the body of Christ in the bread were physical, constituted in a natural way and after the manner of the things of this world, then the evident and manifest manner of the sacramental manducation (the act of chewing or eating) could be reasonably asked for and could also be shown. For the manducation is the same in kind as the union or presence of Christ in the Supper. But that union or presence is not physical, constituted after the manner of the things of this world. It is therefore, more easy to show what the sacramental eating is *not* than *what it is*. It is *plainly not* a physical eating which consists in the seizing, masticating, deglutition and digestion of the substance which is eaten, because the pres-

ence of Christ in the Supper is not natural, constituted after the manner of the things of this world; yet nevertheless not figurative or feigned, but true and substantial, although it is effected by a supernatural, celestial and inscrutable mystery." We believe that the Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself. But what induces us to believe this? The word, of Christ, Take, eat, this is my body; Drink ye all of it, this is my blood.

In remembrance of His bloody Death, Christ bade us eat

His body, hidden in the bread, its shrine,
And drink His blood in sacred wine.
Praise the Father dear in heaven, who such heavenly food
Hath given, And for sins which thou hast done

Hath caused to die His own dear Son. Amen.

J. C. AMBACHER.

Church News and Comment.

AT HOME.

Another one of the pioneers of the Missouri Synod has been called to his rest, namely the Rev. A. Detzer, Sr. Pastor Detzer was prepared for the ministry under Pastor W. Loehe. He came to this country in 1845, and from that time on till a few years before his death, he labored in the vineyard of the Master. Under his direction twenty-five congregations were organized, and twenty-four houses of worship stand, in part, to his credit. Pastor Detzer was the last of the charter members of the Missouri Synod; he was one of the few who were present at its organization in 1847. When he asked a brother to preach his funeral sermon on Eph. 2, 8-9, he added the request: "Say naught about me, but this that I was a poor sinner saved by grace in Jesus. But do emphasize and magnify the wonderful grace of God, which was the only thing I preached to men during the many years of my ministry." He lies buried in Concordia Cemetery, at Ft. Wayne, Ind.

W.

Lutheran High School.—A number of congregations belonging to the Synodical Conference in Milwaukee, Wis., have established such a school. No separate building has yet been erected, but that will come later. The school opened with sixty-five scholars. Instruction is imparted by a number of resident professors, pastors and others and the following long list of subjects is being taught: Religion, Natural History, Physics, Physiology, Geography, History, German, English, Latin, French, Drawing, Ornamental Writing, Music, Algebra, Arithmetic, Bookkeeping, Shorthand, Gymnastics, etc. This is certainly a move forward in the matter of parochial schools. Such high schools exist in St. Louis, Red Wing and some other cities.—Ex.

At the dedication of a General Council Church, Holy Trinity, at Irwin, Pa., the Rev. Dr. Geissinger, President of the Pittsburgh Synod, and pastor of the First Lutheran Church, Pittsburgh (General Council), preached in the morning, and the Reverend Paxton (United Presbyterian), and Fast (Methodist), delivered addresses in the afternoon. The affair has given just offence even inside of the Council.

H.

The Roman Catholic Foreign Missionary Society, the Society of the Propagation of the Faith received last year and disbursed \$1,200,000 among 315 dioceses, vicariates and prefectures apostolic. The Pilot, commenting upon this, and urging American Catholics to give out of their increasing wealth,

states that from 1822 to 1890, \$6,000,000 were sent to this country by the society for the establishment of Catholicism here.—Ex.

It is announced that at the next Methodist general conference an effort will be made to remove the ban contained in the Methodist discipline on dancing and card playing.—Ex.

Our nearest Catholic neighbor, The New World, inveighs against the Christian powers because none of them "has courage to rise and stay the hand of the infamous Turk" in Macedonia. Then it sighingly adds: "Things were different when the world was Catholic." Well, yes, we rather think they were; and the chief difference was that in those days the Turk had no monopoly on massacres committed in the name of religion. Yes, "things were different" in the good old days of St. Bartholomew massacres, Spanish Armadas, butcheries in the Netherlands; in the good old days of Popes John XXIII. and Alexander VI. Those were good days. "Things are different" even now in such good Catholic countries as South America, Mexico, Spain, etc.—Lutheran World.

The public schools as a source of anarchy, was the singular theme of remarks made recently at a club meeting in Chicago by the principal of a Chicago school, Mr. W. H. Campbell. Mr. Campbell affirms that the public schools of Chicago are breeding places for anarchists. He is quoted as saying:—

There are coming out of the public schools to-day, a great mass of anarchists. Pupils in many of the schools in Chicago, and in my own school, hoot at the teachers when they pass by. I have even known them to follow the teachers to their boarding houses. When a body of pupils are permitted to go into a school and say that one of their teachers must not ride on street cars run by non-union carmen during a strike, and be sustained in their demand, I say that is anarchy. I do not say that anarchy is taught in the schools, but one thing we must do is to seek a remedy.

Incidents of this kind furnish arguments for those who say that the public schools breed criminals because they are "godless," and that the proper remedy is to teach religion in the schools. But the qualities of noble manhood and womanhood can not be acquired by the youth in the way that they acquire a knowledge of the arts and sciences.—Review Herald.

There is something wrong somewhere, is the opinion expressed by the Philadelphia Public Ledger, with reference to an unnatural condition of things which is beginning to manifest itself in the juvenile stratum of society. The evidence of this, which we think amply justifies the opinion that something is wrong, and decidedly so, is thus stated by the Ledger:—

Children have furnished an unusual and a distressing proportion of the criminal and tragic news of the last week. School girls have disappeared; lads have left home for wayward courses; boys barely in their teens have committed suicide, and two or three young misses have attempted to do so; two boys eight years old have been before the Federal courts, one of them, a negro pickaninny, charged with robbing the mails. A record like this provokes wonder whether there may not be something wrong somewhere. Is it home training, or the lack of it? or is it nerves? Does it point toward a growing native depravity? Does it mean precocity or degeneracy? A number of writers recently have coincided in remarking the extinction of the line between the young and the old. No longer do middle-aged men and women find their ideas and interests different from those of the younger generation, there is a new camaraderie in society, in business, at home. Age does not count much either way, as it used to. But we do not want it to come to pass that in-

fanats furnish us the news of suicides, abduction, embezzlement, and mail robbery.

We are in the "perilous times" of the last days, when men have given themselves up to worldliness, and cut themselves off from the influences of the Spirit of God, until the spirit of evil has almost unlimited sway. This is what is wrong.—Review and Herald.

The American Bible Society—in some respects—has had the most remarkable year in its history. According to its eighty-seventh annual report, it issued close to 2,000,000 Bibles, Testaments and portions, which surpassed any previous output. About half of this large issue was in English, the rest in nearly all the languages of the globe. In addition to this, the society printed and circulated 60,000 copies of President Roosevelt's celebrated address on the Bible, translated into other languages, notably the Spanish. The Society's presses are taxed to their utmost capacity to supply the constantly increasing demand for the Scriptures, especially from other lands. In Syria the sales of Arabic Bibles are surprisingly large; and in China the desire for the Holy Scriptures has had a most extraordinary growth. Last year ten thousand copies were circulated in Porto Rico over against three thousand the year before; and in two years the demand in the Philippines increased from 11,000 to 91,000 copies.

It is impossible to overestimate what this means in spiritual influence and power. It is another of the many evidences that the religion of Jesus is not losing its influence in the world. The sale of Bibles is almost beyond belief. Those used by the American Bible Society are but a small fraction of the number printed, while each year the total sale increases.—Lutheran Observer.

The widely known editor of the "Sunday-school Times," Rev. Henry Clay Trumbull, D. D., recently died at Philadelphia of apoplexy, at the age of 73.

The United States Senate has elected as its new chaplain, the wellknown Unitarian preacher, Edward Everett Hale. Of course, he denies the Trinity of the Godhead of Christ, so that the Senate now has a heathen for its chaplain! Such are the fruits of this relic of commingling of Church and State. It is time that it were abolished.

A religious promoter has arisen in New York who is convinced that God has revealed to him that that city is the New Jerusalem prophesied in the Bible, and he is trying to raise a large sum of money to bring about the fulfillment of the prophecy.—Ex.

Theological Students at the German Universities:

During the last summer semester there were 2,207 Evangelical theological students at the universities of Germany. Halle had 329, Tuebingen 290, Berlin 268, Leipzig 262, Erlangen 155, Marburg 129, Greifswald 117, etc. The number of Roman Catholic students was 1,628, receiving instruction from 85 professors in nine theological faculties. Bonn stood at the head with 311 students.

Within the period of four years, since the rise of the "Los von Rom" movement, some 53 Protestant places of worship are reported to have been erected in Roman Catholic districts in Austria affected by the movement. In 120 towns and villages regular Protestant services have been conducted for the first time since the counter-Reformation, in addition to about 100 preaching stations, with intermittent services. Ninety young preachers, the majority being from Germany, have devoted themselves to the work, of whom about 80 remain in Austria. The total number of those who have left the church of Rome in connection with the

movement is at least 34,000, of whom over 25,000 have joined Evangelical bodies, and over 9,000 the Old Catholics. In Bohemia alone before the movement began there were only 18 Protestant parochial districts; there are now 50. Progress, if not on so large a scale, is reported from Styria and other Crown lands of Austria. During the first half of 1903, 14 new preaching stations were established, eight of which are permanent.—Lutheran World.



Whether Jesuits teach that the end sanctifies the means, is about to be the subject of a judicial pronouncement by the court at Treves, Germany. A former Jesuit, Count Hoensbroech, has publicly asserted that the Jesuits have taught this doctrine since Pascal's time. Chaplain Dasbach, a member of the Reichstag, offered him \$2,000 if he could prove it. The count proposed that the question should be submitted for arbitration to the faculties of Berlin, Leipzig and Munich—the best two out of three to decide: Dr. Dasbach declined to risk his money on that proposition. The count then printed in his magazine the testimony he would have submitted, and is suing the doctor for the money. The decision will be awaited with curiosity.—Churchman.

According to later reports, the count has also published his Testimonials, pamphlet form, entitled: *The end justified the means*. He quotes a number of prominent Jesuits who have written on the subjects, and it is claimed that he succeeds in proving his contention. W.



It has all along been considered a settled matter, says *The New York Evening Post*, that Luther's great battle hymn of the Reformation, "Ein feste Burg ist unser Gott," was composed in 1530. Professor Dr. Groessler, in an address recently delivered in Eisleben, reported that he had discovered this hymn in collections earlier than the above date, and that everything points to its having been composed in the night of April 15-16, 1521, in the inn at Oppenheim, Luther's last stopping-place before entering the city of Worms, where the Diet that was to decide his fate was being held.—Ex.



About three years ago the Rhenish mission began work in a small island near Sumatra. The natives had a reputation as wild, bloodthirsty savages. After 18 months 87 natives applied for baptism and last Christmas 84 more were baptized, among whom were two chiefs who had terrorized their communities. How marvellously the power of the Gospel is manifested! L.

Hearth and Home.

A LESSON ABOUT DILIGENCE.

There was once a German Duke who disguised himself, and during the night placed a great stone in the middle of the road, near his palace.

Next morning a sturdy peasant, named Hans, came that way with his lumbering ox-cart. "Oh these lazy people!" said he, "there is this big stone right in the middle of the road, and no one will take the trouble to put it out of the way." And so Hans went on his way, scolding about the laziness of the people.

Next a gay soldier came along. He had a bright plume waving from his helmet, and a sword dangling by his side, and went singing merrily on his way. His head was held so far back that he didn't notice the stone, so he stumbled over it. This stopped his song, and he began to storm at the country people, and call them "boors and blockheads, for leaving a huge

rock in the road for a gentleman to fall over." Then he went on.

Next came a company of merchants, with pack-horses and goods on their way to the fair that was to be held in the village near the duke's palace. When they came to the stone the road was so narrow that they had to go off in single file on each side. One of them, named Berthold, cried out, "Did anybody ever see the like of that big stone lying here all the morning, and no one stopping to take it away?"

It lay there for three weeks; and nobody tried to remove it. Then the duke sent round word to all the people in his lands, to meet at a deep cut in the road, called Dornthou, near where this stone lay, as he had something to tell them. The day came, and a great crowd gathered at the Dornthou. Each side of the cut was thronged with people overlooking the road. Old Hans, the farmer, was there, and so was Berthold, the merchant.

And now a horn was heard, and the people all strained their necks and eyes toward the castle as a splendid cavalcade came galloping up to the Dornthou. The duke rode into the cut, got down from his horse, and with a pleasant smile began to speak to the people thus:

"My friends, it was I who put this stone here three weeks ago. Every passer-by has left it just where it was, and has scolded his neighbor for not taking it out of the way."

When he had spoken these words he stooped down, and lifted up the stone. Directly underneath it, was a round hollow lined with white pebbles, and in the hollow lay a small leathern bag. The duke held it up that all the people might see what was written on it. On a piece of paper, fastened to the bag, were these words: "For him who lifts up the stone." He untied the bag, and turned it upside down, and out fell a beautiful gold ring and twenty large bright golden coins.

Then everybody wished that he had moved the stone, instead of going around it and only blaming his neighbors. They all lost the prize because they had not learned the lesson, or formed the habit of helpfulness. And we shall lose many a prize, as we go on in life, if we don't form this habit. That bag of money was the duke's promise of a reward for helpfulness. But that promise was hidden away under the stone so that no one could see it. God's promises are not hidden in this way. They are written plainly in the Bible, so that we may all see them and understand them—Christian Intelligencer.



RICH, YET POOR.

The treasurer for the poor of the Nikolai-Marien Church, in the large city of Berlin, stepped into an attic-room. It was the home of a private secretary's widow who had been supported out of this fund since 1811; the secretary wished to convince himself of her needs.

He found real misery in the bare attic-room. The furniture consisted of

a chair with torn cane bottom, and a worm-eaten bureau. The old lady, pale as death and emaciated to a skeleton, lay on a bed of half-decayed straw near the wall; the half idiot, fifty-year-old daughter, who shrunk back at the unusual sight of a stranger, stared vacantly from the farthest corner. This misery moved the visitor deeply, for he knew that the mother had seen better days.

Shortly after the neighbors found two corpses in the room. The mother had died of starvation or of old age; but the daughter lay before the open bureau drawer which contained a treasurer of \$10,000, half concealed in rags. Without caring what had happened to her mother, she had opened the locked drawer, and the unexpected discovery of such a large sum had caused her death.

Thus the mother had sacrificed her own and her daughter's life to the idol of mammon. Distant relatives from Braunschweig claimed the inheritance; but they had to refund about \$1,500 to the poor fund, for this amount the widow had received from this fund.

"The love of money is the root of all evil!"



HOW TO RAISE THE DEBT.

"How to raise the debt from the Church at Turley," was the subject of a meeting which Charles Heber Clark, in his latest work, describes so graphically.

After a brief statement by the pastor concerning the need that the church should be relieved speedily from the burden of indebtedness, Elder Brown, principal of the public school, asked for suggestions respecting the best way of accomplishing the object.

One of the ladies proposed an oyster supper; another thought the community might be willing to endure one more fair for the sale of useful and fancy articles; and still another urged that a concert with "home and foreign talent" would be a sure money-maker. Trustee Wilkins inclined to a magic-lantern show, with some comic pictures; say "Views of the Holy Land" for the main attraction, and then a bit of fun afterwards or interspersed with the Views.

Puella Bluit spoke about the beauty and usefulness of self-denial and recommended that everybody should go without butter and caramels for two months and put the money-equivalent of these articles into mite-boxes.

When these and other plans for obtaining money had been offered and urged, Davis Cook the plumber, and the librarian of the Sunday-School, rose for the purpose of making a few observations.

"I don't want to oppose any of the schemes presented here to-night," he said, "or to do anything disagreeable to the brethren and sisters who are better Christians than I am, and many of whom have forgotten more, maybe, than I ever knew. But I have the interests of this church at heart, and as we have been invited here for the pur-

pose of getting opinions, I think I am free to speak my mind and I hope I will do so without giving offense to anybody. Each man sees things differently, and if I can't see 'em your way, that may not prove you are wrong; but I must tell you how I see 'em or else just sit here and keep quiet.

"This church was organized for the worship of God and for the preaching of the everlasting gospel. It ain't no shop. It wasn't got up for trade or for driving bargains. It's a place where sinners and saints come to pray; the saints to get comfort from the preached Word, while sinners get converted—at least we hope they will. The church then is really a kind of little Heaven here below, and when a man comes into it he surely ought to leave worldly things on the outside. Worshipping and dickering ain't got nothing in common. That's the way it strikes me.

"Now it seems to me," continued Davis, "that such an organization as that oughtn't to go into the eating-house business or try to sell notions. When you have an oyster supper for the benefit of the church—and mind you, I don't make no wry faces at oyster-suppers—just regarded as oyster-suppers—I put it to you brethren if it isn't just the same as saying to the outside world lying in wickedness, 'come and help the work of spreading the glorious Gospel Tidings by stuffing your digestive organs with oysters that you'll have to pay more for and get less of 'em than you can get anywhere else?' That's not my idea of the way pure religion's going to be spread from pole to pole. If you can bring a man to realize that he is a sinner by selling him for a quarter in the sanctuary an oyster-stew about half as good as he can buy in an irreligious place down the street for fifteen cents, you tell me how the thing works and I'll sit right down and hold my peace.

"And as for fairs—well, brethren, I don't want to speak anything harsh against fairs, but it really does seem to me that folks, that have a high spiritual calling, oughtn't to combine religious purposes with the business of working off pin-cushions, doll babies, candy, lemonade, pie and perfectly useless fancy-work on kind-hearted neighbors, who are still in bondage to their sins.

"A magic-lantern show is not much better, although there is no particular objection to it, as a show, any more than there is to a concert, which I always like to hear, though I ain't got no ear for music. But what I don't like," said Davis earnestly, "is trying to raise money by any plan that says to a man: 'Give your dollars to religion, and you'll get 'em back quick in the shape of something you can carry home in your pocket or your digestive track.' Brethren, I think the only way to pay off that mortgage is for you and me to go down into our pockets and to give the last dollar we can spare.

"Now, I've done a good deal of talking, and maybe I've hurt somebody's feelings, and I'm sorry if I have. But so's there won't be just talk, so's I won't seem to give advice I ain't will-

ing to take, I say, here and now, that I'll subscribe fifty dollars to the fund."

There was silence when Davis resumed his seat. He looked flushed and excited, but he had the air of a man who had done his duty.



THE POWER OF CONSCIENCE.

An old recluse lived near Vardae, Norway. By engaging in fishing speculations he had acquired great riches, which, rumor said, he had hidden in his house or buried. No one lived on his farm except an old servant girl and a young hired hand. One Sunday morning the recluse went hunting but did not return, and all efforts to find him were in vain. Both servants were arrested, but as there was no evidence against them, they were set free again. Some years later the former servant had come into possession of a ship with which he took sugar, coffee, tobacco and other commodities from Russia to Hammerfest and brought back reindeer meat, cod-liver oil, and fish. No one knew where he had gotten the money, but he soon became a wealthy man. Meanwhile the sailors told most wonderful stories about their master. They declared that a flock of screaming birds was continually hovering over his head, and that he had once asked a sailor if it did not seem to him as if all these birds had human faces. At last he gave himself up to the police and confessed having murdered the recluse at Vardae. In some way he had discovered the old man's treasure, and in order to possess himself of it had followed him one Sunday morning, had shot him from ambush and buried him at some remote spot. The only witnesses were a number of large sea birds, and seemingly enraged over his dreadful deed they had followed him ever since. He also confessed that the birds and their cries always reminded him of his deed. After several years of this torture by his conscience he gave himself up to the authorities in order to receive his punishment.



"MIDDLING."

As we sat in the waiting-room of a Southern station, a young man entered and greeted a friend with the question, "Well, Henry, how are you to-day?"

"Middling," was the friend's reply, meaning that he was not entirely well, nor yet seriously ill.

Soon after, a young lady entered and greeted a friend with whom she soon had a dispute on religious matters. She was a Roman Catholic who tried to defend the errors of the Roman sect. She gave as a reason for her belief in purgatory that she was not quite good enough to go to heaven, and she was sure that she was not bad enough to go to hell. "Ah," we thought, "she also considers herself middling—not very good and not very bad."

Later on, as we sat on a box on the platform, we had a talk with a colored uncle, who told us that he worked on the railroad. We spoke about the dangers to which railroad men are expos-

ed, and pointed out the importance of being prepared for death at every moment of life. "Well," he said, "I'se not one of those very good people, but I'se not very bad neither."

"You belong to the middling people, uncle?"

"Dat's it, boss, just about middling."

"There seem to be many middling people around here! I wonder where they come from. Can you tell me who makes good men?"

"God, sah."

"And who makes bad men?"

"The devil, sah."

"And who makes the middling men?"

Our colored friend looked rather puzzled, but soon replied, "Don't know, sah."

Yes, and there are many other things which those don't know who consider themselves middling as to their spiritual condition. They don't know the Bible, and they don't know their own hearts. God's Word does not speak of middling men, but tells us that all men are by nature sinners. "There is not a just man upon earth that doeth good, and sinneth not," Eccl. 7, 20. "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one," Rom. 3, 10—12. "The flesh," the nature with which we are born into the world, 'tis enmity against God; for it is not subject to the Law of God, neither indeed can be," Rom. 8, 7.

This is true, not only of some, but of all, for the best of men "were by nature children of wrath, even as others," Eph. 2, 3. There is no room for middling men, for in God's sight "we are all as an unclean thing."

The Lord, therefore, tells us, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other." Again He says, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." He surely leaves no place for the middling men.

Therefore, the question of the salvation of the most cultured and refined turns upon the acceptance or rejection of Jesus, just as truly as the salvation of the most ignorant, rude, debased and stupid. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him," John 3: 18, 36. "This is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12. Whatsoever else he may have in the way of learning and wealth and social position, he has not life, spiritual life, everlasting life, unless he has the Son by faith in His name. "Go ye into all the world and preach the Gospel to every crea-

ture. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned," Mark 16: 15, 16. A man is either a believer in Jesus and on the road to everlasting bliss, or an unbeliever and on the road to everlasting damnation. There is no middle place, and there are no middling men. As to health, and wealth, and other things there may be middling men, but as to their standing before God there are no middling men.

—Lutheran Pioneer.

Miscellaneous.

NOTICE!

Blanks for the parochial reports were mailed to all pastors of synod in the last week of December. Pastors not having received such will please notify the undersigned. Pastors serving two or more congregations or "preaching stations" should give returns for each separately. The report is to cover the year, 1903. The statistician begs that all blanks be promptly filled out and mailed as soon after the first day of January as possible, preferably not later than January 20th. These reports, the addresses of the pastors and teachers, and other matter of a statistical nature will appear in the "Witness."

JOHN H. C. FRITZ,
Statistician of Synod.

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Many Thanks,

WM. DALLMANN.

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IN ADVANCE.

MY LORD AND I.

Sung in the rocks and caves of France during the fierce persecution of the Huguenots, three hundred years ago.

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully.
I could not live apart from Him,
I love to feel Him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak;
And as He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me,
My tongue can never tell;
It is an everlasting love,
In ever-rich supply;
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing,
Some weary soul to win;
And so He bids me go and speak
The loving word for Him;
He bids me tell His wondrous love,
And why He came to die;
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden which He carries
I gladly take a share;
For then it is my happiness
To have Him always nigh;
We bear the yoke together,
My Lord and I.

Editorials.

Six hundred lives snuffed out almost in the twinkling of an eye, a theatre turned into a charnel house presenting sights at which strong men turn sick with horror—what thoughts must come to us as we hear the harrowing details of the Chicago holocaust? Vigorous castigation of official neglect in the discharge of the duty of enforcing the laws for the safety of citizens, vehement denunciation of private cupidity through which precious lives are put in jeopardy in order to save paltry dollars

—such action is right and laudable in its time and place. But surely the Christian pulpit has a distinctive message in face of such a disaster and the ambassador of God stands before a far greater responsibility than that of devising ways to preserve men's bodies alive. But it is significant of our day and time that many professedly Christian preachers of Chicago found little at this fateful time to which to turn men's sober thoughts outside of the things pertaining to the causes and prevention of such calamities. Oh, the pity of it that with one accord their voices were not raised to impress upon men's mind the awful responsibility of the life we are living. What a warning lies for us in the sudden off-taking of those our fellow-beings, a warning that many will not hear, and others hearing, will soon forget. But for the earnest Christian it is no mere jingle of words when he prays: "Help me to hold myself in Christian readiness every day, inasmuch as I do not know when Thou wilt come, how and where Thou wilt call me hence, so that I may by Thy blessing be conducted to eternal joy. Grant me this, gracious Father, for the sake of Thy dear Son, Jesus Christ." How precious, even at the longest, are the few fleeting moments of life that are given to us in preparation for eternity; how soon is ended the day in which we may work; and after that the Judgment. And as we think of the circumstances surrounding the outcome of that fatal day's amusement we must think of the words of the Spirit of God, spoken through John: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." R.

God give us humble and obedient hearts! The man of this world believes in a strenuous life, with plenty of glory and praise thrown in. The Christian is also willing to work hard, but from an altogether different motive. No matter what and how much we do, however, when we desire to approach God we must humble ourselves. And above all things, we must learn to obey. Even the best of Christians are at times tempted to be self-willed and rebellious against God. God is not satisfied to have us obey when it pleases us, and to rebel when we deem ourselves entitled

to do so. He wants hearts that are obedient at all times, under all circumstances.

★

In bringing the Gospel to the poor of our cities, some serious mistakes are being made, according to one who has made a careful study of New York City missions. Men cannot be bought into the kingdom of God by night-lodgings or meal-tickets. Christ wants no man to follow him merely for the loaves and fishes. Where missions are conducted on this false basis, it soon becomes evident that a majority of men profess Christianity without a change of heart. They come night after night, but only to get a little money or food. It is also a matter of experience that in enterprises of this kind the Word receives scant attention. No wonder that such missions fail. The Gospel must be preached to the poor in our large cities, and there must be no inducements to make men play the hypocrite. It is true, we must look also to the temporal wants of men, but this is another question. The heart can be reached by the Word of God alone. It is a noteworthy fact that the only mission which has succeeded in the crowded districts of New York City are those in which the Word has been preached, without temporal inducements.

★

Holy Writ commands us to avoid heretics, and for twenty centuries the Christian Church has been praying that she may be delivered from heresies and those who introduce them. But to what purpose? The question is prompted by the calm and almost flippant way in which the "Spectator" tries to dispose of the question. To some people such an utterance may sound well enough, and yet such views cannot but prove harmful in the extreme. Here is what the "Spectator" says about the springing up of heresies:

"It does less harm than good. If a few waverers are led astray by a fashionable fallacy, orthodoxy is as well rid of them. No principle of value will remain long overthrown by such an assault. And there is one result which is wholly beneficial. A heretical propaganda compels men to find reasons for the faith which is in them, to rethink the grounds of their belief. Dogmas which have long lain in the lumber rooms of their mind are pulled into the clear light of day, and the whole system of a man's

knowledge is put in order. Heresies are, indeed, the scavengers of thought, clearing away only what is of little importance, and leaving the world a little cleaner for their unwelcome presence."

That last sentence will not bear the light of history, and the whole argument looks like doing, or at least, tolerating evil in order that good may result. If men in high places are going to speak like this, we need not be surprised to find that religious and doctrinal indifference is on the increase among the multitudes. W.



"A Creed for Christmas Tide." Under this heading the professor of Old Testament literature in Union Theological Seminary—noted for its heretical teachers!—published the following drivel in the "Independent" of December 24, 1903:

"I believe in GOD as the source of all love, so that wherever there is love, there God is.

"I believe in JESUS CHRIST as the supreme revelation of Divine and human love, the perfect and eternal Ideal and Lord for all who, through Him, learn to love.

"I believe in MAN as capable of complete salvation from sin (which is want of love), thereby becoming perfect in love as God is perfect; and as intended to enjoy and manifest the love of God forever.

"I believe in the CHURCH as the association of all who love, for the purpose of extending the Kingdom of God.

"I believe in the KINGDOM OF GOD as the ever progressive realization of love throughout mankind, until God's will is done on earth as it is done in heaven.

Amen."

This is another "creed" to which Christians, Jews, Mohammedans, Unitarians, Universalists, and other heathen can all unhesitatingly subscribe. Not a hint of the Trinity, the Deity of Christ, His vicarious suffering and death, nor salvation by faith is to be found in it, though he, who chooses, may read most of these into the words. Christ is merely "the supreme revelation of Divine and human love, the perfect and eternal Ideal and Lord for all who, through Him, learn to love," and man is "capable of complete salvation from sin thereby becoming perfect in love." From present indications it would appear that we are fast drifting towards a union of most religious bodies under some such formula as the above, that leaves everybody free to believe as he chooses.



In this connection the following dictum by a General Synod Doctor of Divinity may be of interest. The Rev. Dr. Severinghaus writes in the "Lutheran World":

"Which one of the different churches and denominations a person shall choose for his spiritual home, is a matter most generally settled by family relationship. The wife goes with her hus-

band, children go with their parents, households go with their neighbors to the same church, unless there are weighty reasons for doing otherwise. Nor are the differences so great as to make the choice so very difficult. All Christians accept the Bible as the Word of God, all confess the Apostles' Creed, all believe in the immortality of the soul and in the necessity of making preparation for a life to come."

And this from the "Lutheran Evangelist":

"Life is too short to waste it in building party walls to prevent the free and full and hearty intercommunion of the many folds of the one flock of the Good Shepherd. Amid our human limitations we need many folds for the peace and edification of the flock; but do open the doors wide between the folds, that the sheep may go in and out and find pasture. The one flock and the one shepherd shall be realized when in the heavenly Canaan we all follow the Good Shepherd; but surely the time is here to preach and to emphasize interdenominational communion and fellowship. Life is too short to waste it in continuing the battles in which the fathers fell, valiant soldiers, indeed; but to-day we have come out into the fuller understanding of the Christ and of the salvation which He wrought, not for the Jew only, nor for Samaritan only, but for all who repent of sin and believe the Gospel. The Lutheran Church of all others should never enter into these unprofitable contentions. Luther's work was the restoration of the Gospel to the world, and hence our name, the Evangelical Lutheran Church. It is for us to emphasize the evangelical if we would be honest followers of the Reformation. An evangelical church cannot be a close communion church."

Evidently in that section of the Lutheran Church from which these expressions emanate, confederation and consolidation of various churches under a statement like the above creed would meet with hearty approval. L.



In commending a recent article of the Reverend Dr. Cuyler, the "Christian Advocate" (N. Y.) quotes and says:

"God created the home—not the clubhouse; admitting that sometimes a limited number of husbands may spend an occasional hour in the right sort of club room to their own advantage, yet in an immense number of cases club life is the deadly foe of domestic enjoyment, of home influences, and of devotional meetings." Dr. Cuyler might have added, the influence often, if not generally, of secret societies. Perhaps he included them with clubs. To prevent misunderstanding we interpolate that secret societies of a high grade, for benevolent purposes and mutual association, are pernicious only when they monopolize what belongs either to home, to the Church, or to business. The secrecy, the signs, grips, and tokens, the parades, the regalia, the mutual help in all good things, are within the privilege and choice of the Christian."

Will the "Christian Advocate" please refer us to a few of these "high grade" secret societies, that do not "monopolize what belongs either to home, to the Church, or to business"? Secret societies, as we have learned to know them, are about alike in their relation to the home, and to the Church, and they either all "monopolize" what belongs to the estates or the "Advocate's" addition to Dr. Cuyler lacks point.



The Roman Catholic "Freeman's Journal" of January 2, 1904, offers the following interesting bit of Scripture exegesis:

"The Catholic finds sufficient authority in the Bible to make it obligatory on him to abstain from meat on Friday. In Matthew xviii, 17, our Lord said: 'If he will not hear the Church, let him be to thee as the heathen and the publican.'

"The Church forbids the use of meat on Friday, and the Catholic, not wishing to be classed as a heathen, hears the Church and abstains from meat on Friday."

The poet has indeed truthfully said: "The devil can cite Scripture for his purpose," but we question his ability to beat this. Refutation, of course, is ridiculously unnecessary. Simple reference to the passage shows the grotesqueness of the abuse to which this passage is subjected. H.

Contributions.

THE SOURCE, THE ABSURDITY, THE SINFULNESS, AND THE DANGERS OF UNBELIEF.

The separation of the Protestant Church into the Lutheran and the Reformed Churches dates back to the year 1529. After Luther had successfully defended the authority of the Bible over against the Pope and his creed at the Diet at Worms, in 1521; he was again called on to do so over against Zwingli and his party at Marburg, in 1529. The glorious victory which had been won in behalf of the Truth sorely displeased Satan. He sowed the seed of dissension. Enemies arose *within* the gates.

Luther again stood his ground well. Luther was guided by the written Word of God; Zwingli allowed himself to be guided by his own human and fallible reason. The weapons of Luther's warfare were spiritual; the weapons of Zwingli's warfare were carnal. Luther humbled himself before God by bringing into captivity every thought to the obedience of Christ; Zwingli exalted himself against God by listening to the dictates of his own understanding. The point of dispute at Marburg was the real presence of Christ's body and blood in the Lord's Supper. Luther held to the literal interpretation of the words of

institution, "This is my body, this is my blood;" Zwingli held to what seemed to him the only rational and necessary meaning of these words, to wit, that Christ's body and blood were not actually present and received by all communicants, believers and unbelievers, but were only *represented* by the bread and the wine. Luther insisted that God's Word must be accepted as it is written; Zwingli insisted that it must be interpreted in accordance with the understanding of man's reason. Zwingli hugged his error to the last.

"And wide has falsehood's spirit spread,
And error boldly rears its head."

In consequence of Zwingli's refusal to submit to the Word of the Lord, the Reformed Church was established, which in the course of years, because of the diversity of opinions, or the unbelief of natural man, was split up into many sects. As new opinions arose, new churches were called into existence; a process which has not yet reached its close.

Doubt or unbelief, lies at the bottom of sectarianism. By doubting and disbelieving the Word of God man was led to eat the forbidden fruit and brought ruin upon all mankind. And to this day man is by doubt, or unbelief led away from God and rendered a miserable creature.

The Source of Unbelief.

The source of unbelief is to be sought in man's sinful nature. As man is constituted under sin he naturally distrusts God and man. He is not ready to believe what he has not himself seen or heard or felt or experienced. This was Thomas' case. The disciples told him, "We have seen the Lord." But Thomas would not believe it, because he had not seen him. Said Thomas, "Except I shall see in his hands the print of the nails and put my finger into the print of the nails and thrust my hand into his side, *I will not believe.*" John 20.

That Christ Jesus should have arisen from the dead was beyond the human comprehension of Thomas. And Thomas refused to believe until he should have seen and felt the Lord. But it was not to his praise that Christ said, "Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed." John 20.

Doubt and unbelief are in the heart of natural man. And the Old Adam of every Christian is a doubter and an unbeliever. Hence it is that we also so often put that same question which Nicodemus asked the Savior, "*How can these things be?*" John 3. It was incomprehensible to the Jews that

Christ should have seen Abraham and they said, "Thou art not yet fifty years old and hast thou seen Abraham?" John 8. Because the resurrection of the body is beyond the sphere of human understanding, some of Paul's hearers at Athens mocked when they heard him speak of the resurrection of the dead. Acts 17. Because the doctrine of salvation through Christ crucified is not within the grasp of human comprehension, "the preaching of the cross is to them that perish foolishness." 1 Cor. 1. If doubt and unbelief are to give way unto faith, then we must "cast down imaginations and every high thing that exalteth itself against the knowledge of God and bring into captivity every thought to the obedience of Christ." 2 Cor. 10.

The Absurdity of Unbelief.

God created the world in six days by the mere Word of His power; Christ is the God-Man and the Savior; the true God is the triune God, three persons in one Godhead; Baptism is the washing of regeneration; in the Sacrament of the Altar we receive the true body and blood of our Savior; on the Day of Judgment the dead will again arise: all these things the Bible teaches in plain, unmistakable language. But because man cannot understand, *how* all these things *can* be, he does not believe them. How foolish! How absurd!

By denying what his finite understanding cannot grasp, man thinks to parade his wisdom, while he is thereby showing his foolishness and his depravity. The fact that we cannot *understand how* a certain thing *can be*, does not *prove* that it *cannot be*. Incomprehensibility does not exclude possibility, nor does possibility include comprehensibility. The child which enters school with a primer and a slate cannot yet understand how the various problems of arithmetic are to be solved, but this does not prove that they cannot be solved, but proves only that the child's mind has not yet been sufficiently developed to understand them. There are a thousand and one things in every-day life which are beyond our mental horizon, but which we nevertheless believe. What man, years ago, would not have doubted the possibility of talking to his friend, while the latter is a thousand miles away, making himself understood and in return hearing what his friend said, yea, even distinguishing his very familiar voice? But did the fact that man could not understand how this is possible prove that this was impossible? Never. Every day in the year this is now being done over the long distance telephone, and

it has become such an every-day affair that we no longer stop and marvel. What man, years ago, and though he had been ever so intelligent and learned, would have believed that it is possible to send a wireless message? To-day this is no longer a problem which has not been solved, but an established fact. Who understands how a tree or any plant can grow from a seed, how the earth and the sun and the moon and the stars are held in position, how the food which we eat can be changed into bone and blood and tissues, how the eye can picture to the mind the objects which surround us, how the ear can convey to the brain the sounds which strike it, how the heart can furnish the whole body with vitality? Who is able to grasp all these *mysteries*? But who will deny them? It is true, all these things work according to certain laws of nature and what these laws of nature are we may have learned by observation and experience, but nevertheless the laws of nature themselves remain to us an unfathomable *mystery*, we cannot decipher, we cannot dissect, we cannot analyze them.

How absurd if man refuses to believe because he has not himself seen or heard or experienced that which he is to believe! Our life rests on *faith* to a great extent and not on experience. You believe that Hannibal crossed the Alps. How do you know? Were you an eye witness? You *believe* it because history so tells you. You believe that Martin Luther nailed his ninety-five theses to the door of the Castle Church at Wittenberg. Were you present when he did so? Did you, perhaps, hear the sound of the hammer and step up to the door and read and convince yourself? And did you, perhaps, speak to Luther and recognize his face and voice and convince yourself of his identity? Never; yet *you do not for a moment doubt* the record of history. You speak of Washington, you call him the "Father of our country," you tell his great deeds. How do you know that Washington even lived and that he did all that is ascribed to him? You *believe* it, because others have said so. You *believe* your parents when they tell you that you were born on a certain day; you *believe* your friends when you ask them for information; you *believe* your doctor when he tells you what ails you; you *believe* your druggist when he assures you that he is selling you good drugs; you *believe* your grocer, your butcher, your milkman. Why will you not *believe* Moses and the prophets and the evangelists and Apostles? They are trustworthy witnesses, men of a good character, of whom you cannot but assume

that they spoke the truth. They lived in direct communion with God and were eye-witnesses to much of that which they relate. Yea, they were divinely inspired and by divine inspiration penned the very words which are recorded in the Bible. They wrote the Word of God. God speaks through them. And "if we receive the witness of men, the witness of God is greater." 1 John 5. How absolutely absurd to harp on experience while the greater part of our life rests on faith! How absolutely absurd to receive the word of man and deny the Word of God! Let the doubter and unbeliever stop and think and contemplate that his "profound wisdom" is utter foolishness.

To say with reference to the works and ways and revelations of God, "I do not understand, therefore I will not believe," is absurd also for another reason. When a scholar understands as much as his teacher, then he is as learned as his teacher and ceases to be a scholar. When the apprentice knows as much as the master then he ceases to be an apprentice. Thus if man could understand God and all His ways and works, then man would be as great as God, yea, would be God. But this can never be and consequently the very attempt on the part of man to grasp God with his human reason is preposterous. "The things of God knoweth no man, *but the Spirit of God.*" Alone the Spirit "searcheth all things, yea, even the *deep things* of God." 1 Cor. 2. We can know as much only concerning divine things as God has revealed unto us. Says the Savior, "All things are delivered unto me of my Father, and *no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him.*" Matt. 11.

The Sinfulness of Unbelief.

The very texts just quoted point out to us not only the absurdity but also the sinfulness of unbelief. We are not as great as God, we are not God; and consequently the very attempt to be as great as God, the very attempt of putting ourselves on a level with Him, by trying to understand Him and His ways and works beyond His own Revelation is *sinful arrogance*. Moreover, God has given unto us His Word. To doubt or disbelieve His Word is calling God a liar. "He that believeth not God hath made Him a liar," says John. 1 John 5. Unbelief proceedeth out of the evil, *sinful* heart of man, even as "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Behold, how the Savior chides

His disciples for their "little faith," and because they were "slow of heart to believe all that the prophets have spoken." Matt. 6:30; 8:26; 14:31; 16:8; Luke 12:28; 24:25. Behold, how the Savior upbraids the Jews for their unbelief? John 8:40-47; 5:45-47.

The Dangers of Unbelief.

Unbelief in its worst form is a total lack of faith in Jesus Christ, the Savior, and is the cause of man's damnation, for "he that believeth not shall be damned." Mark 16. "He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." John 3.

There is imminent danger that every form of unbelief will be reduced to a total lack of faith. This would follow by the law of consistency. He who gives way to doubt need not be surprised to be led away by Satan to total unbelief. He who begins to doubt will sink as Peter did when walking on the water and, unless God in mercy stretcheth forth His helping hand, will go to the bottom. If you give the Devil a finger, he will soon have the whole hand. If a person does not believe that the words spoken by Christ, when he instituted the Lord's Supper, "This *is* my body, this *is* my blood," mean what they *say*, how can he feel assured that Christ meant anything that He spoke? To be consistent we must either believe all of the Bible, just as it reads, or believe none of it. And to rest our faith on solid ground, we must believe it *all*. For this reason—and not because he was narrow-minded or uncharitable—Luther took such a firm stand at Marburg and denied the hand of fellowship to Zwingli.

May God drive from our hearts all manner of doubt and unbelief; may He ever keep us in His Word and thereby strengthen and sustain our faith in Jesus, our Savior, unto life everlasting. This we ask in the Name of Jesus, for "*blessed are they that have not seen and yet have believed.*" John 20:29.

JOHN H. C. FRITZ.



THE LORD'S SUPPER.

IV.

Concerning the Right Use of the Lord's Supper.

For what *Use* does Christ our Lord give us His body and blood in the Holy Supper, Christ our Lord Himself says: Take, *eat*, Take, *drink*, ye all of it. The Lord's Supper was instituted "for us Christians to eat and to drink."

The manner of eating and drinking which takes place in the Lord's Supper

is not merely *natural*, nor merely *spiritual*, but *sacramental*, eating and drinking. The *sacramental* eating and drinking which takes place in the Holy Supper is that by which, in virtue of Christ's institution, in one undivided Sacrament, the bread and the body of Christ are, in a *mysterious manner*, eaten at the same time with the mouth of the body, and the wine and the blood of Christ are drunk at the same time with the mouth of the body, through and on account of the sacramental union. (See end of section III.) From the above we clearly see that the Lord's Supper was not instituted to be a sacrifice without the shedding of blood for the living and the dead, as the Roman Catholics claim and maintain! They teach: "Christ our Redeemer, who offered Himself once by the shedding of blood upon the cross, continues to offer Himself daily upon the altar without the shedding of blood, in the holy Mass, in order to communicate and apply the fruits of His sufferings and death to our souls." This is what the Catholics claim! But this is nothing but an empty human invention and an abominable desecration of the Holy Supper, which directly conflicts with:

1. The institution of Christ itself, as it was instituted and designed for the living (not for the dead), to be *eaten and drunk* (not to be offered as a sacrifice) without blood;

2. The entire Scriptures which tell us of but *one High Priest*, Christ and of but *one atoning sacrifice*, the sufferings and death of Christ, which sacrifice was offered, with the shedding of blood, but *once*. St Paul says: "By one offering Christ hath perfected for ever them that are sanctified." Heb. 10, 14. From the very day that Jesus died upon the cross, there needed no more offering for sins. And the dying Savior said: "*It is finished.*" John 19:30. What is finished? The counsel and will of God with the Father, concerning Christ's sufferings for the sins of the world. All the prophecies and types of the Old Testament which pointed to Christ's sufferings. The great and mighty work of man's eternal salvation is finished, completed! When Christ the Lamb of God died and offered Himself, priests, altars and sacrifices, all ceased to be necessary. Their office came to an end! Their work is done! Once forever!

From this we clearly see that Christ our Lord did not give us His body and blood, to be offered as a sacrifice without blood for the sins of the living and the dead, but in, with and under the consecrated bread and wine He gave us His body to eat, and His blood to

drink. Not only to *eat* but to eat and to *drink*. Christ expressly says: *Drink ye all of it*. Not only *one*, but *all* should drink. This is very important!

Why did Christ so expressly command that all should drink? Undoubtedly it was because He clearly foresaw how in after ages this Holy ordinance would be sadly dismembered by the wicked and unscriptural prohibition of the—cup—wine—to the laity. The Catholics say that the blood is with the body, and therefore it is not necessary that the laymen shall all commune in both kinds! How absurd! Christ our Lord says: Drink ye *all* of it. The apostles thus used the Lord's Supper; they *all* drank of the cup—wine. The Catholics say that the apostles *all* drank of the wine as apostles and not as laymen. But, firstly, how will the Catholics ever prove that the apostles drank in the capacity of apostles? And, secondly, how will they ever prove from Scripture that Christ our Lord instituted a different sacrament for laymen?

St. Paul moreover directs the Corinthians to celebrate the Lord's Supper in *both kinds*, bread and wine. 1 Cor. 10:16; 11:23-26. Undoubtedly the Corinthians were laymen—not all apostles. But do not the laity receive the blood of Christ already with the body, since the body is not without blood? Answer: We must not judge of the Sacrament according to our perverted reason, but according to that which the Scriptures state; and since Christ our Lord has expressly ordained different elements in, with and under which to eat His body and to drink His blood, it is a grave sin to depart in the least from His institution.

Chemnitz appropriately says: "As some dogmas of the Church and single articles of faith have, as it were, their proper foundation in certain particular passages of Scripture where they are expressly taught and explained, that the true and genuine meaning may be properly sought and surely gathered from those passages; so, beyond controversy, the correct doctrine of the Lord's Supper has its *peculiar plan and real foundation in the words of the institution*. All confess and yield this to the words; but when the *thing* spoken of comes to be treated, there is plainly a difference. For all the Sacramentarians, however many there may be, do not derive what they wish to think and believe concerning the Lord's Supper, from the words of institution, understood literally and simply as they stand; but they take their opinion from other passages of the Scriptures, most of which say nothing about the Lord's

Supper, each one choosing other passages, according to some analogy of his own, as his fancy may dictate. . . And thus among those arguments which the Sacramentarians accumulate to establish and confirm their opinion of the Lord's Supper, the words of the institution have properly no place." Therefore, dear Christians, let us never depart from the clear words of the institution of the Lord's Supper.

Lord let me then in faith receive
The witness of my God;
'Tis greater far than men can give,
'Tis sealed by Jesus' blood.

J. C. AMBACHER.

Church News and Comment.

AT HOME.

New York City—The English Church of the Redeemer, Pastor Dallmann, was dedicated with divine services January 3 to 7. Sermons were preached by Pastors Dallmann, J. H. Sieker, Wm. Schoenfeld, Prof. M. Walker, Otto Sieker, J. Schiller, Wm. Koepchen, J. May, J. Fritz, J. R. Brauer, Steup, Sr., and R. Oehlschlaeger. This was a great and glorious occasion for our brethren in New York and we pray that the Lord may continue to prosper the work of their hands.



New York City—The third convention of young people from a number of our congregations in Greater New York and New Jersey was held in the Sunday School rooms of Immanuel Lutheran Church, 88th St. and Lexington Ave., Manhattan.

The convention was opened with a religious service consisting of the singing of a hymn by the convention and a prayer by Pastor Fritz.

The minutes of the previous meeting were adopted as read. The sub-committee, appointed by the general committee, at its last meeting, to make a draft of a constitution and by-laws presented its report through its Secretary, Pastor Fritz. Each article of the Constitution was discussed when read.

In Article I. instead of the name, "Lutheran Young People's Societies" was adopted. Art. II: "Object," was adopted as read. Likewise Art. III: "Membership"; Art. IV: "Officers"; Art. V: "Finances"; Art. VI: "Meetings"; Art. VII: "Quorum"; Art. VIII: "Amendments." Sec. I of the By-Laws was amended to read as follows: "The religious work of the organization shall not interfere with our congregations, while at the same time it shall lead to the religious advancement and encouragement of its members." Sec. II: "Educational Work"; Sec. III: "Social Work"; Sec. IV: "Bureau of Information"; Sec. V: "Duties of Officers," were adopted as read. Sec. VI: "Order of Business" was amended to read as follows: (1) Devotional service. (2) Lectures, Papers, etc., (3) Reading of Minutes, (4) Roll Call, (5) Reports, (6) Unfinished Business, (7) Admission of New Members, (8) New Business, (9) Adjournment. Sec. VII: "Amendments," was adopted as read. The Constitution and By-Laws were then adopted as a whole.

The paper for the evening was then taken up. The essayist was Mr. Rodney Martinson, of the Church of the Redeemer. His subject was, "The Proposed Union." The paper was adopted by the convention as a true expression of its sentiments and hopes.

Pastor Dallmann, as visitor of the Eastern District of the English Synod, was requested to give an account of the condition of our sister church, "The Lutheran Tabernacle," of Albany. He gave a short history of this church and an explanation of its present trouble. He showed that the congregation had a floating debt of \$900.00, which must be immediately paid, otherwise the property would, perhaps, be sold under

foreclosure. The motion was passed that each member of the organization help according to his ability.

The following committee, to propose candidates for the various offices, and to have the respective names printed on a ballot, was appointed by the chairman: Mr. Hy. Boschen, Miss Marie Schulz, Mr. Hy. Wahlers, Miss Von der Heide, Miss Jung, and Pastor John May.

Place selected for the next convention: "The Church of the Redeemer." Date: Thursday, the 14th of January, 1904. Upon motion it was resolved, that the next meeting should be of a social nature.

The thanks of the convention were extended to Immanuel Church for its kind hospitality. Adjournment followed with the singing of the doxology and the benediction.

R. OEHLSCHLAEGER,



The Winfield Joint Pastoral Conference, in which a number of German pastors also hold membership, met at St. John's College during Christmas vacation. An interesting and instructive paper was read by Prof. Scaer, in which, while basing on our confessional books, he showed from a psychological analysis of the human mind that the two extremes of synergism and Calvinism when brought to bear on the doctrine of conversion, are sadly at fault. Pastor Krenke read a biography of Paul Gerhard, which was well received, and Pastor Buetzow submitted a carefully prepared exegesis of Ephesians 3:13-21. The afternoons were given to the discussion of practical matters. Sermons were preached on Sunday and Monday by visiting brethren and Holy Communion celebrated. An effort will be made to consolidate two or more small conferences, which would double the attendance.

While writing I will mention a different matter—Our congregations have been called upon through *Witness* and by circulars to be "active in works of charity," as the Apostle puts it. This is, he says, a part of our calling, and that being so our Christians will thank God, with the Apostle, for every opportunity afforded them of exercising their calling. For by so doing the name of our Lord Jesus Christ will be glorified, and treasures laid up where moth and rust cannot reach. Having this lofty conception of our calling, we shall give gladly as the Lord has prospered us.

A. W. M.



For the past few months Dr. A. L. Graebner, of St. Louis, has been very ill in New Orleans whither he went to recover from the effects of overwork. A serious bodily ailment developed during his stay in New Orleans and made his condition precarious, but the latest reports are encouraging for his convalescence. May God in His mercy soon restore this honored teacher to his important work for the Church.

R.



In reviewing the first of the two volumes of "Luther's Briefe" just published by Concordia Publishing House, St. Louis, Mo., "The Princeton Theological Review" says: "The difficult work of editing anew the Luther correspondence, in the light of the discoveries made during the one hundred and fifty years that have elapsed since Walch's edition of Luther, has been done in the same scholarly manner that has characterized all the previous volumes of this excellent edition, we have here indeed a model of painstaking and learned editing, as well as of handsome bookmaking. The paper, the printing, the elaborate chronological and alphabetical indexes, the judiciously selected information in the notes, above all the unusual care manifested in the translation alike of the German and of the Latin letters into modern German, all unite to make this an edition of Luther in German that is worthy in every respect of the importance of the subject. Ample justice has been done to the results of the skilled specialists in this department of research, notably De Wette, Seidemann, Kolde and Enders."

This is worth quoting.

H.

The "Lutheran Visitor," one of the papers published in the bounds of the United Synod in the South, is appearing in enlarged and greatly improved form. The publishers have found it necessary to charge one dollar and a half a year for this weekly paper of sixteen pages, including advertisements.

R.

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Dr. J. A. B. Scherer, pastor of St. Andrew's Lutheran Church, Charleston, S. C., has accepted the call to the presidency of Newberry College, (S. C. Synod) S. C.

H.

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A writer in the "Lutheran" gives the following comparative estimate of gains by Lutheran synods from 1894 to 1903:

MINISTERS.

General Council,	Gained 316 or 33 Per cent.
Synodical Conference,	Gained 769 or 56 Per cent.
United Synod,	Gained 8 or 4 Per cent.
General Synod,	Gained 194 or 19 Per cent.
Independent Synods,	Gained 701 or 47 Per cent.
Total gain	1,988 or 38 Per cent.

CONGREGATIONS.

General Council,	Gained 436 or 25 Per cent.
Synodical Conference,	Gained 790 or 37 Per cent.
United Synod,	Gained 24 or 6 Per cent.
General Synod,	Gained 194 or 14 Per cent.
Independent Synods,	Gained 1,708 or 52 Per cent.
Total gain	3,152 or 35 Per cent.

COMMUNICANTS.

General Council,	Gained 78,609 or 26 Per cent.
Synodical Conference,	Gained 90,261 or 21 Per cent.
United Synod,	Gained 8,892 or 16 Per cent.
General Synod,	Gained 47,763 or 29 Per cent.
Independent Synods,	Gained 173,700 or 51 Per cent.
Total gain in decade	396,222 or 31 Per cent.

Benevolence.

"The benevolent contributions by comparison of the reports of 1903 and 1894 give the following figures as the per capita contributions: General Council, 84 cents vs. 93 cents; Synodical Conference, 69 cents vs. 39 cents; United Synod, 45 cents vs. 50 cents; Independent Synods, \$1.31 vs. 50 cents; General Synod, \$1.45 vs. \$1.33. Total, \$1.00 vs. 68 cents.

"These are the figures. The actual conditions in some of the General bodies do not seem to bear out these figures. We incline to think that some of the apparent inaccuracies are the result of more care in compiling statistics and we believe that the present figures are far more reliable than those of a decade ago were."

R.

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It is high praise to say of any speech: "In conception, vigor of treatment, massiveness of thought, and splendor of diction, it is equal to anything of either Burke or Webster, while in range and prophetic genius it is positively sublime,"—language applied by a writer in the Christian Advocate to Bishop Fowler's address delivered at the recent Methodist Missionary Convention held in Philadelphia. It is in that address that he pays the following tribute to the Scandinavians:

"Those sons of the vikings and of the old pirate chiefs; those sons of the heroes of the Thirty Year's War, who single-handed against all Catholic Europe for a whole generation defended and saved Protestantism and liberty; those Scandinavians who stood off and so defeated Peter the Great that after one of his defeats he had the 'Te Deum' sung in the churches, saying, 'The time has at last come when three Russians

can stand against one Swede,' the time will come when we can stand two against one; these Scandinavians who have a larger per cent of people able to read and write than any other nation anywhere, who, living by their firds and mountain streams, sing the glad songs of liberty, and are as free as any people have ever been in any land or age—these Scandinavians will be true to their history, to their faith and to their God."

This passage is deficient neither in "conception," nor "vigor," nor "diction," nor truthfulness; but were Bishop Fowler asked to what "history," to what "faith," these Scandinavians should be true,—in view of what Methodists are attempting to do to have them prove untrue to their history and their faith,—he might find it somewhat embarrassing to make answer.

Lutheran.

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It is stated that, curiously enough, a Presbyterian liturgy is the only one in America that contains a special collect for Luther's birthday. Prof. Hopkins, of Auburn Theological Seminary, published a liturgy and prayer-book in 1883 (the 400th anniversary of Luther's birth) which contains the following prayer for the 10th of November:

"O God, who art the refuge and strength of the people, a very present help in trouble, we give Thee hearty thanks for Thy servant whom Thou didst raise up, in the days of old, to testify boldly against the corruption of Thy faith and the misdoings of false and lying priests, and we beseech Thee that the same spirit of holy zeal and courage may rest upon Thy servants who are called to preach Thy truth, that so, though the earth be removed and the mountains be carried into the midst of the sea, we shall not fear; but shall be still and know that Thou art God; grant this, O Lord, for the love of Thy truth, and the glory of Thy holy name, through Jesus Christ our Lord. Amen."

L.

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A Baptist journal recently made the assertion that infant baptism in this country is continually decreasing in frequency, and that the reason why some people still have their children baptized, are mostly of a sentimental nature and not grounded on Scripture. To this the "Presbyterian" returns that the reason for this is not, that the view of the Baptists that infants are not to be baptized is gaining wider ground, but that the reason is to be found in this, that there are so few children that could be baptized, especially in the large, aristocratic city churches. It then cites the example of the wealthy Fifth Ave. Presbyterian Church of New York City, with 1775 members, in which last year only six children were baptized, and that of another with 805 members, where only three were baptized.—So far as we are aware, infant baptism is not losing ground among the Lutherans.

L.

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A Unitarian, commenting on the condition in Dr. Stuckenberg's will against dogmatism in Pennsylvania College, says that he displayed a more dogmatic act in that provision than any the college can be guilty of.

'Tis ever thus with liberalism.

R.

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The yearly returns of the various sections of the Methodist Church throughout the world show a grand total of 48,815 ministers, who have in their charge 89,430 churches and missions. The total membership, with "probationers," is set down at 7,801,311, including 105,452 local preachers. There are 81,580 Sunday-schools, with 804,778 officers and teachers, and 6,523,280 scholars.—Ex.

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ABROAD.

Our brethren down in Brazil have begun the publication of a church paper, entitled "Evangelisch-Lutherisches Kirchenblatt fuer Sued-Amerika." It is published semi-monthly and can be had from Concordia Publishing House at \$1.00 per annum. It will, of course, be edited with special reference to the needs and circumstances of the field, but it will also be of interest to readers in North America.

L.

The General Synod of the State Church of Prussia must be a peculiarly conglomerate body, judging from its recent action in two important particulars. A resolution was introduced condemning the practice of duelling as "sinful." One would have thought that such a resolution would have been unanimously passed, without any discussion. But the unexpected happened. Considerable discussion was aroused by this motion. One member tried to show how duelling could be supported from the Bible, while another spoke of it as a matter of self-defence, and therefore frequently justifiable. Whether the favor of the Emperor for this barbarism colored the debate or not we cannot say. The discussion was a lengthy one, and when the vote was taken, the resolution passed, in spite of a large minority, made up of both clerical and lay votes. Another strange division occurred over the election of avowed "agnostics" to theological chairs. Protests against this practice have from time to time been made, and these were focused in the recent meeting. A great discussion arose, and while the Synod reaffirmed its belief in Jesus Christ crucified and risen as the ground of human salvation, it compromised on the issue, hoping that only men who so believed would be nominated for the chairs referred to. Even this compromise was opposed by over thirty per cent. of the delegates.

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Roman Catholic policy hitherto with respect to the "Away from Rome" movement in Austria, has been to ridicule it. Now, however, a change has come, and in a recent pastoral letter issued by the Archbishop of Prague and three other Bohemian Roman Catholic bishops, it is stated and it is urged that the time has come for loyal Roman Catholic clergy and laity to work against the proselyting German Protestant influences. Czech antipathy to German influence of any kind of course is skillfully played upon by the Roman hierarchy now that a distinct issue is joined. That 37,000 persons have severed their connection with the Roman communion during the past four years is admitted now by the Roman Catholic organ of Prague.—Ex.

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Not long ago, the editor of a daily paper in Tokio, Japan, offered valuable prizes for original poems. Though the author was allowed to choose his own subject, when the manuscripts were examined, it was found that every one of the six hundred represented, voiced Christian sentiments, while the eight prize-winners were found to be professing Christians.

What an eloquent testimony for the work that has been done by Christian missionaries.

R.

Hearth and Home.

WHY THE SERMON WAS DULL.

Two men were walking home from church. One said: "Well, I am glad the service is over. I thought that the duller sermon I ever listened to."

"I am surprised," replied the other; "I really enjoyed it very much."

"You did?" Well, that beats me. But, then, you are such a stickler for the church and the preacher that anything in that line interests you."

"Oh, I do not know as to that. The fact is, I was interested in thoughts pertaining to worship this morning before I went to the church."

"Why, how was that?"

"Well, easy enough. You see, this morning, at family worship, I read the fourteenth chapter of John, and, after prayer, my little eight-year-old daughter came to me and said, 'Papa, in the words of the Savior which you read, among other things, he said, 'I will pray the Father, and he will send you

another Comforter.' Now, who is that, father? Is he as kind and loving a father as you are, and can we go to him with our joys and sorrows as I can come to you?"

"Then you have family worship, do you?"

"Oh, certainly. But I was going to say, my little daughter's words set me to thinking about our Heavenly Father, and then, you know, the pastor's text was 'Our Father which art in heaven,' and the precious truths he brought out about the tender, sacred relation we sustain to him as his children were a perfect soul-feast to me all the way through."

"Oh, I see, I see; but it was altogether different with me. The fact is, we do not have family worship. Each member of my family does his and her own Bible reading and praying in secret. I believe in secret prayer. Then, too, you know that only on Saturday our State Convention closed, and I could hardly wait till the paper boy came round this morning, I was so anxious to know who were nominated. So, as soon as the paper came, I commenced to read, and I became so interested in the report of the convention that I was surprised when my wife told me to hurry up, or we would be too late for church."

"Ah, I, too, see. It is clear to me now why the sermon failed to interest you. Your mind was so full of the State Convention that you had no appetite for spiritual things. No wonder the sermon was dull to you."

Moral.—One of the best possible preparations for enjoying a sermon is an hour of the morning spent in reading and meditating upon some portion of God's Word. That makes it a pleasure to go to the church for worship.

Moral 2.—The Sunday morning spent in reading the Sunday newspaper is sufficient to make the best of sermons appear dull, and to render the services of God's house uninteresting and burdensome.—Religious Telescope.



INCONSISTENCY.

A celebrated missionary from India was coming to town, and Mr. G. invited his neighbor, who was an infidel, to accompany him to church. He declared himself ready to go, and they started out together in good season, in order to secure seats. By the time the services began every seat was taken and the aisles were crowded with eager listeners.

The missionary began by relating his experience among the benighted heathen. Then, in eloquent language he pleaded his cause. "The Gospel of Jesus Christ, which you believe," said he, "is the only successful means for the Christianization of these poor souls, and it is your sacred duty to take an active part in a work in which every Christian must engage if he wishes to be faithful to his Lord, whose command is: 'Preach the Gospel to every creature.'"

His appeal was so touching and so

earnest that he held his audience spell-bound. Even the infidel became so thoroughly interested that he did not think of looking around until the missionary ceased speaking and the collection plate was passed from pew to pew.

While holding his contribution in readiness he glanced over the audience. Right in front of him were several ladies, elegantly attired and richly adorned with jewelry, who seemed to be wiping their eyes with handkerchiefs of costliest lace. With a visible degree of the deepest sympathy they each dropped a five-cent piece in the plate. When the plate approached the neighbor who had invited him to go along, he could scarcely trust his eyes as he saw a similar piece drop in, after which the infidel deposited his gift.

On the way home the infidel remarked to his neighbor: "See here, my friend! If I believed what you profess to believe I would have given at least a hundred times as much more than you did."

It was afterwards ascertained that the missionary went away disappointed with the meager collection. Only one dollar note was reported, and the infidel recognized in it his own gift.

Dear reader, are you guilty of a similar inconsistency?



AN ANSWERED PRAYER.

Mr. Jennings had passed his three score and ten and had come to a time of enforced inactivity. A long illness kept him for months in bed, and when he recovered he had dropped out of the procession; every one recognized his breakdown as the unmistakable sign that his days of work were over. Mr. Jennings was not altogether happy. He almost resented the fact that the church and the community could get on so well without him, and it seems hard that his manly vigor, carried so finely into old age, should waste in unwilling idleness, with nothing to look forward to but final helplessness and death.

"I stay at home and pray," he said, "but I can do nothing to answer my own prayers. I can't go to meeting, and I have little chance to influence any one for good. The world has gone by while I have been resting by the way, and I can't catch up."

Mrs. Jennings comforted him, and the aged pair sat down together, making the most of each other's companionship and daily praying for the Lord's work, which was going on without them.

One morning the two old saints finished their breakfast, read their chapter in the Bible, and knelt down, according to their custom, to thank God for their blessings, to ask His guidance and care for the grown-up and scattered family, and His benediction on the work which others were doing and in which they no longer had a share.

While they were on their knees a ladder rose against the open window and a man began to ascend. The old couple were a little deaf, and prayed on. The carpenter, who had come to repair the roof by the bay window, ascended two

rounds and stopped. He stood for a minute, at least, undecided whether to go up or down or to stay where he was; then he descended quietly and stole away.

A little way from the house the carpenter sat down in the shade and waited. The prayer was not a short one, and its tones still came to him. He recalled the words he had heard on the ladder and his eyes filled with tears; he brushed them away, but they came again; he thought of another gray-haired couple, now dead, who never failed, while they lived, to pray to God for an absent son.

He remounted the ladder at length, but the accents of that prayer rose and fell in his ears with the tapping of the hammer; and when Mr. Jennings came out and leaned on his staff and inquired about the repairs which the roof needed, the carpenter felt as if he had received a benediction.

All this was eight months ago, in Chicago. A few days ago Mr. Jennings doorbell rang and a man entered, and said: "I am the carpenter who repaired your roof last spring. I had godly parents, but I entered the army and led a hard life. I had not been to church nor heard a prayer for years. I heard your prayer when I put up the ladder. For eight months, by the help of God, I have lived a new life."

Then Mr. and Mrs. Jennings knelt down again and thanked God for an unexpected answer to their prayers.—Exchange.



"MADE IT A MATTER OF PRAYER."

The following suggestive little incident is told concerning a good, old English farmer who had become the happy inventor of an improved plow. Queen Victoria, on seeing the new invention, inquired of the farmer how he thought of it whereupon he replied:

"Well, your majesty, I had it in my head for a long time before it would come straight. I saw what was wanted plain enough, but I couldn't make out how to get at it. So at last I made it a matter o' prayer; and one morning the whole thing came into my mind like a flash."

"Why, Mr. Smith," interrupted his royal listener, "do you pray about your plows?"

"Why, your majesty, why shouldn't I? My Father in Heaven, He knew I was in trouble about it, and why shouldn't I go and tell Him? I mind of one of my boys when he was a teeny little mite. I bought him a whip, and very pleased he was with it. Well, he came to me one day, crying as if his little heart would break. He'd broken the whip, and he brought it to me. So I took him on my knee, and I wiped his tears, and I kissed him and comforted him. 'Now, don't you cry, my boy,' says I. 'I'll mend the whip, I will, so that it'll crack as loud as ever.' Well, now, don't you think our Father in Heaven cares as much for me as I for my boy? My plow didn't much matter to Him, but I know quite well my trouble did."

Miscellaneous.

NOTICE TO MEMBERS OF EASTERN
CONFERENCE DISTRICT.

In response to numerous requests we have deemed it necessary to poll a vote on the place for the meeting of the Eastern Conference during the coming summer. Members of Conference will please make known, on or before February 12, their choice of place for meeting. Send in votes to the respective visitor.

WILLIAM DALLMANN.
GEORGE A. ROMOSER.

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ACKNOWLEDGEMENTS.

Thankfully received for the Lutheran Tabernacle, Albany, N. Y. from Pastor J. F. Wenchel, Roslindale, Mass., \$7.39; Mr. O. E. Bernecker, Treas. Nebraska District, \$14.59; Pastor Paul Succop, Hamburg, Carver Co., Minn. \$1.00; Mrs. J. Bingenheimer, Jersey City, \$1.00; Pastor Oscar Fedder, Krupp, Wash. \$1.00; Pastor M. W. Fleckenstein, Minden, Neb. \$6.07; Pastor W. Gahl, Chicago, \$6.00; F. J. Schneider, Babbtown, Mo. \$3.95; Pastor G. Franke, Ladies Aid Society, Keystone, Ia., \$10.00; Pastor G. Schuessler, Redeemer Lutheran Church, Chicago, \$10.00; Pastor W. Arndt, Bluff City, Tenn. \$1.00; from Pastor P. B. Fritsche, Shiner, Tex., \$4.10. Thankfully received through Pastor Stuckert from Mr. John Wolfe, West Leyden, Lewis Co., N. Y., a communion service for a needy Lutheran church.

WILLIAM DALLMANN.

* * *

Received from members of St. Andrew's congregation, Pittsburg, Pa., for support of Student Emil Steger, as follows:

Mr. Jno. Sias	\$10.00
Mr. Chas. Voskamp	10.00
Mr. Wm. Niebaum	5.00

Total

God reward the cheerful givers.

W. P. SACHS.

* * *

Received with hearty thanks for Lutheran Tabernacle, Albany, N. Y., from L. H. Neudecker, Balto., Md., \$5; Friend in Springfield, O., \$5; Rev. A. H. Holthusen, Pittsburg, Pa., \$5; Mrs. A. Nisson, N. Y., \$10; Rev. J. L. B. Salvener, Minneapolis, Minn., \$1; M. A. S., \$1; N. N. Baltimore, Md., \$1; Rev. G. A. Sebald's congregation, Bohnsacktown, N. D., \$4.80; Rev. G. A. Sebald's congregation, Hillsboro, N. D., \$2.92; Rev. C. J. Fleckenstein's congregation, Saratoga Springs, N. Y., \$12; S. S. Church of Redeemer, N. Y., \$10; Chas. Spilman, Treas., Eastern District German Mo., Synod, \$20; per Rev. Wm. Dallmann, N. Y., \$80.60. May the God of all mercies bless the kind givers.

EDW. E. STUCKERT.

* * *

Received with sincere thanks to the givers for indigent students from N. N. Wagneshoro, Va., \$10; for designated student through Treasurer Spilman \$10.

GED. A. ROMOSER.

* * *

Synod Debt Fund.

Conditional Subscriptions: "A Friend" \$500.00; F. L. McMiller, \$3.00; C. F. Reider, \$10.00.

A. H. HOLTHUSEN,
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* * *

Thankfully received for Church of Our Savior Brooklyn from Miss Velbringer 10c; Miss Lankenau 10c; Miss Hoehn 25c; Miss Steilner 10c; Mr. Hy. Franz \$10.00. Total \$10.55.

CHAS. H. SCHMIDLING.
Gen. Sec.

SYNOCDAL TREASURY.

Received per J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri, etc.	\$250.00
Rev. Paul Bischoff from Concordia Congregation, N. C.	5.00
For Student Frank Yount	5.00
From Young Ladies' Society, Conover, N. C.	
For Student Frank Yount	5.00
From Sunday School at Irvington, for Student Frank Yount	5.00
Dr. D. Winter, Columbus, Kansas	5.00

Rev. Julius Nickel, from Grace Church, Strasburg, Ill., for Indigent Students at Winfield	3 66
Prof. C. A. Weiss, Conover, N. C., from Tuition, Conover College	100 00
Rev. Dale from Ev. Luth. Church of The Redeemer, Cleveland, Ohio	10 05
Jno. A. Pfeiffer, Treas., from Emmanuel Ev. English Luth. Church, Baltimore, Md., for Indigent Students	2 00
Rev. A. H. Holthusen, from Trinity Luth. Church (S. S.), Pittsburg, Pa., for Concordia Orphans' Home, Marwood, Pa.	25 62
M. Winter from Ev. Luth. Church Cresden, Neb., for Tabernacle Congregation, Albany, N. Y. (Rev. Stuckert)	3 50
H. A. Stang, Treas. from Ev. Luth. Church of the Redeemer, N. Y., for Lutheran Hospital, East New York	14 70
Wm. L. Klingelhofer, Treas., from St. Andrew's English Ev. Luth. Congregation, Pittsburg, Pa.	46 53
For Indigent Students	11 73
F. C. Schluter, Treas., from Sunday School of the Ev. Luth. Church of our Savior, Cincinnati, Ohio, for College	3 56
F. C. Schluter, Treas., from the Ev. Luth. Church of our Savior, Cincinnati, Ohio, for Synodical Treasury	5 00
For Conover College	5 00
For Winfield College	5 00
For Student — Eirich, St. Louis, Mo.	
J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri, etc.	250 00
Geo. A. Bang, Treas., from Grace Ev. Luth. Church, St. Louis, Mo.	14 61
For defraying traveling expenses of last convention	5 00
Geo. J. Becker, Treas., from Calvary Ev. Luth. Congregation, Buffalo, N. Y.	13 45
Rev. J. Frederic Wenchel from Bethlehem Church, Roslindale, Boston, Mass.	7 81
For Indigent Students	1 00
For Colleges	
For Storm-stricken Congregation in Baltimore, Md. (Rev. Verwiebe)	1 00
Rev. John Schiller from Young People's Society of Golgotha Church, New York, for Student — Meili, Hawthorne, N. Y.	9 00
Rev. Paul Bischoff from Concordia Cong. Conover, N. C.	4 00
For Student Frank Yount, St. Louis, Mo.	4 00
Rev. Paul Bischoff from St. Mark's Sunday School, Detroit, Mich., for Student Frank Yount	6 00

MISSION TREASURY.

Received per Rev. Paul Bischoff from Concordia Cong., Conover, N. C.	\$ 5 00
From Mrs. Fannie O. Abernathy, Hickory, N. C.	
For Mission Treasury	1 50
For Foreign Mission	1 50
Rev. John Schiller, New York, from the Golgotha Sunday School Collection at Reformation Festival	20 00
Rev. D. H. Steffens, Baltimore, Md., from Martini Cong. Sunday School Reformation day Collection	41 00
Rev. Oscar Kaiser from Jackson Square Cong., Baltimore, Md.	10 00
Jackson Square Sunday School, Baltimore, Md.	10 00
Rev. Dale, Children's Day Collection of Ev. Luth. Church of the Redeemer, Cleveland, Ohio	29 09
M. Winter from Ev. Luth. Church, Cresden, Neb.	4 12
W. A. Benner, Treas., from St. Martin's Congregation, Winfield, Kansas	11 93
Casper S. Coyner, Treas., from Coyner's Congregation, Rev. Kuegele, pastor, for Home Mission	25 39
Wm. L. Klingelhofer, Treas., from St. Andrew's English Ev. Luth. Cong., Pittsburg, Pa.	157 71
F. C. Schluter, Treas., from Sunday School of the Ev. Luth. Church of our Savior, Cincinnati, Ohio	11 11
Rev. Wm. Schoenfeld from members of Emmanuel Ev. Luth. Church, New York City	20 14
Rev. J. Frederic Wenchel from Bethlehem Church, Roslindale, Boston, Mass.	23 85
For English Mission	1 00
For Negro Mission	1 00
For German Mission in Brazil	1 00
For India Mission	1 00
From Grace Sunday School, Jamaica Plain	10 30
Rev. Paul Bischoff from St. John's Cong., Catawba Co., N. C.	7 50

A. E. SUCCOP,
Treasurer.

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INSTALLATION.

Upon authorization of the Venerable President of Synod, Prof. A. W. Meyer, the Rev. Martin Kretzmann, formerly of Vincennes, Ind., was installed as Pastor of Trinity Church, East St. Louis, Ills., on the first Sunday after Epiphany, Jan. 10th, 1904 by the undersigned assisted by the Rev. M. S. Sommer.

L. BUCHHEIMER.

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NOTES AND NEWS
about BOOKS and PERIODICALS

THE FEBRUARY NUMBER

of our Children's and S. S. paper, the "Lutheran Guide" is now out. Such of our Sunday Schools as have not yet placed their new orders with us for 1904 should do so at once.

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G. A. ROMOSER, President.

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HISTORICAL AND STATISTICAL NUMBER



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LENTEN-TIDE.

The Christmas songs are done
And echoes die away,
Only minor strains we chant
As we tread the Lenten way.
The Christmas joys were dear,
But we put them all aside,
And with meek and contrite heart
We will keep the Lenten-tide.

We saw the Baby's bed,
And we heard the shepherd song,
And we paused at Nazareth,
When He grew to manhood strong.
Now in the mountain's lonely slopes,
By the borders of the sea
Through the city's busy streets
Goes the Man of Galilee.

We follow, wistful-eyed
His dear footsteps, slow or fast;
For we know to what dread hill
We must follow at the last.
For such love, surpassing love,
We will put ourselves aside
And with tender, chastened heart
Will we keep His Lenten-tide.

—E. A. Lente.

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EDITORIAL.

In this number of "Witness" we make room for the Statistician of Synod. We believe that the reading matter prepared by him will prove of interest and benefit to all who have the welfare of our English work at heart. May the reviewing of what has been accomplished, by the help of God, in the past fifteen years, move us to labor zealously for the time still to come.

EDITORS.

N. B. Additional copies of this issue may be had for 5 cents the copy, 50 cents a dozen, postpaid.

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THE STATISTICIAN'S FOREWORD.

Last October our Synod was fifteen years old. During this time it has grown and prospered under the grace of its God. In connection with the statistical report for the past year a brief review of the past in general may not be amiss. In preparing a number of short historical sketches for this purpose I have not aimed to present a *detailed or complete* history of our synodical body. Those who are acquainted with Synod's history will at once notice that many a link is missing. At the same time I have attempted to give a *general review* of the past, so that all the readers of the "Witness" may get a fair idea of Synod's history.

History being a true record of what has happened, my task has been that of a compiler. I have therefore added fact unto fact as I gleaned them from the printed proceedings of the sessions of Synod and of the meetings held by the English Lutheran Conference of Missouri, in only a few instances making use of private information.

May those who read the articles submitted be prompted to join the Psalmist in exclaiming, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake" (Ps. 115) and may we humbly yet confidently call upon God to continue to abide with us in grace and mercy, that we may hold fast to the faithful Word to His praise and glory and to the salvation of immortal souls, for Jesus Christ, our Lord and Savior's sake.

JOHN H. C. FRITZ,
Statistician of Synod.

EARLY BEGINNINGS.

Our English Synod is now fifteen years old having been organized in the fall of 1888. The early beginnings, though, of English Lutheran work in Missourian circles date back more than twice that number of years. From August 17-20, 1872, a free English Lutheran Conference was held in the town of Gravelton, Wayne Co., Mo. On Friday morning, August 16th, at eleven o'clock, Professor F. A. Schmidt preached a sermon from Romans 1:16. "In the afternoon of the same day, as well as during other intervals of the public conference, a free conference between the chosen delegates was held at the house of Rev. J. Moser." On Saturday morning, Aug. 17th, "after the singing of the 387th hymn in the Tennessee hymn-book and prayer by Rev. P. C. Henkel, the conference organized by electing Rev. J. Moser to act as President and Professor F. A. Schmidt as Secretary." Members of four different synods had appeared to take part in this conference, to-wit, *the Tennessee Synod* (Pastors Polycarp C. Henkel and Jonathan R. Moser and the lay delegates Messrs. Laban M. Fox, Samuel Parman, Abel J. F. Moser, Francis E. Whitener, James M. Clubb, Marcus Young); *the Holston Synod* (Pastor Andrew Rader and lay delegates Messrs. James M. Davis, James R. Hannah, David J. McElwain); *the Missouri Synod* (the Rev. Prof. C. F. W. Walther and Pastor Ch. S. Kleppisch); and *the Norwegian Synod* (the Rev. Prof. F. A. Schmidt).

Conference made its first and main business to consider a number of theses presented by Prof. Walther "with a view of ascertaining, as well as giving expression to, our perfect unity in the faith."

Other matters of discussion that were proposed were, according to the printed proceedings:

"First, What can we do for our scattered English Lutherans in the West, especially in regard to procuring faithful ministers for them?"

"Secondly, The propriety or impropriety of forming some kind of an organization among the English Lutherans of the West."

"Thirdly, The establishment of parochial schools."

Concerning these three items the Secretary says in a foot note, "These three items, as well as sundry and other doctrinal and practical questions, were discussed in the private conferences at the residence of Rev. Moser, the public conferences being totally engaged with the discussion of the theses. It not having been made the duty of the Secretary to take notes of these free and social discussions, no official minutes concerning them can be published. Suffice it to say, that the principles involved and the most profitable way of carrying them out were thoroughly discussed and a firm and energetic purpose was formed to carry on the work of the church in full earnest. May the Lord bless our endeavors!"

After the official sessions had been adjourned and the larger part of the members of Conference had absented themselves on account of other pressing business, the remaining members read and sanctioned "a draft of a constitution which was to be submitted to the congregations prior to the next meeting, when action was to be taken."

It may be interesting to quote from this draft. One of the purposes mentioned was "an energetic prosecution of missionary labors among the scattered and destitute English members of our Church in the West." The doctrinal basis was, of course, the Word of God and the Symbolical Books of the Lutheran Church, "as a pure and faithful exhibition of the doctrines of the Holy Scriptures." "All ecclesiastical union and co-operation that is not based upon pure Lutheran faith" was rejected. It was considered a duty of every congregation "to make suitable provision for the instruction of their youth in the doctrines of our Church and its training on truly Christian principles." No pastor was to be admitted "who is a member of a secret society." (The lodge was evidently already at that time a cancerous growth on our body politic.) The discussion of "doctrinal questions, especially the distinctive features of our Lutheran faith" was to be the prominent feature of the annual meetings. Conference was to be an *advisory* body only over against each individual congregation.

How did these English congregations come into existence in Missouri and Arkansas? When the people of the Tennessee and Holston Synods east of the Mississippi began to increase and multiply they began to cross the river and settle in Missouri and Arkansas. Here they united and formed English congregations. But they felt isolated and therefore sought to become united with brethren of the faith. So at first they formed a Conference.

At the fifth convention held in Webster Co., Mo., in 1876, this Conference expressed by a resolution that it "earnestly desires co-operation with the brethren of the Missouri Synod, as much as practicable." At the sixth convention held at Hindsville, Arkansas, in 1877, the following resolution was adopted, "Feeling

that it will be to our interest and benefit to unite with some larger body whose doctrinal position of the Synodical Conference is one with ours, and knowing that the doctrinal position of the Synodical Conference is such, and that being such is purely Lutheran, therefore, be it resolved, that we apply to that body for membership as early as practicable." At this session the cause "of establishing parochial schools received great encouragement," two congregations having had such schools in operation and four others being "esteemed of sufficient strength to sustain such schools in their midst, were requested so to do," Luther's Small Catechism, explained by Dr. Dietrich, was to be used in the schools. At the following session, held in Bollinger Co., Mo., conference expressed its joy "at the interest taken in the subject of parochial schools by our congregations."

In the printed proceedings of the eighth session held in Webster Co., Mo., in 1879 we read that "upon resolution Rev. Prof. M. Guenther and Pastor C. L. Janzow, from the Western District of the Missouri Synod, were cordially received as advisory members" during that session. The Rev. C. F. Obermeyer had sent in an excuse "expressing his disappointment" in not being able to attend "as also appointed by the Western District of the Missouri Synod."

The Synodical Conference having in the mean time advised the new English body to unite with the Western District of the Missouri Synod, Conference resolved unanimously, that "we consider it best for the cause of Christ among the English people, for our Conference to remain a separate organization," but that now steps be taken "toward a closer union with the said Western District." Pastor A. Rader was appointed delegate to the next meeting of the Western District.

The mutual friendly relation between this new body and the Synodical Conference was continued and was not ruptured even by the predestination controversy, for Conference unanimously sided with the position of Missouri as in accordance with the Word of God. (See Proceedings of 10th Convention, p. 28.)

At the eleventh Convention, held at Gravelton, Mo., in 1884, a letter from Pastor F. Kuegele presenting "the feasibility of organizing an English Synod within the bounds of the Synodical Conference" was favorably received *for further deliberation*. At the following session in Webster Co., Mo., in 1885, Conference declared itself "as yet wholly unprepared for this step, since it would impose too great a tax upon us in defraying travelling expenses to and from synodical meetings," which money in the opinion of Conference could be used "to far greater advantage in home mission work." At this session the Rev. A. W. Meyer was received into membership.

At the following thirteenth convention in Barton Co., Mo., in 1886, Pastor Dallmann was received, who was elected one of a committee of three, Pastor A. W. Meyer and J. E.

Rader being the other members, to take steps "to enter the Missouri Synod as a separate English District." This idea was never carried out. In 1887 at its meeting at Fort Wayne, Ind., the German Synod "advised the formation of an independent, separate English body" and following such advice our English Synod was organized at St. Louis, Mo., in 1888, the session being held at Bethlehem Church, corner Nineteenth and Salisbury streets. The new Synod joined the Synodical Conference.

Besides those mentioned who were already at an early date identified with the English movement which eventually led to the formation of our Synod and who are still with us to-day, we would yet mention the name of the Rev. L. M. Wagner, who upon "bearing a letter of honorable dismissal from the Holston Synod of Tennessee" was admitted to the English Conference of Missouri as early as 1877.

THE ORGANIZATION OF SYNOD AT ST. LOUIS, MO.

Concerning the organization of our English Synod the printed proceedings of the first convention say,

"For a long time has it been the earnest desire and fervent prayer of the Lutherans of the English tongue, within the Synodical Conference, to form some larger general body.

"True it is, there are English Lutheran Synods in this country, but for conscience sake we could not unite with them.

"The German Missouri Synod at its meeting at Fort Wayne, Ind., in the year 1887, advised the formation of an independent, separate English body.

"The English Lutheran Conference of Missouri, which was organized in 1872, appointed, at its last convention in 1887, a committee to draw up a constitution for a general organization and to publish the same in the *Lutheran Witness* for consideration. This was done and the draft appeared in that paper Vol. 7, No. 5, pp. 35 and 36.

"The Conference of Missouri invited all English Lutheran pastors within the Synodical Conference to meet in October, 1888, at St. Louis and discuss the project of forming a general English Lutheran church body on the doctrinal basis of the Synodical Conference.

"Pursuant to the invitation (see *Lutheran Witness*, Vol. 7, Nos. 8 and 9) a number of pastors and delegates met at Bethlehem German Lutheran Church, St. Louis, Mo., from October 19th-23rd.

"By the grace of God this meeting was enabled to effect the organization which supplied a long felt want."

"Six sessions were held; each was opened by the singing of a hymn, the reading of a Scriptural selection, and a prayer by the Chaplain, and was closed with the Lord's Prayer by the Chairman."

Pastor Kuegele, of Koerner's Store, Augusta Co., Virginia, preached the opening sermon on Psalm 20:5, his subject being: "Our Trust and

Our Prayer at the Organization of a Larger Church Body."

The draft of the constitution published in the Lutheran Witness was carefully discussed in three sessions, "no point being overlooked or passed by as unimportant or trivial." The consideration and discussion of the Constitution was ended on Monday, Oct. 22d, at 12 M., and after having been re-copied as amended it was again read in full and formally adopted in the afternoon session.

The following pastors, congregations, and delegates formed the new organization:

The Rev. W. Dallmann, pastor of Emmanuel Congregation, Baltimore, Md.

The Rev. A. W. Meyer, pastor of Emmanuel Congregation, Rader, Mo.

The Rev. C. F. W. Meyer, pastor of St. Paul Lutheran Congregation, Marshfield, Mo. Mr. A. Rader, Delegate.

The Rev. F. Kuegele, pastor of Koimer's Congregation, Augusta Co., Virginia

The Rev. L. M. Wagner, pastor of Zion's Congregation, Gravelton, Mo.—Mr. A. J. F. Moser, Delegate.

The Rev. R. L. Goodman, pastor of St. James' Congregation, Barton Co., Mo., and St. Peter's Congregation, Cherokee Co., Kansas.

The Rev. A. Sloan Bartholomew, pastor of Salem Congregation, Springdale, Ark.—Mr. T. E. Rader, Delegate.

The following advisory members were received: Pastors K. S. Knabenschuh, C. Spanuth, F. Kroeger, Th. Huegli, A. Rader, and T. E. Rader (parochial school teacher).

The following officers were elected:

President: The Rev. F. Kuegele, Koimer's Store, Va.

Visitor: The Rev. C. L. Janzow, St. Louis, Mo.

Secretary: The Rev. C. F. W. Meyer, Marshfield, Mo.

Treasurer: Mr. C. F. Lange, St. Louis, Mo. Prof. M. Guenther, of Concordia Seminary, St. Louis, who was a member of the English Mission Board of the German Missouri Synod, was present in every session, "giving useful and sound advice and many welcome explanations."

"The faculty of Concordia Seminary had dismissed lessons in order to attend these sessions and also to give the students a chance to attend. A large number of the gentlemen from the institution were always present."

NAME OF SYNOD.

Synod was organized at St. Louis, Mo., in 1883, as "The General English Evangelical Lutheran Conference of Missouri and other States."

At its second session, also held at St. Louis, in 1891, the name was changed to read, "The English Evangelical Lutheran Synod of Missouri and other States."

At the Buffalo session, held in 1901, the word "English" was held to be "unnecessary and even ambiguous" and Synod was incorporated as "The Evangelical Lutheran Synod of Missouri and other States."

EDUCATIONAL INSTITUTIONS OF OUR SYNOD.

At its very first session in St. Louis, Synod adopted the following resolutions:

With reference to the best ways and means of providing ministers and teachers for the Church "we should make it our aim to be guided by these leading principles: 1. That the philological and theological education of our ministers should be the most thorough

possible; 2. That our students should be required, if possible, so far to master the German language as to be able to read German Lutheran literature with the necessary fluency; 3. That we, as soon as possible, establish a college and seminary of our own; 4. That inquiry be made to the directors of the school at Concordia, Mo., if provision could be made to receive English boys, (this proposition was explained as not limiting the inquiry to Concordia, but inquiry was to be made there first); 5. That those desiring to study theology be advised to take a course preparatory to college."

From these resolutions it is evident that Synod from the very outset recognized the necessity of making provision for supplying the church with pastors and teachers, the necessity of having an *educated* clergy and *educated* teachers, and the advisability of a knowledge of the German language on the part of pastors, because much of the good Lutheran literature is written in this language.

Synod's hopes were soon to be realized. The good Lord heard the prayers of his people. At its third session, held at Chicago, May 3-10, 1893, Synod was presented with one college (St. John's, at Winfield) and was asked to assume the fostering care over another (Concordia, at Conover), both offers being accepted.

Concordia College.

Concordia College is situated at Conover, N. C. From the printed proceedings of the Chicago convention, at which this College asked for Synod's fostering care, we glean the following:

Concordia College was the property of a private association and not the property of any synod or church body. The Tennessee Synod had the right of recommending the *theological professor* at the institution and sent its beneficiaries to Concordia. Difficulties arose and some of the teachers left, and the Board of Trustees applied to the Mission Board of the German Missouri Synod, at St. Louis, to supply the institution with professors. The Tennessee Synod afterwards withdrew its fostering care from the institution. At the request of the Board for English Mission, Pastors Kuegele and Dallmann went to Conover in December, 1891, to inspect the territory.

As a result of this visit to Conover the following resolutions were agreed to between the trustees of Concordia College and the Missourians,

"Resolved, That we recommend 1. That a professor be called to Concordia College, Conover, N. C., from the Missourians, to be President of Concordia College, Literary Professor, and Pastor of Concordia Congregation, to have full liberty in the pulpit and at the altar according to his conscience bound in God's Word;

2. That young men be enabled to receive a classical education here at Concordia College with a view of graduating in theology at St. Louis, Mo., or Springfield, Ill.;

3. That provision be made for the theological education of young men who cannot be required to take a full classical course, so that they may enter the ministry after graduating at Concordia College, Conover, N. C."

These resolutions were agreed to by the whole board of trustees excepting two not in reach. In accordance with these resolutions the Rev. W. H. T. Dau, of Memphis, Tenn., was called to the position of President of Concordia and was installed May 29, 1892. In July of the same year Candidate G. A. Romoser, a

graduate of Concordia Seminary, at St. Louis, was installed as professor at Conover.

When Synod convened at Chicago, in 1893, a communication was received from the Board of Trustees of Concordia College, from which we quote the following,

"Whereas, the Evangelical Lutheran Tennessee Synod at its last convention, assembled in Hickory, N. C., 1892, did withdraw her fostering care from Concordia College, located at Conover, and whereas, all church institutions need the fostering care of some synod to rally to its support and help; and whereas, a number of the ministers of the Tennessee Synod are antagonizing Concordia College, by reason of the Board of Trustees having called ministers of the English Synod of Missouri as President and Professors of said College:

"Therefore, resolved, first, that we do now offer and place Concordia College under the control and fostering care of the English Lutheran Synod of Missouri, and urge said Synod to accept this college as her institution.

"Resolved, second, that we ask the English Synod of Missouri to appoint six (6) of her number as members of the Board of Trustees of Concordia College, to co-operate with us in the management of said College."

Should Synod not be inclined to accept this offer, then, the Board of Trustees was willing even at that time legally to transfer the college to be the property of Synod.

Synod took the following action: It ratified the agreement between Pastors Kuegele, Dallmann, and the Trustees, assumed control of the institution, called Candidate L. Buchheimer, of Concordia Seminary, St. Louis, as a fourth professor, and as a Synod now called the other three members of the faculty, to wit, Professor Dau, Romoser, and Coon. (Prof. Coon resigned in May, 1890.)

Concordia College became the property of Synod not until last year, when Synod at its session, at Pittsburg, accepted the College property. The number of trustees is fifteen (15). The following members constitute the present faculty of Concordia, Professors Geo. A. Romoser, President; C. A. Weiss, Geo. Luecke, and H. B. Hemmeyer.

Concordia at present has an enrollment of 23 male students, (10 of whom are studying for the ministry), and 10 female students. The value of the college property is \$6,000.00 with a debt of only \$800.00. The college library contains 4,300 volumes.

Concordia offers five courses of study: an *ancient classical* course, a *modern classical* course, a *scientific* course, a *normal* course, and an *elective* course.

All students intending to become ministers of the Gospel may have free tuition; others pay a small sum monthly. A catalogue giving full particulars will be mailed free for the asking.

St. John's College.

Already in the year 1889, the question of erecting an English Lutheran College at Winfield, Kansas, was discussed in the parsonage of the Pastor of St. Martin's Church, Winfield. On the day before Christmas, 1892, Mr. J. P. Baden, a member of the St. Martin's German Lutheran Congregation of the German Missouri Synod at Winfield stated in a letter to his former Pastor, the Rev. A. W. Meyer, that he would donate to the English Lutheran Missouri Synod the sum of \$25,000 for the purpose of founding an English Lutheran College. In February, 1893, Mr. Baden concluded to increase the sum to \$50,000. A Board of Incorporators was formed, a charter

drawn up, and lots bought for \$1200. Plans and specifications were called for, submitted, and accepted. Ground was broken by Mrs. J. P. Baden, Feb. 6, 1893, in the name of the Triune God.

When Synod met in Chicago, in May, the Rev. C. L. Janzow, of St. Louis, appeared in behalf of Mr. Baden and formally offered to Synod the *deed* and documents conveying the entire property to Synod. The convention expressed its deepest gratitude to the kind donor by a rising vote and formally accepted the princely gift, wiring a message of thanks to Mr. Baden. Synod at once proceeded to elect a Board of Trustees which should act as a building committee: Messrs. J. P. Baden, and Henry Baden, and Pastors C. L. Janzow, A. W. Meyer, and G. Luecke. The following Board of Directors was appointed: the Rev. F. Kuegele, President; the Rev. C. F. W. Meyer, Secretary; the Rev. William Dallmann and Prof. A. L. Graebner, the President of the faculty at Winfield to be the fifth member.

The Board of Directors was instructed to make provision for a thorough education in general and co-education as soon as possible and practicable.

The corner-stone to the new building was laid on June 9th, 1893, by Pastor Janzow, of St. Louis. The building was dedicated March 1st, 1894, at which time also Pastor H. Sieck was installed as President of St. John's. The following year President Sieck was called to Milwaukee and the present President of St. John's was called to fill the vacancy, the Rev. Prof. A. W. Meyer.

Instruction at Winfield was begun already before the building was completed. At the Chicago convention Candidate Stoeppelwerth, a graduate of Concordia Seminary, at St. Louis, was called as professor in St. John's and he together with Pastor G. Luecke began in the fall of the same year to instruct classes in rooms furnished by Mr. Baden in his business building. Later a full business department was organized. Since the incorporation of Synod, St. John's property has been turned over unconditionally to Synod. The number of students according to latest figures are male 42, female 33. The faculty is at present composed of the following professors: A. W. Meyer, President; H. Stoeppelwerth, Charles Scaer, called in 1894; L. Steiner called in 1895.

SYNOD AND HOME MISSION.

Recognizing the fact that it is the Church's duty to go into all the world and preach the Gospel to every creature, our Synod embodied the following section in its Constitution at its organization, Art. VIII, Sec. IV., "This body shall also make provision for general missionary and benevolent operations within its limits."

At its third convention Synod elected its first Mission Board: Pastors A. W. Meyer and Th. Huegli, and Mr. C. F. Ahlers: all of Pittsburg. This Board at the next Convention "reported that there is a deficiency in the Mission Treasury and that a call would soon be made for more liberal contributions." At the same time this Board had control of Synod's Church Extension Fund and reported that \$400.00 had been received for this Fund, "nearly all of which was contributed by our small Sunday Schools," and that the whole amount had been lent to a poor congregation, saving that congregation \$32 interest. At this session the Board was re-elected, but the Rev. Meyer subsequently accepting a call to the Presidency of St. John's College, at Win-

field, the Rev. H. B. Hemmeter succeeded him as a member of the Board.

At the following Baltimore Convention this Board reported that it had supported three beneficiaries out of its fund and had a cash balance in the Treasury of \$49.34 and in the Church Extension Fund a note of \$400 and \$208.68 cash. The total receipts for mission purposes within the past two years amounted to \$684.05; the disbursements, \$634.71.

At this Convention a new Board was elected: Pastors Dallmann and Kaiser, and Mr. H. D. Dreyer, all of Baltimore. Pastor Kaiser resigned soon after and Pastor E. F. Haertel was appointed by the President of Synod to fill the vacancy.

The printed proceedings of the following Detroit Convention, in 1899, contain an extensive report of the work done by this Board.

A special cause for rejoicing was the *growing interest* of our congregations in this *important work*, as witnessed by the contributions. In the year 1894-95 the total receipts were \$165.14 and in the year 1898-99 \$1,314.89. The Board had been connected with nineteen (19) stations, some of which, however, received the promise of a subsidy only in case of necessity. The Board centered its efforts chiefly on the large cities where missionary material is plentiful. The balance in the Treasury amounted to \$902.55.

As to the Church Extension Fund the Board reported that it "is gradually, but very slowly, increasing." The sum of \$1,000.00 was due this Fund by congregations.

The report contains the following remarks with reference to the Church Extension Fund which bear repetition,

"The peculiar value of a gift to this fund, lies in the fact, that the money will be a blessing to one mission after another; that it travels from place to place, taking from the shoulders of struggling missions the incubus which has prevented the growth of many churches and which has even caused many missions to be abandoned.

"With the growth of our Synod the importance of this fund is increasing, and we would therefore respectfully suggest that Synod urge all pastors and congregations to remember it with liberal contributions."

In its report the Board also added the following suggestion and appeal:

If 10 persons give \$500 each	\$5,000
If 50 persons give 100 each	5,000
If 100 persons give 50 each	5,000
If 200 persons give 25 each	5,000
If 500 persons give 10 each	5,000
We would have a fund of	\$25,000

The Church Extension Fund at this date showed a balance of \$61.07.

At this session the following Board was elected: Pastors Haertel and Abbtmeyer, and Mr. H. D. Dreyer. Pastor Haertel resigning soon after, on account of his removal to Chicago, Pastor O. Kaiser was appointed to fill the vacancy. This Board was connected with thirty-three (33) stations. Five of these became self-sustaining, some received but little financial support, others only the promise of a subsidy in case of necessity, and some the Board could not supply.

In considering this report Synod adopted two resolutions with regard to the support of its missionaries, to wit, "that the limit of the salary of *unmarried* missionaries be placed at \$600.00 per annum" and "that the limit of salary of *married* missionaries be left entirely to the discretion of the Board."

The Mission Treasury showed a balance of \$678.81.

The Board was also at this date, 1901, empowered to appoint a *missionary field secretary*, should it become necessary and desirable so to do, but up to the present time no action has been taken. At Pittsburg last year Synod resolved that it deems "it inadvisable to call such a field secretary at the present time."

The Church Extension Fund showed a cash balance of \$550.09 at the Buffalo Convention. None of the \$1,000 mentioned above had been repaid and Synod adopted the following resolution, "That money from the Church Extension Fund shall, as a rule, be loaned only on the condition, that a certain percentage of the amount loaned be repaid annually."

At Buffalo the following new Board was elected: Pastors Eckhardt and H. E. Sieker, and Mr. F. W. Sebelin. The Rev. Sieker resigning soon after on account of his removal to Pittsburg, the Rev. J. F. Pfeiffer was appointed to fill the vacancy, and a few months later the Rev. Pfeiffer resigning, on account of his removal to Liverpool, Ohio, the Rev. W. H. Dale was appointed in his stead. This Board was re-elected last June.

This present Board reported at Pittsburg last year that it had been connected with twenty-one (21) missions and regretted to state that several openings could not be taken advantage of on account of a lack of funds. A balance on hand of \$156.76 was reported, the total receipts from September, 1901, to June, 1903 amounting to \$4,329.52. (This included a balance of \$678.81 received from former Board.)

The Church Extension Fund showed a balance of \$210.50.

As our Synod grew our missions grew; a sign of life in a church body. May God continue to bless our missionary efforts and make hearts and hands willing to pray for our missions and give to their support. To Him alone all glory.

SYNOD AND PAROCHIAL SCHOOLS.

When in the year 1872 the English Lutheran Conference of Missouri was formed, of which we spoke in a previous article, one of the subjects discussed was "the establishment of parochial schools." And in the Constitution adopted, Article VI reads, "It should be the duty of our congregations to make suitable provision for the instruction of their youth in the doctrines of our Church and its training on truly Christian principles."

In the printed proceedings of the sixth Convention of the Conference we read, The cause "of establishing parochial schools received great encouragement. St. Paul and Salem congregations, Arkansas, have already such a school in operation. And St. Paul and Emmanuel, St. James and Zion congregations, Missouri, were each esteemed of sufficient strength to sustain such schools in their midst and were requested so to do. It was resolved that Dr. Luther's Smaller Catechism, explained by Dr. John Conrad Dietrich be used in said schools."

In the printed proceedings of the seventh Convention we read, "We rejoice at the interest taken in the subject of parochial schools by our congregations. The children of the Church is our nursery, which, if well cultivated, nourished with the truth, will soon bear an abundant harvest of souls. The children are our chief hope. With the proper care of our children, we would have, in a decade or two, strong, healthy, intelligent, and active

congregations. It is, moreover, our positive duty to receive and preserve our children in the fold of Christ. And in order that they be preserved there; it is necessary that they be well instructed in our beautiful and true doctrine. When once well grounded in our faith, it is scarcely probable that they will ever depart from it."

At the eighth Convention theses on the "Christian Training of Children" were presented and discussed.

At the tenth Convention it was stated that "some congregations have established parochial schools and these schools are having such salutary effects, that Conference does not simply recommend her pastors to establish and continue such schools, but *persistently urges* them to do so, because of their *great necessity*, being so very beneficial."

In the printed proceedings of the twelfth Convention near Conway, Mo., in 1885, we read, "On the matter of parochial schools we should never let our diligence cease, for unless we retain them as nurseries in our folds, we can never hope to build up well grounded, truly Lutheran, enlightened congregations. This is the plan of which God approves, and we, therefore, should not neglect it" (President L. M. Wagner's Report.)

The committee's report on the President's suggestion which was adopted reads, "We can not but heartily subscribe to the language expressed by our President concerning parochial schools, and would earnestly entreat that, if possible, no congregation should be without such school. Since parochial schools are productive of truly well grounded congregations not only, but in consequence of this, are also the very foundation of successful mission work, we should by no means neglect them."

One of the committee drawing up this report was the Rev. A. W. Meyer, the honorable President of our Synod, who was at that time Pastor of Emanuel Church, near Conway, Mo., and who himself had a parochial school of 38 scholars. Concerning this and other schools the report furthermore says, "The parochial schools of the Zion, Salem, and Emanuel congregations were reported in a flourishing condition, and greatly auxiliary to the growth of the respective congregations. The Conference recognized this fact and advised the establishment of such schools where they not yet existed by passing the following resolution:

"Resolved, That the Conference deems it not merely highly commendable and expedient for the *welfare of a congregation*, but that it be acknowledged the *most solemn duty of both pastor and congregation*, to care for the spiritual welfare of the immortal souls of the children entrusted to their care, by *establishing and maintaining a parochial school*."

In the parochial report from Nov. 1884 to Nov. 1885, attached to the printed proceedings four out of five pastors reported having a school.

In the printed proceedings of the thirteenth Convention we read, "We rejoice to know that a parochial school has been established in St. Paul's, Webster Co., Mo., and recommend to Conference to encourage such schools." The Pastor of St. Paul's was the Rev. William Dallmann, the honorable Vice President of our Synod, who was ordained and installed at St. Paul's on the fourth Sunday of September, 1886, and opened a parochial school on the first Monday in October following and reported in November that he had 27 scholars, as the printed proceedings have it.

Among others at that time also the Rev. L. M. Wagner had a parochial school.

In short the "ceterum censeo," or the ever recurring theme, of that English Lutheran Conference was, Let us have parochial schools.

The same policy was pursued by the new organization, which was effected, in 1888; *our own Synod*. When our Synod at its first session adopted resolutions as to "the best way of providing ministers and teachers," it certainly had in mind to establish parochial schools in its midst. In the Constitution adopted at the organization of Synod we read Article VIII, Section II, "Synod shall urge upon its congregations the duty of establishing Christian schools and of providing for a proper education of the young in the saving truth."

The position which Synod took in regard to parochial schools it yet holds to-day. The printed proceedings of the Baltimore Convention, in 1897, contain the following with reference to parochial schools, "Synod has taken a positive stand in its Constitution, in sessions, and in publications in unequivocal terms." At the Buffalo Convention, in 1901, a petition was presented to Synod by the Southwestern Conference requesting that Synod to establish and maintain a Parochial School Extension Board and Fund. The following recommendations were adopted, "1. That Synod establish a fund for this purpose; 2. That this fund be controlled by Synod's Mission Board; 3. That the pastors and delegates present at this convention of Synod be requested to urge their congregations to contribute liberally and regularly to this fund." At the next convention held at Pittsburg the Mission Board reported having received \$73.01 for this fund and having therewith assisted Calvary Congregation of St. Louis. A recommendation by the committee, appointed to examine the Mission Board's report, reading, "That the congregations be encouraged to lift collections for the Parochial School Fund" was adopted. At this session also the remaining theses of Prof. Stoepelwerth's paper on Parochial Schools, showing their necessity, were heard and adopted.

God bless the parochial school and grant that in course of time and (may that time be not far distant) all our congregations will maintain such a school for their own welfare and the welfare of the Church at large.

THE PUBLICATION BOARD.

The history of Synod's Publication Board dates back to the very year in which Synod was organized at St. Louis. At its first session, in 1888, the Rev. C. A. Frank offered to Synod the *Lutheran Witness* and Synod accepted the offer and resolved to make this paper the official organ of the new synodical body. The Rev. Frank was asked to remain editor of the paper but the *financial management* was placed in the hands of a committee: the Rev. C. L. Janzow, the Rev. H. Birkner, and the Rev. C. F. W. Meyer.

At the same session Prof. A. Crull, of Fort Wayne, Ind., presented a manuscript of a hymnal to Synod and "by resolution the chairman appointed a committee of three to receive, examine, and *publish* this manuscript." The following were appointed: Prof. A. Crull, the Rev. L. M. Wagner, and Prof. A. L. Graebner; the Rev. F. Kuegele being added by a special vote.

At the same first session Pastor Frank also offered his subscription list for a new edition of the Book of Concord and Pastors Kuegele and Frank and Prof. Crull were appointed a

committee and authorized to *publish* the book "by authority of the General English Ev. Lutheran Conference of Missouri and other States," provided that Synod would assume no financial risk.

In these three committees we have the beginning of Synod's Publication Board. At its second session, at St. Louis, in 1891, Synod appointed a "general Publication Committee which has authority in all things pertaining to the publishing of synodical matters," to wit, Pastors W. Dallmann and F. Kuegele, and Mr. Philip C. Freide.

At the third session of Synod held at Chicago, in 1893, "the matter of forming a Lutheran Publication Society was brought to the attention of Synod by the Rev. F. W. Herzberger, who submitted the following resolutions, which were adopted by Synod:

"Whereas, experience teaches that successful missionary work can not be carried on without the necessary literature; and

"Whereas, there is a great scarcity of pure English Lutheran literature; be it

"Resolved, First, That Synod form an English Lutheran Publication Society;

"Second, That the same be a stock company and its capital limited to \$50,000;

"Third, That the capital be divided into five series of shares, each series numbering one thousand shares, and a single share be limited to \$10;

"Fourth, That the Company be incorporated under the laws of the State of Illinois;

"Fifth, That Synod appoint a committee to confer with some competent lawyer to draw up a Constitution conformable with the laws of this State; that the Constitution be published in the *Witness*, and when two-thirds of the congregations have accepted the same, be declared in force;

"Sixth, That this committee constitute the first Board of Managers and at once proceed with the work of publication after the first series of shares has been subscribed."

The following Board of Incorporators and Managers was elected: Senator Bartling, Dr. Bartholomew, Mr. C. Wolf, Henry C. Zuttermeister, and T. C. Diener, the Rev. Herzberger being added as an advisory member. At the same time Synod resolved "that the management of the Publication Society later on was to be entrusted to three business men and two clergymen."

The old board, however, consisting of Pastors Dallmann, Kuegele, and Morhart, was at a following session declared to be *Synod's board*, which had control and the board at Chicago was only to act as the agent of Synod's board. To the old board the Rev. Hemminger and Dr. Emil Miller were added as members.

It was under the Baltimore Board that our present Hymn-book was first published, as also the first edition of Dallmann's Ten Commandments, and various tracts.

At its fifth session, in Baltimore, 1897, the following members from Pittsburg were elected to form Synod's Publication Board: the Rev. Hemminger and Messrs H. H. Niemann, Chas. Eberle, A. H. Schewe, and W. H. Voskamp. At the same session Synod concluded that, if feasible, the majority of the members of the Board should reside at the place of publication, but that, for the present, Chicago remain the place of publication. The newly elected Board at Pittsburg organized as the "American Lutheran Publication Board." Before Synod convened again the Pittsburg Board "found itself obliged" to remove the Chicago concern to Pittsburg, thinking thereby

"to conserve vital interests of Synod and to expedite its obligated business." Synod approved this action at the Detroit Convention, in 1899.

The Publication Board and office of publication have remained at Pittsburg to this day. The members of the present Board are: Pastor Holthusen, Messrs. Sias, Niemann, Kenmiller, Wigman, Unverzagt, and Macke. The Board has an office at 1349 Fifth Avenue, Pittsburg. Mr. Henry E. Sicker is the Business Manager.

The Board is to "turn over annually or at shorter intervals, if possible, to Synod's treasury at least 50 per cent. of its net earnings."

Among other things published by the Board are the "Lutheran Witness," the "Lutheran Guide," nine different styles of our Church Hymnals, two editions of the Sunday-School Hymnal, a Life of Dr. Walther, by C. L. Janzow, a second edition of Dallmann's Ten Commandments explained in Sermonic Lectures, a book of Funeral Sermons, pamphlets and tracts. A catalogue will be sent upon request. Address "The American Lutheran Publication Board," 1349 Fifth Avenue, Pittsburg, Pa.

THE LUTHERAN WITNESS.

The *Lutheran Witness* was first published May 21st, 1882 by the Rev. C. A. Frank, at Zanesville, Ohio. It was published twice a month at \$1.00 per annum. The size of the paper has always remained the same. It was made up of doctrinal, polemical, editorial, historical, practical, and devotional articles. The getting out of the paper was prompted by the desire "to counteract the influence of the 'Lutheran Standard.'"

At the organization of our English Synod at St. Louis Pastor Frank offered his paper to the new synodical body and the offer was accepted and the resolution passed "to make this paper the official organ of this Conference." Pastor Frank was retained as editor. At the second session of Synod, in 1891, Pastor Frank tendered his resignation. Synod, finding the resignation to be final, accepted it and "a rising vote of thanks was given the retiring editor" and he was asked "not to withdraw his interest for the paper but also in the future to give Synod the benefit of articles from his able pen. Pastor Frank was editor of the *Witness* for a term of nine years.

By unanimous vote Pastor William Dallmann was now elected editor, who, with the approval of Synod, selected the following brethren to be assistant editors: Pastors L. M. Wagner, J. A. Detzer, C. Spanuth, and A. Sloan Bartholomew. The paper was now published at Baltimore, where the editor resided. At the third session of Synod, at Chicago, in 1893, the editor complained of having too many duties to attend to, namely, primarily, his congregation, second, the editing of the paper, third, the reading of the proof-sheets, fourth, the chairmanship of the Lutheran Publication Board," but it was not until the Fort Wayne Convention, in 1895, that Synod transferred the editorship of its official paper from the editor, "who had repeatedly asked to be released, and whose congregation also desired that this burden be taken from the shoulders of its Pastor," to the faculty of Concordia College, Conover, N. C. Pastor Dallmann edited the *Witness* for a term of four years. A vote of thanks was tendered Pastor Dallmann "for the labor bestowed upon the paper and the sacrifice made in behalf of Synod." Up to the present time the editorship has remained with the faculty at Conover and Synod has repeat-

edly expressed its appreciation of the "unselfish devotion" shown by the editorial staff "to the best interests of Synod."

At the Buffalo Convention, in 1901, Synod decided that henceforth each volume begin with the first issue in January and beginning with the new volume the *Witness* also appeared bi-weekly and no longer semi-monthly as heretofore.

The *Witness* yields a substantial profit for Synod's treasury.

THE LUTHERAN GUIDE.

Already at its second session, in 1891, Synod favorably considered the publishing of a paper for the children of our Sunday Schools. The "Lutheran Pioneer," published by the Synodical Conference was thought to be well adapted for such purpose and Synod through its President requested said Conference "to change this admirable monthly into a weekly, devoted to the Sunday School." The Synodical Conference declining to do this and the pressing need of such a paper being felt, the Rev. A. W. Meyer was prevailed on to begin the publication of a paper. The first issue appeared in January, 1893. Synod met in May of the same year at Chicago and received the new paper, "The Lutheran Guide," as its Sunday School paper, retaining the editor, who continued to hold this position, until, in 1901, the members of the Sunday School Literature Committee were made editors of the "Guide."

CONVENTIONS.

- First, at St. Louis, 1888.
- Second, at St. Louis, 1891.
- Third, at Chicago, 1893.
- Fourth, at Fort Wayne, 1895.
- Fifth, at Baltimore, 1897.
- Sixth, at Detroit, 1899.
- Seventh, at Buffalo, 1901.
- Eighth, at Pittsburg, 1903.

ESSAYS READ AND DISCUSSED AT THE SESSIONS OF SYNOD.

St. Louis, Mo., 1888: This being Synod's first session, at which an organization was effected, no essay was read. The printed proceedings contain the opening sermon by Pastor Kuegele on Psalm 20:5, his subject being, "Our Trust and our Prayer at the Organization of a Larger Church Body."

St. Louis, Mo., 1891: "The Lord's Supper," by Pastor W. Dallmann.

Chicago, Ill., 1893: "Parish Rights," by Pastor F. Kuegele.

Fort Wayne, Ind., 1895: "Lutheran Church Polity and Policy," by Pastor A. W. Meyer.

Baltimore, Md., 1897: "Lutheran Church Polity and Policy," (concluded) by Pastor A. W. Meyer.

Detroit, Mich., 1899: "The Parochial School," by Prof. H. Stoeppelwerth.

Buffalo, N. Y., 1901: "Why Do I Believe the Bible Is God's Word?" by Pastor W. Dallmann.

Pittsburg, Pa., 1903: "The Parochial School," (concluded), by Prof. H. Stoeppelwerth.

OFFICERS OF SYNOD.

President:

- Pastor Kuegele, 1888-1899.
- Pastor W. Dallmann, 1899-1901.
- Prof. A. W. Meyer, since 1901.

Vice President:

- Pastor F. W. Adams, 1891-1893.
- Pastor M. Sommer, 1893-1895.
- Prof. A. W. Meyer, 1895-1901.
- Pastor W. Dallmann, since 1901.

Secretary:

- Pastor C. F. W. Meyer, 1888-1891.
- Pastor F. W. Adams, 1891-1893.
- Pastor C. F. W. Meyer, 1893-1897.
- Prof. G. A. Romoser, 1897-1901.
- Pastor J. Frederic Wenchel, since 1901.

Assistant Secretary:

- Prof. L. Buchheimer, 1895-1897.

Treasurer:

- Mr. C. F. Lange, St. Louis, 1888-1891.
- Mr. Jens Lauenborg, St. Louis, 1891-1897.
- Mr. A. E. Succop, Pittsburg, since 1897.

NECROLOGY.

- The Rev. R. L. Goodman, 1890.
- The Rev. F. W. Adams, 1891.
- The Rev. A. S. Bartholomew, 1891.
- The Rev. A. Rader, 1897.
- The Rev. C. H. Bernheim, 1901.
- Mr. C. F. Barnick, teacher.

THE ENGLISH MISSOURI SYNOD AND THE GERMAN MISSOURI SYNOD.

The English Lutheran Conference of Missouri, whose beginning dates back to the year 1872, took steps at its 13th convention held in Barton Co., Mo., in 1886, toward entering the German Missouri Synod as a separate English Mission District. When the matter was brought to the attention of the German Synod at Fort Wayne in the following year, it "advised the formation of an independent, separate English body." In consequence of such action on part of the Germans our Synod was organized in the following year, 1888. Ten years later, in 1897, at Baltimore, our Synod "unanimously resolved, that Synod submit to her congregations the question as to the advisability of inquiring of the German Missouri Synod whether they could not find ways and means to remove the barriers that ten years ago prevented us from becoming an English district of the German Missouri Synod." At its following Detroit Convention the vote on the question was taken, and the result was: Yeas, sixteen charges; nays, eight charges.

Upon recommendation of the President of Synod a committee was elected to meet a committee from the German Missouri Synod which had been elected by that body to confer with our Synod. After our committee (Pastors Dallmann, Kuegele, and Steffens, and Messrs. Niemann and Dreyer) had met the committee of the German Synod (Prof. F. Pieper, Pastors P. Brand and G. Spiegel) a joint report was presented and adopted by Synod. From this report we quote,

"The birth and growth of the English Synod of Missouri and other States plainly shows that God has filled and strengthened the hands of our Missouri Synod that it might become a blessing to the English speaking population of this country. . . . It is manifestly the call of the English Synod to regard as its chief duty the prosecution of the English work. Just as it will, however, remain the duty of the English brethren, whenever an opportunity for serving the German Mission presents itself, to turn over to it material and forces, in the same manner it is unquestionably the duty of those engaged in German work, to promote the English cause and whenever opportunity

presents itself, to take up the work for the cause by English preaching and by gathering English congregations."

The Baltimore resolution of our Synod yet remains to be carried out. At the last session in Pittsburg, "Synod resolved that it be presented to the proper officials of the German Synod before the sessions of the next Delegate Synod in 1905, as a means of presenting it in regular order to *Delegate Synod*."

Upon a personal appeal of our President the German Delegate Synod, assembled at Fort Wayne, in 1896, "adopted a resolution to subsidize Concordia College with a gift of \$500.00, annually." At the St. Louis Convention the German Synod, "resolved to continue a subsidy of \$400, annually." At the Milwaukee Convention, after our needs had been presented by our President, the German Synod granted the request for assistance and resolved without debate to aid us to the amount of \$3,000.00, annually.

The fraternal and friendly relation existing between the English and German Synod is indicated by an address of congratulation, sent by our Synod to the German Synod upon the occasion of the German Synod's semi-centennial jubilee, from which we quote the following lines,

"Nor is it the common interest of strangers in the greatness of their fellow-men, which we desire to express in these lines, but we feel that our interest has a better and nobler origin,

emanating, as it does, from filial affections which our Synod must ever bear to her parent and foster-mother, the German Ev. Lutheran Synod of Missouri, Ohio, and other States."

DR. C. F. W. WALTHER AND THE ENGLISH CAUSE.

Dr. Walther, whose name is too well known among Lutherans to need any further introduction, was aware of the great importance of English work by the Lutheran Church of the United States. As early as 1872, Walther was present at the "Free English Lutheran Conference, held in the town of Gravelton, Wayne Co., Mo." And in the "Life of Walther" by the Rev. C. L. Janzow we read that "it was mainly due to Walther's encouragement that, in the spring of 1879, the Southeastern District Conference of Missouri and, in the fall of the same year, the Western District of the Missouri Synod expressed their willingness to take up English mission work. . . . and that, in 1880, a Board for English Missions was elected by the Western District." The following words spoken by Dr. Walther clearly show that he was heartily in favor of doing English work: "God has brought us into this country and without our merit has given us the pure doctrine also for this very purpose that we should proclaim it in the language of this our country, the English language. But alas! so far we have not done what we ought to have done and I fear God may punish us on

account of our ungrateful negligence and take away from us Germans the great blessing bestowed upon us till now, because we have not done in the English language what we ought to have done in our country."

Upon Walther's departure from this life to the home of the saints in heaven our Synod at its very first convention, in 1888, passed resolutions of sympathy and respect, in which we read among other things, "We, the English speaking Lutherans of the Synodical Conference, have lost in the late Dr. Walther a warm, true and devoted friend and adviser, and the English cause in our beloved Synodical Conference has suffered a severe loss." The same resolutions also speak of Walther as having been "the guide and director in forming the English Lutheran Conference of Missouri, having been present at its first meeting, and always having shown great active interest in its work and sincerely desiring that it might grow and increase."

N. B. Additional copies of this issue may be had for 5 cents the copy, 50 cents a dozen, postpaid.

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NOT YET, MY CHILD.

In the hurry and rush of living,
In the bustle of mart and street,
We forget all the joy of sitting
At the blessed Master's feet.

But there comes a time, yea surely
When His hand will stop our pace,
And sorrow and pain will curtain
All the sunlight from the face.

And we kneel and beg and listen
For an answer to our cries,
And we try to see His mercy
Through our blinded tear-stained eyes.

Yet a doubt will loom before us,
And we wonder if it must be
That we're laid aside and hindered
From the goal we long to see.

And 'tis not till a traveler passes
Who is bearing a heavier load,
That we catch a gleam of brightness
At the turning of the road.

And we read between lines of suffering
That 'tis best for us to grow
Through the mystery of affliction
With the cloud lines dark and low.

And we strengthen 'neath His comfort,
And we ask if He does forget,
If 'tis not the end of the lesson,
But He says, "My child, not yet."

And the sorrow seems so trifling,
Just a thorn among the flowers.
For the Cross laid on His shoulders
Was greater far than ours.

Belle McKinney Swope.

Editorials.

When the sun is shining bright, we sometimes imagine that it would be very pleasant to have nothing but fine weather all the time. But a little thought and a little more experience soon serve to disillusion us. So it is in the life of a Christian. Many a one in his ignorance thinks that it would be the height of bliss to be entirely free from care and sorrow, even here below. Again a little thought must convince us that such a state of bliss is not intended for mortal man, and that it requires some tribulation to make the mature Christian. So far, then, from groaning when sorrow comes, we should the rather welcome it even as the husbandman welcomes the refreshing rain. Through tribulation God would make us perfect.

*

There is a continual clamor in some parts that the Church as an institution be made more popular, that is, more acceptable to the masses. Now those who raise this cry may be perfectly sincere; nevertheless, their cry is a vain one. We can understand what is meant by popular preaching, namely that a preacher must adapt himself to the understanding of his hearers, in such a way that

they may comprehend and receive the message of the Gospel; we can also see that it is the duty of the Church to reach out into the hedges and highways for all sorts and conditions of men; but we do not believe that the Church as such with her message of salvation will ever become popular; she never has been, and she is not intended to be. The Church has the sole duty of preaching and applying the Law and the Gospel. But who believes that these can ever be popular among men? It is evident that nothing less than a departure from the path marked out for her will really make the Church acceptable to any considerable number of men. It is simply an impossibility to preach the Gospel and at the same time to cater to the depraved tastes of man. You may erect a stage in your house of worship and present a play now and then for the delectation of the crowds that will come to see; then your Church will be immensely popular.

But announce a plain Gospel sermon—advertise it if you will—and note the difference. We have taken an extreme case, although one that has been proposed, but we are persuaded that it is the side attractions which make the modern institutional church popular, and not the preaching of the Gospel. Strip these Churches of everything but the Gospel, and they will no longer attract. It will not do in this connection to talk of St. Paul's becoming all things to all men, in order that the more may be gained. St. Paul, it is true, did all in his power to bring the Gospel to men; yet neither he nor the Churches which he founded, ever became popular. Let us maintain this position.

It is the Gospel alone which catches men. After they have been converted, yes, then sociability and the various amenities of life are perfectly in order. But for the love of Christ and perishing souls, don't put these external matters before and above or even on a level with the Gospel. Popularity, in the sense of the world, we have no right to look for.

W.

Reading an article which the author calls "the woman's word" on religious instruction in the public schools, in "The Independent" (N. Y.), one is involuntarily reminded of the prayer of someone, "Deliver me from my friends, and I'll take care of my enemies."

On the one hand the writer says that without religion in the schools, "the next generation of American men and

women who have been trained in the public schools will be merely educated animals." And yet on the other hand the same writer avers:

"If you search still deeper for facts, you will find that the importance of dogmatic religion is growing weaker in every denomination with every year. The modern rational man, facing the awful instant problems of life, is not interested in squabbles concerning doctrines which do not help him to solve these problems."

Mrs. Davis admits that religion properly distinguishes man from an educated animal. The religion, however, which meets with her approval is one, as her words require us to infer, that is not "dogmatic" (!), but that helps man to solve "the awful instant problems of life," in other words, one that concerns itself, not with sin, the curse, redemption, salvation and life eternal, but with ethics, the moral feelings and duties, morality in the earthly sphere.

Respecting such friends of religion the prayer for deliverance is clearly in place. Nonsense and supercilious jargon, seemingly pious and yet in reality subversive of all true religion, which alone can and does ennoble a man, raising him to a plane higher than the brute, are the component parts of the mixture this author offers us. Or what else is it when we are told that the public schools without religion will turn out "merely educated animals, with no higher motives in their work than the poor little monkeys on the street, who have been taught to dance to earn their living," and then are assured that this religion, however, is not a religion that concerns itself with doctrines, i. e., definite teachings, but, one that helps man to solve "the awful instant problems of life" which he faces? It does seem to us, that "the awful instant problems of life" that need no doctrines to aid us in solving them, have already been solved by the writer's monkey. And then, who is not weary of the pointless scolding, the apparent pastime of a number of superficial but no less haughty minds, about "doctrines" and things "dogmatic"? The writer herself admits that Christ came to teach. What He taught is therefore a teaching or doctrine and the religion which Jesus taught is dogmatic. Jesus indeed declared that "teaching for doctrines, the commandments of men," is a vain form of worship, but of His own doctrine he said: "My doctrine is not mine, but His that sent me," John 7:16. The fact that some persist in rant-

ing against religious doctrine does not disturb us, for the Apostle has recorded this and more in advance, saying, (2 Tim. 4:3-4.) "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

The doctrine that Jesus taught, revealed religion, alone can show man his real nobility and raise his mind to what is holy and sublime. It alone can save him.

But who is to teach man this doctrine? Christ commanded His disciples to do this. It is every Christian's, the whole Church's duty. Would that they all were more about this their heavenly Father's business! Then the writer in "The Independent" and others of such kind would have little reason to look for other agencies and so lack, at least, this chance to blunder. H.



"Good works is not the price of a ticket to heaven, but the proof of the right to enter there." This pithy saying, which we read recently, struck us as a forcible way of putting a Biblical truth. We cannot earn the entrance to heaven by our good works and holy life, and yet these things are necessary to enter heaven. They are the proofs by which we show our faith. It is in this sense that the Judge of the world will judge mankind by their works (See Matt. 25) Let us, therefore, be diligent in performing good works and strive continually to grow in holiness, for without this "no man shall see God!"



One of the greatest faults of the average present-day pulpit is no doubt the mistake of dealing too much in "glittering generalities." Preachers are afraid of "hurting people's feelings" by reproving special sins, and so they talk in general terms, in order that no one may feel himself singled out. But such was not the way of the great Bible-preachers, such as Nathan, Elijah, Jeremiah, John the Baptist, Paul, and above all, Christ Himself. Nay, if we would stir up people's consciences, if we would rouse them from their lethargy of sin, we must not be afraid to rebuke the sins to which we know them to be addicted. And particularly must we be ready to go to sinners privately and tell them: "Thou art the man!" An ambassador of the Lord must know no fear when it becomes necessary for him to warn the sinner of his impending doom. Of course, his sinful flesh rebels against this duty, but he must learn to mortify his flesh also in this particular.



Here are some remarkable expressions with reference to revivalism, remarkable for the sources from which they come and for the straight-forwardness with which they acknowledge the failure of revivalism. Says the "Epworth Herald," a Methodist paper:

"It is high time Methodists were becoming concerned about the meagre revival results of the current year."

And a writer in the "Congregationalist" says:

"The Methodists say that the revival method has lost its power, and they ought to know if anybody does. A year ago one of the leading Methodist pastors frankly stated that it was impossible to reach thinking people any longer by the revival method. And he adopted another with some success."

"The method of careful nurture brings members into the Church to stay. The revival method brings them in with the certainty that many of them will slip out. In one of our cities four churches near together carried on their work for nine years, three by the evangelistic method and one by the pastoral method. A great calamity affected them all alike; those that had built up on the evangelistic method each lost from one-half to three-quarters of its membership. The one that had been built up by the pastoral method hardly lost a family."

Yes, the Lutheran way of early religious training and faithful pastoral work is the safest and most effectual way of gaining and retaining souls. Even Methodists are beginning to see this. L.



In connection with the foregoing and with the article on Confirmation we would quote the striking words of the English evangelist, Gypsy Smith. As an "evangelist" he might be supposed to have favored the "revival" method and to have paid little attention to indoctrinating the young. Such was the case in his early career; but later he came to see how all-important it was to care for the children, and in voicing this conviction he said that he believed "in a fence at the edge of a precipice rather than a hospital at the bottom." The application of this striking picture is obvious and the wonder is that up till now so many of the churches have thought that they were measuring up to their duty while neglecting to train their children in the way they should go.



The fact that two Methodist ministers and a prominent Methodist layman were victims of the Chicago theatre fire has drawn from a prominent Methodist paper, the following words:

"Many who perished in the cruel flames were members of Christian churches. Twenty or thirty years ago that would hardly have been possible. We assume that every Christian present justified to himself his presence there. We judge not. The play is said to have been an innocent pantomime and free from moral taint. But—but—does not the presence of so large a number of the disciples of Jesus Christ show us whither we are drifting? . . . To those who sit amid the shadows and weep, we would not willingly add an atom of pain. But we must be true to our sense of duty. We only put upon the printed page what has been repeated by hundreds of thousands of lips during this week, when we express our deepest sorrow that the end came as it did. And we would utterly fail in our duty if we

did not plead again, as we have often plead before, with the young people who read these pages, to shun the theater. This we do not because of danger from panic and fire, but because of the moral loss which is certain to follow. The theater life and the Christian life are opposites; they can not go together. The one gains at the expense of the other. It will not do to parley with that which is even questionable. We must not only keep away from positive wrong, but must avoid the very appearance of evil."

Whatever may have been the conditions twenty or thirty years since in the matter of participation by professing Christians in worldly amusements, the fact is that to-day the theater and the ball-room are fascinating centres of attraction for increasing numbers of young and old Church members. And the effect is inevitable, lowering of the vitality of the spiritual life, this decline manifesting itself in distaste for plain Gospel preaching and for the reading of the Word, lack of interest in the affairs of the congregation and of the Church in general, impatience with the society of sober Christians, unwillingness to stint oneself or to make any real sacrifice for furthering the cause of the Kingdom. The voice of warning needs to be raised to keep our people away from those places, far worse than opium joints, where they imbibe a poison that, unless counteracted, must kill their spiritual life. R.

Contributions.

DISTINCTIVE DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.

Confirmation.

Confirmation is not a divine institution commanded of God. Though the laying on of hands was practiced by the Apostles, yet their mere example did not and could not make it a divine institution; for we are nowhere commanded to do all that the Apostles did, and with them the laying on of hands was done for another purpose and had another meaning than is now connected with it in confirmation, as may clearly be seen from Acts. Confirmation is only a churchly rite introduced and observed by the Church because of its great usefulness.

While not a divine institution the beginnings of this churchly ordinance date back to Apostolic times. Originally the laying on of hands and the anointing with oil were combined and performed together with Baptism. The Constitutions of the Apostles, Book VII, 22, give these directions: "But thou shalt first anoint the person with the holy oil, and afterwards thou shalt baptize him with water, and in the conclusion thou shalt seal him with ointment." "But if there be neither oil nor ointment, water is sufficient, both for the anointing and for the seal." With anointing after baptism the laying on of hands was combined, but the words quoted show that only Baptism was counted indispensably necessary. In the third cen-

tury after Christ confirmation became a special solemnity apart from Baptism and was soon counted an act which was reserved for the bishops alone. Under the sway of popery confirmation was counted a sacrament and was woefully abused to the disparagement of Baptism. Therefore it was abolished in the first stages of the Reformation, but was soon re-introduced stripped of papal abuses, and has become a universal practice in the Lutheran Church.

The meaning of Confirmation, as practiced in our Church, is the remembrance and the renewing of the baptismal covenant. Those who have been received into the covenant of God by Baptism in their infancy are instructed in the Christian doctrine and when they have advanced at least so far in knowledge as to be able to comply with the Apostle's command: "Let a man examine himself, and so let him eat of that bread, and drink of that cup," 1 Cor. 11: 28, they are presented publicly before the congregation to confess their faith, to renew the covenant made in Baptism and to vow faithfulness to their profession. Thereafter the pastor with the laying on of hands invokes the gifts of the Holy Ghost upon each one individually and the whole congregation unites in humble supplication for them.

Though the experience of centuries has amply demonstrated the great usefulness of Confirmation, yet the Lutheran Church does not regard it indispensably necessary for admission to the Lord's Supper. Dr. C. F. W. Walther in his *Pastorale* § 28, Note 2, says: "It should be left to the choice of adults who have not yet been confirmed, especially when they are already married, whether they desire to be publicly confirmed. But in all cases they should receive a course of instruction before they are admitted to the holy communion." And occasionally persons apply for church membership who have so thoroughly informed themselves on the Lutheran doctrine that even a course of instruction can be dispensed with. The Lutheran Church does not and cannot refuse church membership merely and only on account of a churchly ordinance, but she does and must hold that a sufficient knowledge for self-examination is needed for a beneficial partaking of the Lord's Supper.

Owing to the nature and history of Confirmation the only mention made of it in the Book of Concord is found in the words: "Confirmation and Extreme Unction are rites received from the fathers, which not even the Church requires as necessary to salvation, because they do not have God's command." *Apology* VII, 6.

As to the doctrine concerning Confirmation our Lutheran Church is distinguished:

a. From those who would forbid it, Puritans and others, claiming that human ordinances should not be observed in the Church of Christ. To these we simply reply: Conceding that Confirmation is only a rite received from the fathers and not a divine institution we nevertheless insist that the Church has liberty for its own edification to introduce rites and ceremonies which are not

in conflict with the Word of God. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5, 1. To forbid things which God has not forbidden belongs to the sphere of Anti-christ, and certainly no man can show that the laying on of hands with prayer is forbidden in the New Testament.

b. From those who call Catechising and Confirmation the Old Lutheran way of converting people: Enthusiasts of all kinds, with whom the Newmeasure Lutherans must also be numbered. These claim that catechising would beget only a dead kind of head-religion learned out of the Catechism, whereas true religion must be experimental, a live and vital power kindled in the heart by the Holy Ghost. To these we answer: Well do we know that true religion is a living power in the heart which the Holy Ghost alone can create, but we also know that the Holy Ghost works through His own appointed means, the Word and the Sacraments. Therefore we bring our infants to Christ in Baptism that they may be implanted into Him, and we instruct them in the saving word that the Spirit of God may cause that holy seed to take root in their hearts and to bring forth a new spiritual life in them. "From the womb of the morning: thou hast the dew of thy youth," is said of the Church, Ps. 110: 3. And Micah 5:7 we read: "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." The Holy Ghost does not need the aid of an Evangelist to convert people. In the din and confusion of the old style revival the weather is too stormy for the dew to fall.

c. From the Episcopalians who regard Confirmation an act which bishops alone should perform and to whom it marks the completion of Baptism. A writer in the *Detroit Churchman* of June last says: "Confirmation is the completion of Baptism. Until it takes place the child has not become a full-fledged member of the Church; he is in a state of probation." The same writer seems to think that in Confirmation a fund of grace is infused; for he says: "If Confirmation means that a fund of power is given him (the boy) to draw upon, then it is cruelty to leave him to battle with his first difficulties of the flesh, and the world, without this grace to fall back upon." From the word of the Lord: "He that believeth, and is baptised, shall be saved." Mark 16:16, it is evident that Baptism is complete in itself and needs no supplement, and we Lutherans have no sympathy whatsoever for the doctrine of the infusion of grace by contact.

d. From the Roman Catholics who make Confirmation a sacrament far superior to Baptism. When the Catholic child has passed its seventh birthday it is brought to Confirmation, of course without previous instruction in the Gospel. The chrism or unguent used in Confirmation is composed of olive oil and balsam in certain proportions, which must annually be consecrated by the bishop with much ceremony on

Maundy-Thursday. In the consecrating prayer which is spoken over the chrism by the bishop the words occur: "We invoke Thy clemency, that pouring out spiritual grace into this ointment Thou fill it with plenitude of sanctification, so that all those who will be anointed with this liquid obtain the fullest benediction in their bodies and souls." This ointment is applied to the forehead of the child in the form of a cross, the bishop speaking the words: "I sign thee with the sign of the cross and anoint thee with the chrism of salvation in the name of the Father and of the Son and of the Holy Ghost." Then the bishop gives the child a slap on the cheek with the palm of his hand and winds a white cloth around the head of the child to prevent the ointment from dripping down or being otherwise removed. This cloth must be worn a week and is finally taken off on the seventh day after Confirmation. The idea is that the grace, instilled into the oil through the consecration flows into the soul when it is applied to the forehead, and the Roman Catholics ascribe such virtue to the ointment that it imparts greater grace than Baptism. They appeal to passages treating of the laying on of hands to prove Confirmation a sacrament, and just the laying on of hands is omitted in their Confirmation and a slap in the face takes its place. That all this has no foundation in the Scriptures is evident.

To all true Lutherans the most important thing with regard to Confirmation is the careful and thorough instruction of the catechumens. This is the more important in our time and country, because so many children are allowed to grow up without any religious instruction. Indeed, many parents do not want their children instructed in religion. They make the plea, that they do not want the mind of their child prejudiced in any way, but want it to remain entirely free to choose for itself which ever church it prefers to join. The result is that, having never received any religious instruction, they can see about as much difference between the many churches as a blind man between colors, and if such persons do at all connect themselves with a church it is done in ignorance of the Christian doctrine. If at all possible every Lutheran congregation should provide a Christian school for all its children, and when they have arrived at the proper age, 13 or 15 years, parents should afford their children ample time and opportunity to be taught the plan of salvation as laid down in Luther's Catechism. And pastors should count the instruction of the young one of their most sacred duties. The Lutheran pastor who can afford to be negligent or careless in catechising the young is either himself lacking in the right understanding of the Lutheran doctrine, or his heart is not right.

Of course not all children can be advanced equally far in knowledge, because the gifts differ, but all should be able to repeat the text of the Enchiridion with the right understanding as to what it means. A little book entitled "Scholia" by Prof. F. Lindemann of our Teacher's Seminary at Addison, Ills., was lately reviewed favorably in the

Witness. This little book might properly be called a Catechism Dictionary, and is specially to be recommended for catechumens who have not enjoyed the advantages of a parish school. It is to be had of our Publication Board for the pittance of 15 cents. A memento of the day of confirmation entitled "Your Confirmation Vow" is likewise to be had of the American Lutheran Publication Board at a cheap rate.

It is mainly the preceding course of instruction—if rightly made use of by the pastor—which properly prepares the mind of the catechumen for the day of confirmation, and which enables him to make the vow with intelligence knowing what it means.

Let the Lutheran Church be faithful in teaching the Catechism to her children, and she will have a future in this beloved country of ours.

F. KUEGELE.

A LITTLE HAND-BOOK FOR THE ELDERS OF OUR CON- GREGATIONS.

3. What must be laid upon the consciences of those brethren who fail in their duty of attending the congregational meetings.

Members of the congregation who fail to attend the congregational meetings, unless they have due reason, neglect a sacred duty, and sin in doing so. Paul says: "(Be not) slothful in business", Rom. 12: 11.

If every one would fail to attend the congregational meeting, the way would be opened for the ruin of the congregation. Under our present conditions congregational meetings are indispensably necessary for the existence of the congregation. We have no Consistory, no Board of Management, which directs things for us. Everything that belongs to the management of the affairs of the congregation, lies in the hands of the congregation, and that is certainly pleasing to the Lord. But what would become of our congregations if there are no meetings in which the necessary things can be spoken of and taken under advisement? Where would we have the opportunity to carry out the third step of admonition, Matt. 18: 17: "If he will not hear them, tell it to the church, if he will not hear the church, etc."? Where would there then be that highest ecclesiastical tribunal, before which the innocent could be established in his innocence, and the guilty (as St. Paul says II Cor. 2.) meet punishment "inflicted of many"?

But many may say: "Even if I do not come the congregation will not go under; there will be others there in whom I have great confidence, and they will do everything just as I would have it done". Such a person ought to remember that it is unfair for one to let others work for him when one is in duty bound just as well as the other. It is improper that many, who as members of the congregation are under the same obligation, sit at home or make money or take a walk, while their brethren come together in the interest of the congregation, have many unpleasant things said about them, take steps to settle conten-

tions, etc., must not those who take no part in this mutual work not blush at the passage in Gal. 6: 2: "Bear ye one another's burdens, and so fulfil the law of Christ".

Another says: "I do not come just for this reason that I believe that I cannot be of much service". Such a person ought to remember that each Christian has received his gifts from God, and that for some definite purpose. Rom. 12: 4-6: "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given us". I Cor. 7: 7: "But every man hath his proper gift of God, one after this manner, and another after that." I Cor. 12: 7: "But the manifestation of the spirit is given to every man to profit withal". Each one has his gifts which will serve to the upbuilding and the advancement of the Church; and they ought to be used that way. And those gifts, which, according to our reason, seem the most useless, are often the most weighty. If one has no great learning, no especial readiness of speech, no deep insight, if he will only lift his voice for that which is best; if he will show his disapproval of the un-Christian spirit, where it shows itself; if he shows zeal for what is right; if he will let his gentleness, his humility, his love, his earnestness, forgiving spirit shine forth, etc.—he can still be of great service to his congregation. O that every one would come to the meeting with this prayer: "O Lord, permit me to contribute a mite to all that is needed and is good!", then would every one be a blessing to the whole congregation.

Many declare that they are satisfied with what others do, and then ask: "Who can keep me from foregoing a privilege? Haven't I that right?" Of course no one can hinder you; of course you can exercise that liberty here in America and anywhere else; but it is quite another question whether you are excused before God when you give away that right, except of necessity. That is the point at issue: We have not the right to give away, except of necessity, any privilege which God in His wisdom has given to us. God knows best what is good for us; He in His wisdom has intrusted the whole Church with the keys of the kingdom of heaven, that is, with the whole power of the Church; he did it for our good. Dare we then throw such a gift away? By no means; God does not want us to despise his gifts. If we despise His gifts, we shall one day have to give an account for such deeds.

Besides: We are repeatedly warned of God's Word in no wise to separate ourselves from our brethren. Heb. 10: 24, 25: "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another". I Cor. 1: 10: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that you be perfectly joined together

in the same mind and in the same judgment". We can not better heed this admonition than by coming together diligently and there mutually expressing our opinions and finally uniting in the same opinion.

We ought to guard against negligence in attendance at congregational meetings also for this reason, because by such holding back our brother will be given an offense. Through a bad example one induces the other to stay away from the meeting also.

Many attend these meetings so seldom, because often things do not go there as they would like to see them. They say: "What shall I do there? Nothing takes place there but strife and contention". That is, for the most part, saying too much. But if that is often the case, the fact that those who know the evil of such things stay away will not help and correct that matter. Those who see the evil should attend diligently and come forth boldly to censure such ungodliness. All honest members will stand by them.

Transl. by C. O. SMITH.

THE LORD'S SUPPER.

Concerning the Guests or Communicants at the Lord's Supper.

In the first place, some remarks concerning the unworthy guests or communicants at the Lord's Table.

Who are unworthy communicants? Manifest sinners and unbelievers, who do not believe these words, "Given and shed for you, for the remission of sins; these are unworthy and unfit, for the words, 'For you', require none but believing hearts."

Unworthy communicants are those who do not acknowledge the sins which they have committed against the law of God, in thoughts, words, and deeds. Unworthy communicants are those who do not believe that they are sinners; who are not sorry for their sins which they committed against God, and therefore, do not repent of them. Unworthy communicants are those who knowingly and intentionally sin and persist in their sins, such as hatred, wrath and other manifest sins and crimes. Such receive the Sacrament unworthily! And:

Whoso to this board repairth,
Take good heed how he prepareth;
Death instead of life will he
Receive who comes unworthily. Therefore,
Art thou well? avoid this board,
Lest thou receive an ill reward.

What do those unworthy communicants receive in the Lord's Supper? They receive, indeed, the whole Sacrament, namely the true and natural human body of Christ, in, with, and under the bread, and the true and natural blood of Christ in, with, and under the wine; but its salutary fruit and benefit, namely, forgiveness of sins, life and salvation, they do not receive. Since he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, I Cor. 11: 27-29.

Therefore the Lord's Supper must be denied to such as are known to be impious and impenitent, and to such as have given manifest offense and not yet made amends; finally, to such as are guilty of hatred, malice and other sins,

since they would eat and drink damnation to themselves, as St. Paul expressly declares.

In the second place, some remarks concerning the worthy guests or communicants at the Lord's table.

Who are the worthy communicants? Those are truly worthy and well prepared who believe these words of Christ, "Given and shed for you for the remission of sins." From these words we clearly see that the only worthy and welcome guests at the Lord's Table are true believers in the Lord Jesus Christ, such as have been convinced of sin, are heartily sorry for sin, who flee to Jesus to be saved from sin, and who have faith in Christ's word. For "without faith it is impossible to please God." Worthy communicants are those who believe and acknowledge that they are sinners, and who are heartily sorry that they have sinned against God. Worthy communicants are those who firmly believe that God graciously forgives them their sins for Christ's sake, and who have the sincere and earnest purpose to amend their life and to forsake and avoid sin in the future. Such are worthy communicants at the Lord's Table!

Let us learn to understand, that they do not receive the Sacrament unworthily who know and mourn their sins and shortcomings; who confess that they are poor, miserable sinners; who experience many a temptation; who are yet affected by anger and impatience, etc. Such and similar sins adhere to us more or less as long as we live; and if we earnestly repent of them, and do not continue in them against the warning of our conscience; if we earnestly seek their forgiveness, then we ought not remain away from the Lord's Supper, but cheerfully come and receive forgiveness of our sins, life and eternal salvation!

In the third place, some remarks concerning those who are weak in faith. May those approach the Lord's table? Yes, indeed; they particularly should come to the Lord's Supper, for it was for their benefit and comfort that the Lord's Supper was instituted, that their weak faith may grow stronger. Such Christ our Lord graciously and kindly invites, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Remarkable words! Mark who they are that Christ here invites. He does not address those who think and feel themselves righteous and worthy. Christ addresses "all that labor and are heavy laden." This comprises all who feel a load on their heart, of which they would fain get free, a load of sins or a load of sorrows, a load of anxieties, or a load of remorse,—all, whosoever they may be, and whatsoever their past lives—all such are kindly invited to come to Christ, to His Holy Supper. Mark what a gracious offer Jesus makes. "I will give you rest."—Ye shall find rest for your souls. How cheering and comforting are these words for all weak communicants! Here is hope. Here is an ark of refuge for the weak and weary. Here is rest in Christ, rest of conscience, rest of heart, rest grounded on pardon for all sins. Mark what a simple

request Jesus makes to the weak in faith, to the laboring and heavy-laden ones. "Come unto me." He imposes no hard conditions. He says nothing of works to be done. He only asks us to come to Him just as we are, with all our sins and shortcomings.

Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come.

Just as I am and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find
O Lamb of God, I come.

Just as I am: Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come. Amen.

J. C. AMBACHER.



AN APPEAL TO THE CATECHUMENS OF THIS YEAR.

Dear Friends:

Undoubtedly you all realize the great blessings God has bestowed upon you through the instruction in Christian doctrine. Day after day you have been taught the way to life eternal. Your hearts must be filled with praise and thanksgiving towards your heavenly Father who gave you Christian parents that have made provision for you to receive a Christian education.

Have you ever thought how unhappy you would have been if your parents could not or would not have made such provision for you, and how unfortunate all the poor children must be that have no chance to attend a Christian school? I am sure you all heartily sympathize with them and are willing to do your share that schools may be built for them.

Perhaps you have heard or read that we have several Lutheran mission schools here in New Orleans. In these schools colored children are daily instructed in the Gospel. In one of these schools, the St. Paul's School, more than 250 pupils are at present enrolled, and you may imagine how the school which was intended to accommodate 160 pupils is overcrowded. The vestry of the neighboring church has been pressed into service and must serve as a temporary schoolroom, but it, too, is filled. Many of the children in our neighborhood are anxious to come to our school, but we have no more room for them. All the seats are taken and our schoolrooms are so crowded that we cannot place a single desk more than has been placed.

What now can be done? Should we turn away the poor children, that knock at our doors and ask for admission? Certainly not, you all will say. That would not be pleasing unto God. You are right; every poor child that the Lord sends to us should be accepted, and we ought to provide for all of them. In this manner many a one will be brought to a knowledge of Christ his Savior, and in the course of time many of them will become members of our Lutheran Church.

It is, therefore, evident if God's work is not to be brought to a standstill here in the mission another school-building must be erected, and therefore we appeal to our Northern Friends for help; especially to you catechumens who have yourselves experienced the blessings of Christian instruction. Would you not like to show your thankfulness towards God also in deeds? I am sure you will. Up then, one and all. Let each one bring a gift to your pastor or teacher and if it be only a cent—no matter—it will be perfectly acceptable to us. You know, many tiny drops will finally make an ocean, and so many cents will finally make up a neat sum. Let all help and we will have all we need. God bless you boys and girls.

In the name of the mission-workers of New Orleans, Your friend,

R. A. WILDE.

Church News and Comment.

AT HOME.

Winfield, Kan.—Having lately returned from a visitation tour in the South, a few words on the weal and woe of our brethren down there will be of interest to the readers of the Witness.

Rev. G. Franke, of New Orleans, who at our last convention, was reported seriously ill, and was given a vote of condolence, is now able to attend to all his pastoral duties, and these are many in a communicant membership of fully 1,500. The first church of Brother Franke's congregation is now used for parochial school purposes. Mr. Beeskow, an Addison graduate, is the able principal and has his class well in hand. He is well seconded by a young lady of the congregation in the primary department. The school is increasing in enrollment, improving in equipment, and growing in the esteem of its patrons. Mr. Beeskow is also superintendent of the Sunday-school which has a total enrollment of 450. The whole first story of the church is devoted to Sunday-school purposes, and the thirty teachers all seem alive to their responsibilities.

The auditorium of the church proper seats about 700. The altar is surmounted by a magnificent oil painting representing the Resurrection, and executed by the renowned Lutheran artist Wehle. The congregation, I noted with pleasure, gave close attention to the sermon and joined heartily in the singing of the hymns, the parochial school children, in the front seats, joining with a will.

A visitation meeting was held in the afternoon of the day. The congregation manifested an encouraging interest in the affairs of synod, which was shown also in this that they bore their full proportion of my traveling expenses, assisting synod, of course, to that extent, a fact we here make thankful mention of.

It was also my privilege to attend a local conference of New Orleans' pastors, about 12 in number. I was told that the language question was no longer a "question," English being the prevailing tongue, even in the conference, it seemed to be preferred to the German. Our New Orleans brethren are alive to the needs of the times. They have, for one thing, arranged for a series of sermonic lectures to be held in rotation by the different pastors in the city churches on the following subjects:

1—Two "isms," Rev. C. J. Craemer; 2—Church Membership, Rev. G. C. Franke; 3—Religious Indifference, Rev. O. Goetz; 4—The Home, Rev. H. Hartmann; 5—Our Small Catechism, Rev. J. Kossmann; 6—Wanted, Help, Rev. K. Kretschmar; 7—Christian Science, Rev. E. W. Kuss; 8—Has Preaching Lost Its Power?, Rev. F. J. Lankenau; 9—Higher Education, Rev. C. Niermann; 10—History, Our Teacher, Rev. F. W. Wenzel; 11—Lutheranism Before Luther, Rev. G. J. Wegener.

The Bethlehem Orphans' Home supported by our New Orleans churches, has a very desirable location on the river front and grounds very neatly kept. The finances of the Home are in a very healthy condition and all the buildings in very good repair. I was glad to meet Dr. A. Graebner at this Home, which makes an ideal sanitarium, and was rejoiced to find that his health had improved materially.

It was also my good fortune to spend a few days, including a Sunday, at Scranton, Miss., with Brother C. O. Smith. He has a neat frame church, well furnished, and on a prominent street. This, together with the parsonage and the roomy school building, is certainly a credit to the small congregation. The parochial school is very well attended, also by outsiders, and, being well taught, promises to be a continual and reliable source of growth to the congregation. Two services and a visitation were held on the Lord's Day. Of the three missions served by Pastor Smith in addition to his home charge, two were visited by me. The Scranton congregation also promised a contribution towards the expenses of the visit.

May God continue to bless our brethren in the South.

In this connection I would mention another matter. Lately a complaint reached me—and I grant the justice of it—that some circular, or circulars, were not addressed to the pastor, but to members only. Circulars for aid, even when properly signed by Synodical officers, should not be distributed without the knowledge and consent of the respective pastors.

A. W. MEYER.

Emmanuel Church, Baltimore:—

"New pews have been bought for our church and a new carpet, we hope, will be put down before the pews are placed, so that the church will present a neater appearance than ever before. Other improvements will follow soon."

"A good word for our Mission League is never out of place. The Mission League was organized February 22, 1896, for the purpose of collecting regularly small or large amounts from willing givers for the various synodical missions. In the first five years \$691.83 were collected and sent out. The money collected is regularly accounted for both in our congregational reports and in "The Witness," the official organ of our synod. The League consists simply of a number of collectors and the members of the Church who contribute. The League meets once a month to report collections and decide the distribution and division of moneys for the purposes most in need. There are no social features, lectures or the like connected with it. There is no waste of time or money or effort. It is one of the simplest, and therefore one of the most effective ways of raising money for missions that can be found. Some of those who began to give in 1896 are still on the lists. Others have dropped out. Some are in other congregations now, some have left the city, others simply dropped out, nobody exactly knows why. Yet, in spite of all this, the amounts collected show up well in comparison with the averages of past years. Others have taken the places vacated by those who ceased paying. But still there is room and always will be, as long as there is room in God's house for a new comer. Those who have given so far, have not been made any poorer, but richer. "Give, and it shall be given to you," is God's manner. May many more come in and try this plan, for it faileth never. "God loves a cheerful giver."

"A very pleasant surprise was given to the pastor and his family on Tuesday night, January 26th, by the Ladies' Society and their husbands. That they did not come empty-handed, goes without saying; a most bountiful lunch was served, an enjoyable evening was spent, at the parsonage was left a reminder of the occasion, which, while in itself valuable, yet will be all the more so because of the spirit in which it was brought, which alone gives to every gift its true and lasting character. The pastor and his family desire here to thank all for their kind wishes and good will."—Ex.

North Tonawanda, New York.—On the evening of February 7th, the English Evangelical Lutheran Church of the Redeemer, was rededicated. The above date being the time for the celebration of the Fifth Anniversary of the church, it was decided that the services be held in commemoration of the same and that the church also be rededicated.

Our congregation has made some great improvements in its church within the last few months. We had been sitting on chairs with board seats, the wood work was very much in need of something. The old paper on the walls and ceilings was in a very unsightly condition. The carpet was worn out and we had no altar. But all the members joined earnestly in the effort to make the church more comfortable. And by the special aid given by the Ladies' Aid Society, the Sunday School, and a number of the members of the congregation, we have been enabled to make the following improvements:

New pews, new carpet, wood work grained, sides and ceiling, repapered, alcove and altar built and furnished with lamps.

We thank and praise God for all these blessings.

The Rev. Theo. J. A. Huegli, of Humberstone, Ontario, Can., preached the sermon. The pastor was unable to be present, but he was assured that the church was filled.

F. L. STOTTLEMYER.

The "Baltimore Lutheran" gives the following obituary notice on the wife of the former pastor of Martini Church:

"Mrs. Emma Frincke may be said to have spent all of her days in a Lutheran parsonage. Born July 17th, 1834, the daughter of Pastor Franz Hanser, Bavaria, Germany, she married Pastor C. H. Frincke, on October 23rd, 1855. Her husband was at that time in charge of a church at Indianapolis. Having accepted a call to Martini, the family moved to Baltimore in 1868, and has resided here ever since. After a lingering illness of some five months' duration, she was called to the eternal rest of the people of God, January 28th.

"At her funeral, which took place on February 1st, the present pastor of Martini Church conducted the services at the house and at church, preaching from the text selected by the deceased, "Be thou faithful unto death and I will give thee a crown of life." (Rev. 2: 10). The Rev. T. Stiemke, of Immanuel Church, officiated at the grave in Druid Hill Cemetery. Besides the members of the local conference, who acted as honorary pallbearers, the Rev. H. Eckhardt, of Cleveland, a nephew of Mrs. Frincke, was present, having been called here by the death of his mother. The services at church were attended not only by the members of Martini Church, but by many members of our other churches in this city.

"Not only the father of this mother in Israel was a pastor, but her husband, two of her brothers, the late Hugo Hanser, of St. Paul's Church, Baltimore, and the Rev. C. J. O. Hanser, of St. Louis, two of her sons, the Rev. H. Frincke, of Monroe, Mich., and the Rev. Chas. Frincke, of Grand Rapids, Mich., her son-in-law, the Rev. W. Rudolph, La Rose, Ill., a number of nephews and other relatives are or were consecrated to the services of the Church.

"She was the mother of eleven children and is mourned by her husband, seven surviving children, besides grandchildren and great grandchildren, as well as by the members of Martini, and our people in Baltimore, among whom she spent half of her useful and busy life. Devoted to her family and the church, which her husband so long served, it is not strange that her last thoughts were not so much of herself as of others. "Be thou faithful unto death and I will give thee a crown of life." "By faith she being dead, yet speaketh." (Heb. 11: 4.) "Wherefore taking her testimony to heart, let us run with patience the race that is set before us, looking unto Jesus as the author and finisher of our faith." (Heb. 12: 1-2.)"

The committee in charge of the exhibit for the St. Louis Fair from the parochial schools of the Synodical Conference reports that it has procured very desirable space of about 1057 square feet right at the main entrance of the Educational Building. This prominent location will mean much for the exhibit.

Of the sermons preached by our pastors with a bearing on the Chicago catastrophe, one has been printed in full in the "Stadtmissionar," and is suitable for distribution as a German tract. It can be had of Pastor F. P. Merbitz, 3931 Dearborn St., Chicago.

It was the writer's privilege to lecture recently to the students and friends of Immanuel College for Negroes at Concord, N. C. The student-body makes a favorable impression upon a visitor and credit is due the principal, Professor Bakke, and his assistants, Pastor Philip Schmidt and Teacher H. Persson, for the work they are doing under adverse circumstances due to cramped and unsuitable quarters. No doubt the question of providing suitable accommodations for this school will come before the Synodical Conference at its convention this summer.

Mormons are finding a new home in Mexico. The five colonies established in the northern part not long ago now number 5,000, and it is said that 25,000 more are to be taken thither, within the next year or two. The government has made concessions for colonies on the west coast. W.

ABROAD.

Under the heading "Bible Burning in Brazil," we clip the following from an exchange. It points its own moral:

"Rev. H. C. Tucker, agent of the American Bible Society at Rio de Janeiro, sends to the Bible Society Record a copy of an announcement which has recently appeared in A Provincia, one of the daily papers of Pernambuco, announcing an intention to burn as many Bibles as the priests have been able to gather.

Two versions of the Bible are being circulated in Brazil, one by Almeida, a Protestant who translated from the Hebrew and the Greek; the other by Figueredo, a Catholic ecclesiastic who translated it from the Latin Vulgate. Whether any distinction between them is drawn in the proclamation, or whether both are included in the 'burning,' the reader must judge.

The announcement reads as follows:

Occurring on the 27th of the present month the first anniversary of the Providential inauguration of the League against Protestantism in the Penha Church of this capital, and desiring to celebrate it with the greatest pomp and religious devotion, the Central Directory and its respective Council in extraordinary session have resolved to observe the following program.

(Here is given the order of the celebration of the mass by the Bishop of the Diocese, a short sermon, a discourse to set forth the high moral, religious and social ends of this League, and a report of its work for the year.)

There will be on a table under the majestic dome of the same church, exposed to the view of all, a considerable number of false Bibles, books, tracts, and papers, rotten with the grossest errors and revolting Protestant heresies, that were voluntarily delivered to those reverend Capuchin missionaries by many Catholics, to whom the ministers and pastors of this new sect sold them fraudulently, or offered them gratis, as the true Word of God!—and which are already destined to the flames.

The Bible volumes are: Old and New Testament, 26; New Testaments, 42; Gospel of St. Matthew, 15; of St. Luke, 9; of St. John, 12; of St. Mark, 4; Acts of the Apostles, 9; Hymns and Psalms, 6; books: Voices of History and the Confession, by Guilherme Dias, 2; Notes on the Epistles of Peter and Jude, by Samuel Gammon, 1; tracts, 60; papers: O Seculo, 74; O Missionario, 32; O Baptista, 1; O Puritano, 18; O Arauto da Verdade, 7; O Mensageiro, 4; O Evangelista, 2; A Luz Divina, 2; O Expositor Christao, 2; O Apologista, 1.

It is respectfully requested of Catholics who may have in their possession such little books and cards, that they send and deliver them at once to the said missionaries in order to give them their proper doom, seeing that they cannot continue to possess them without incurring the canonical penalties thundered by the Holy Mother Church.

There are invited to attend this religious festa, beside the illustrious members of the Council, all the distinguished members of the League and all true Catholics of the great Pernambuco family, without distinction of class or sex.

FREI CELESTINO.

Recife, Sept. 30, 1903.

Protestant missions in South America are more numerous and widespread than is often supposed. Their work is thus summarized in the New York Evening Post: Canadian Baptists have workers in the Argentine, and so has the Moody Bible Institute in Uruguay, and the Christian and Missionary Alliance in Chili. American Presbyterians have had a mission station in Bogota, Colombia, since 1850, and have there above 200 members. They also have missionaries in Barranquilla.

la, and Medellin, Colombia, and in Caracas, Venezuela. In Chili they have five stations, and in Brazil their stations line the coast from Rio Grande do Sul northward to Bahia, with a center in Mackenzie College at San Paulos in Central Brazil, which has a theological school supported in part by Congregationalists. In Bahai, on the Atlantic coast, where a pile of Bibles was recently burned in the streets, Presbyterians have been at work since 1871. Bahai is a city of 250,000 inhabitants with two mosques, thirty fetish temples, eighty Roman Catholic churches, and one Presbyterian mission, having 179 members. The Methodist Church has prosperous missions in Argentine, Uruguay, Peru, and Chili, while Methodists South are at work in southern Brazil.

Twelve years ago two young Virginia students went to southern Brazil to learn the language. They have now about twenty churches and a theological seminary, and their mission is one of the foremost forces in the state of Rio Grande. The Church of England is working in the Gran Chaco, in northern Paraguay, the home of the famous Chaco Indians. There are 18,000,000 people in South America in touch with Protestant forces in one form or another.

To make the list a little more complete, we would add the mission stations of the Missouri Synod (in Brazil). There are now about ten workers on the field, with a church paper of their own and the beginnings of a seminary.

Recently the question of using individual communion cups at the Holy Sacrament of the Altar was introduced in Sweden. The Diet referred it to the State Medical Board. A short time ago this committee rendered its report and stated that not a single case of disease has ever been traced to the communion cup, as its source. Also that many of the modes of appearance of infectious diseases seem to forbid the possibility of their being contracted in this manner.

If there is so great a danger connected with using a common cup, it is wonderful that so many members of the human family have survived its use! There will be no individual cups, for the present, used in Sweden.—Lutheran.

Some time ago, it will be remembered, the French government compelled all the religious schools in that country to submit to government control, under penalty of being closed up. Now it is proposed to go a step farther. Premier Combes has introduced a bill in the Chamber of Deputies, which forbids all teaching by religious orders, even those which are now authorized to teach, and provides for the dissolution of those orders that exist solely for the purpose of teaching, and the confiscation of their property. About 3,500 Catholic schools will be closed if this bill is enacted into a law.—No doubt, the Catholic schools of France are bad, but whether their abolition and the substitution of religionless state schools would help to improve matters, may well be doubted. L.

The atheists of Paris recently celebrated a festival to commemorate the dethronement of God and the enthronement of the goddess of Reason during the French Revolution: A number of addresses were delivered, the burden of which was: 'There is no God; the church has lost its influence; no educated man any longer believes what he cannot comprehend with his reason, etc.—If this religion of reason prevailed in the world, there would be one continuous carnival of slaughter and confusion, just such as was visited upon unhappy Paris during the time when Reason sat enthroned in Notre Dame!

"The Nazarenes, a new sect which has lately arisen in Austria south of the Carpathian Mountains, is spreading rapidly in the rural districts. It is said to number now 60,000 adherents. In their tenets and teachings they resemble the Stundists of Russia, the Primitive Methodists of England or our own earlier Friends. This is sufficient

to show that it is a movement 'Los von Rom,' distinctively Protestant and non-hierarchical. They have naturally suffered no little persecution both from the Church and from the State; from the Church because they refuse its sacraments, and from the State because they will not bear arms. Many of them have already been cast into prison; and when there, they are the most severely treated of all who have the misfortune to be incarcerated. Such sects, feeble as they may appear in point of numbers, have a wonderful persistence, as both Austria and Russia have long since learned."—The Interior.

During the disturbances in China several agents of a China inland mission were murdered by insurgents in the Province of Cheng Chow. After the settlement an indemnity of \$25,000 was exacted by the British Government and offered to the inland mission to help on the work among the Chinese. The mission, however, declined the gift on the ground that it was blood money. The Wesleyan Missionary Society declined it for similar reasons.

It is now proposed that the money be given to the representatives of Yale University, who are engaged in educational work in the province of Hunan, China. L.

Hearth and Home.

"STEP IN ANYWHERE."

During one of the great battles of the Civil War, a recruit, who had lost his company in the tumult of strife, approached General Sheridan, and timidly asked where he should "step in."

"Step in?" thundered Sheridan. "Step in anywhere; there's fighting all along the line."

A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted, and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress.

"Give us a lift!" one of them shouted to a bystander.

"Where shall I take hold?" asked the man thus addressed, unmindful of the fact that there was not a second to lose.

"Grab hold anywhere!" yelled the mover.

It may be that we are in a field where we are unaccustomed to work, and are timidly asking where we shall "step in." We may find our answer in the words of Sheridan: "Step in anywhere; there's fighting all along the line."

Are you waiting to be called into some special church work? "Step in anywhere." If you are willing, you can be used.

NO HALF-PRICE TICKETS.

"Well, I cannot understand why a man who has tried to lead a good, moral life should not stand a better chance of heaven than a wicked one," said a lady, a few days ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to attend a lecture where the admission is a dollar; you have half a dollar and I have nothing. Which would stand the better chance of admission?" "Neither."

"Just so. But now suppose a kind, rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense, what then?"

"Well, then, we could both go in alike; that is clear."

Thus, when the Savior saw our perplexity, he came, he died, and thus obtained eternal redemption for us, and now he offers you and me a free ticket. Only take good care that your half a dollar does not make you proud enough to refuse the free ticket, and so be refused admittance at last.—Preacher's Assistant.

THREE RULES FOR FISHING.

Rev. Mark Guy Pearse, the famous London preacher, once saw an old man fishing for trout with great success. "You manage it cleverly, old friend," he said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up and stuck his rod in the ground. "Well, you see, sir, there be three rules for fishing, and 'tis no good trying if you don't mind them. The first is, keep yourself out of sight; the second is, keep yourself further out of sight; and the third is, keep yourself further out of sight still. Then you'll do it." "Good for catching men, too," the fisher of men thought, as he went on his way.

Miscellaneous.

NOTICE.

The great Baltimore fire has also affected our Synodical interests, inasmuch as the total stock of Rev. F. Kuegele's "Country Sermons," together with plates, paper, etc., has been destroyed. It is a total loss. And since the fact that our Synodical Treasury derived and was to derive direct and indirect benefit from the proceeds of above books, has been publicly advertised, Brother Kuegele believes, and justly so, that public notice of his inability now further to assist synod's treasury in the manner named should be given.

We should take this opportunity of assisting the brother, whose personal loss is large, by buying and helping to sell his interesting and instructive book, "Christophorus." You may address orders to our Publication Board at Pittsburg. A. W. MEYER.

ADDITIONAL STATISTICS.

The parochial report of Synod as printed in the "Witness" shows that all the pastors of Synod responded to the appeal for statistics, except two. One of these two, Brother F. L. Stottlemeyer, of the Church of the Redeemer, of North Tonawanda, N. Y., has excused himself on account of sickness and sent his report later. It is herewith submitted: Communicants, 150; Voters, 35; Sunday-schools, 1; Teachers, 10; Pupils, 100; Baptized, 1 Infant and 1 Adult; Confirmed, 2 Adults; Communed, 29; Received by Letter, 5; Restored, 1; Married, 1; Gained, 7. Raised for Colleges by Congregation, \$2.47; Total Amount raised by Congregation, \$5.40; by Sunday-School, \$60. The official acts of the Pastor include the last four and a half months of the year only.

JOHN H. C. FRITZ,
Statistician of Synod.

A REQUEST.

The undersigned will be pleased to receive names and addresses of persons in or about Asheville, N. C., who may be interested in Lutheran preaching at that place.

PROF. H. B. HEMMETER,
Conover, N. C.

CORRECTIONS.

The figures in the financial columns under Sunday-school in the parochial report credited to St. Andrew's (Pastor Jesso), ought to have appeared a line lower and have been credited to Jackson Square (Pastor Kaiser). Furthermore it ought to have been mentioned under "Remarks," that the total amount of moneys contributed by the Jackson Square congregation included moneys contributed toward rebuilding of their church. The readers of "Witness" are kindly asked to make these corrections.

Pastors will favor Synod's statistician by reporting any inaccuracies which they have noticed in the printed parochial report.

JOHN H. C. FRITZ,
Statistician of Synod.

ACKNOWLEDGEMENTS.

Synodical Treasury.

Received per Rev. Paul Bischoff, from St. John's Congregation, Catawba Co., N. C.	\$ 9 56
Concordia Congregation, Conover, N. C.	4 87
P. C. Lall	1 00
Mrs. P. C. Lall	1 00
American Lutheran Publication Board, Pittsburgh, Pa.	200 00
Prof. C. A. Weiss, from tuition, Conover College	85 00
Rev. John Schiller, from Golgotha Church, New York City, for Hawthorn	6 00
For Conover	6 00
For Winfield	6 00
For Orphans' Home, College Point	6 00
For Hospital, East New York	6 00
Rev. R. Messler, from Joseph Ritter, Cheyenne, Kan.	5 00
Rev. A. H. Holthausen, S. S., Pittsburg, Pa.	100 00
from "A Friend"	10 00
Dr. D. Winter, Columbus, Kan.	10 00
Rev. C. C. Morhart, from Christ Church, Washington, D. C.	10 00
J. F. Schuricht, Treasurer, from German Ev. Luth. Synod of Missouri, etc.	250 00

Missionary Treasury.

Received per John H. C. Fritz, from Sunday-school, of Church of our Savior, Brooklyn, N. Y.	\$ 40
Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C.	1 76
Rev. C. C. Morhart, from Christ Church, Washington, D. C.	35 00
Mrs. J. Beck, Washington, D. C.	1 00

CHURCH EXTENSION FUND.

Received per Louisa Mubly, Treasurer, from Eng. Emmanuel Mission League, Baltimore, Md.	100 00
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February 1st, 1904.

A. E. SUCCOP, Treasurer.

Thankfully received for Lutheran Tabernacle, Albany, N. Y., from Treasurer, O. F. Bernecker, Seward, Neb., \$17.75; Pastor Adolph Paul, Owatonna, Minn., \$9.50; Treasurer, Aug. Ross, Milwaukee, Wis., \$23.75; N. N., \$2; L. Y. P. S., Redeemer, N. Y., \$8; Pastor A. Hahn, Ft. Wayne, \$21.25; St. Andrew's, Detroit, \$7.03; Pastor Kretzmann, Hudson, N. Y., \$5; Treasurer, H. F. Oehlschlaeger, Leavenworth, Kan., \$22.83.

WILLIAM DALLMANN.

Received with thanks, for Trinity Mission, Grantwood, N. J., from C. Russ, N. Y., \$5.00; from Mrs. McCall, Ridgefield, N. J., \$2.00; for St. James' Ev. Luth. Church, Ridgefield Park, N. J., through Pastor Dallmann, a Communion Service.

R. P. OEHLSCHLAEGER.

Received with sincere thanks for the "Brother in Debt" towards the payment of his \$200 debt from Messrs. A. E. Succop, \$100; a "Friend," \$25; H. H. Niemann, \$20; Wm. H. Voskamp, \$10; A. H. Schewe, \$5; J. M. Sias, \$5; all of Pittsburg; from Mr. H. D. Dreyer and friends of Baltimore, \$12.85.

GEO. A. ROMOSER,

Visitor.

Received through Rev. Theo. Huegli, from the Church of the Holy Trinity, of Humberstone, Ont., \$5.40, being amount of collection taken up for the purpose of aiding Calvary Mission Society of Buffalo, N. Y., in assisting the church of the Ascension, Black Rock, Buffalo.

JOHN M. SCHEUERMAN,
Treasurer Mission Society.

Received from Rev. F. L. Stottlemeyer, Pastor N. Tonawanda, N. Y., \$3.50, Reformation Day Collection. This was received November 14th, 1903, but by an oversight acknowledgment was delayed.

FR. W. SEBELIN,
Treasurer.

The Reviewer.

MINUTES OF THE EIGHTY-THIRD ANNUAL CONVENTION OF THE EV. LUTH. TENNESSEE SYNOD. Henkel & Co., New Market, Va.

These minutes are the record only of business transactions and statistics. They have value for an outsider as far as he is interested in Church history in the Southeast. This Synod appears to pursue the Russian policy of never relinquishing anything, or policy of never acknowledging that it must give up something. It persistently carries on its roll of charges, congregations that have time and again announced their withdrawal and have protected against being retained on the roll. A sort of "perseverance of the saints" doctrine: once in the Tennessee Synod always in the Tennessee Synod. R.

15. SYNODAL-BERICHT DES NEBRASKA DISTRICTS. Price, 25 cents.
11. SYNODAL-BERICHT DES CALIFORNIA AND NEVADA DISTRICTS. Price, 15 cents. Concordia Publishing House, St. Louis, Mo.

The essay in the first pamphlet treats of "Church Life in Apostolic Times," with special application to conditions to-day. It is well worth careful study. The second paper dwells on the "Right Use of the Means of Grace," a subject of perennial interest. R.

GEISTLICHE LIEDER FUER MAENNER-CHOERE, No. 4. Price, 20 cents, \$1.50 a dozen. Concordia Publishing House, St. Louis, Mo.

These seven selections, not too difficult, are suitable for Lent. German text. R.

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G. A. ROMOSER, President.

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The only Sunday-School Paper published within Synodical Conference, is issued monthly at the following rates:

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Address all business matter to American Lutheran Publication Board, Pittsburg, Pa.

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Order Early. Supply Limited.

IN CONNECTION WITH

the "Notice" on page 39 we reprint here part of the review on "Christophoros, which appeared in the "Witness" of a recent date:

"CHRISTOPHOROS"..... 0.75

By Rev. F. Kuegel.

The Lutheran Pilgrim's Progress.

Lutheran Witness—In the form of an allegory, the book presents a picture of the life of a Christian as it really is, filled both with great joys and severe trials, and shows at the same time, the true way of salvation and the means which enable a Christian to bear aright both his joys and trials. Its presentation of religious truth is sound throughout, and we wish it many purchasers and attentive readers. It will prove of special benefit to doubting and afflicted Christians, and it can be made to render good services by being placed in the hands of such as have not yet found the true way, but are seeking for light.

IN CONNECTION WITH

the statistical number of "Witness" we would say, that we have for sale copies of all the "Proceedings" of conventions of Synod excepting the first convention.

Per copy 15 cents

IN CONNECTION WITH

the Editorial in this issue of "Witness" on the theater we call your attention to Dallmann's tract, "The Theater." It is only a little booklet, that will not consume too much of your valuable time. But it will make you think, every minute of the time you devote to it.

"The Theatre", per copy, postpaid, 10 cents

A Companion Volume to Above:

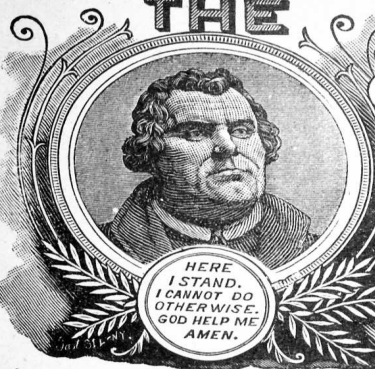
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THE



Lutheran Witness.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH John XVIII. 37



Vol. XXIII.
No. 6.

PITTSBURG, MARCH 10, 1904

PRICE, \$1.00 PER YEAR.
IN ADVANCE.

"VIA CRUCIS VIA LUCIS."

I see the darkly threat'ning cloud
When summer's tempest gathers nigh;
I hear the thunder echoing loud
Athwart the dim and murky sky,
While lightning's flash and chain of fire
But makes the gloom still more intense,
Till nature sobs, mid moanings dire,
Of wild, fierce winds with darkness dense.

Its fury spent now finds release,
And, lo! the sunlight sky appears,
While rainbow bright, God's pledge of peace,
Gives smiles of love instead of tears.
Now sweetly fresh and brightly clean,
The storm has left the richest gain;
Thus, oh, my soul, for thee, I ween,
Comes lesson fraught with loss and pain.

Thou thus must be in darkness tried
'Mid fear, and doubt, and tempest wild;
But lightning's flash will not abide,
And storms shall merge to sunshine mild.
Oh! sad heart bowed as shaken reed,
Like bruised reed thou shalt not break,
For One who knows thy deepest need
Hath said, "I will thy burden take."

I hear His gracious word and yield
Myself to Him who for me died;
My deepest wounds shall yet be healed—
I, strong in Him, the storm outride;
His voice, so sweet, bids, "Peace, be still,"
And angry passions sink to rest;
I bow me to His gracious will,
Whose wisdom knoweth what is best.

A holy calm succeeds the shock,
And love perfected comes to me;
My feet are fixed upon the Rock—
Oh, Rock of Ages, hid in Thee.
My heart with rapture glows and burns,
For Christ hath won its love at last;
My soul to Him with longing turns—
My burden at His feet is cast.

My sun is shining clear and bright;
Love's rainbow spans my arch of blue;
From darkness I have passed to light,
And all things seem to me as new.
I fear no more life's storm and loss,
Nor trembling faint at keenest pain,
But meekly take and bear my cross,
Whose burden sore shall prove my gain.

—Lucy D. Harrington.

Editorials.

The picture of the suffering Savior should teach the real and awful guilt of sin. There is a disposition among men of our time to make light of sin by describing it as a weakness to which we all are prone or to palliate it on the ground of temptation and evil environment. But that which caused the suffering which culminated in the agonizing cry, "My God, my God, why hast thou forsaken me?" must be more than a mere failing, a lightly excusable weakness. There is the bitter earnestness of death and damnation in the punishment meted out to Him who bare the sin of the world in His own body. The penalty that He must pay is dreadfully real and the cause of this suffering—sin—is magnified before our eyes by the consuming wrath of God. The God-Man is cast off by God, suffers the torments of the damned, and drinks the cup of woe to the bitter dregs of death, because nothing short of the blood of the Son of God could atone for sin. God give us a never-lessening realization of the heinousness and blackness of sin—all sin.

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Are you weary of your load of sin? Does the desire steal into your heart that you might be strengthened to resist temptation in the days to come? Then go to Gethsemane, to Golgotha, and view, with the eye of faith, your Savior's anguish of body and soul. Here is the One who willingly took upon Himself all your sins, who resisted temptation for you. Look to Him for rest and strength. Cling to Him in life and death as your only hope. Look to Him for free and full salvation.

Your attention, kind reader, was recently called to the effort which is being made to wipe out the deficit of thirty-five hundred dollars in our Synodical treasury. Have you pondered the matter since then, and have you decided to help? We take it for granted that quite a number have already sent in their contributions, and that others are preparing to do so. But we should like to see as many as possible lend a hand. It is true, one member of Synod has given five hundred dollars to start on, but there still remains a matter of nearly three thousand dollars, the greater part of which will have to be raised in small sums. Let us remember that this, too, is the Lord's work, and that it must be done by us, His people, if done at all. There is no stipulation as to the size of the contributions; and surely there is none who does not feel able to give a small sum. It ought to be particularly easy to raise the money just in this season during Lent. A little more self-denial on the part of everyone will accomplish the desired object. Take up the matter, then, during these coming weeks, and decide what you can cheerfully give, so that by Easter we shall be well on the way towards freeing our treasury from this debt.

Dr. R. F. Horton, the noted London preacher, is raising some serious charges against the English people. These charges are largely borne out by the actual facts, and reveal a state of af-

fairs which it is not at all pleasant to contemplate. He claims, in brief, that the English people are thoughtless and frivolous; that they are irreligious, fast losing their sense of moral judgment; that the love of money has crept into the very constitution of the people, so that all the activity and competition of national life is determined by subtle desire to possess, accumulate, and enjoy. A sad catalogue, to be sure. And that this outburst is not merely a piece of pessimism, appears from the fact that other men have noted the same conditions. There is only one objection that we have to this indictment—it should be directed not against England only, but against the whole world, and certainly against America in almost the same breath with England. It is only too true, that material prosperity often makes men indifferent to their moral obligations. Instead of producing contentment, prosperity only too often begets selfishness and greed. It need not be so, and it should not, but it is. Needless to say that God's blessing cannot rest upon a nation which gives itself up to such things; and without His blessing it cannot long prosper. It is well that the Church is working as a whole-some leaven in the world. In that fact lies our sure and only hope. When we refer to such unsatisfactory conditions in the lives of nations, then, it is not from a desire to find fault, but to call attention to evils which may be corrected if they are attacked in time. This the Church has been doing and will continue to do, to the glory of God and the eternal welfare of men.

A number of our exchanges are calling on pastors and readers generally for more candidates for the holy ministry. The time now is indeed favorable for such calls. Thousands of the youths of the Church are being prepared to renew their baptismal vow at the Church's altars. May the spirit of God turn many hearts to the highest of earthly callings, the saving of precious souls. The need is great. Nations still sit in darkness and in the shadow of death and the heathen lie at our very feet.

Much of the present confusion of ideas and propositions respecting religious instruction in the public schools, pro and con, seems to proceed from a lack of attention to the source of knowledge and guidance for the State. The distinction of Church and State bases

on the respective sources of information of these estates. The Church is guided by divine light, revelation. The State is guided by natural light, experience. Accordingly, the State has for its source of information that, which is common to all its constituents, be they members of the Church or not; whereas the Church has for its source of information, that, which is distinctively accepted by its members.

It follows therefore, that not all forms of morality are excluded from the jurisdiction of the State. For, the light of nature, experience, and the light divine, revelation, to an extent, overlap; wherefore we also distinguish between natural and revealed religion. So, for instance, revelation teaches the Law of God. But, experience, without revelation, is not entirely devoid of a sense of that Law, Romans 2:14. Man, a community of men, giving attention to natural experience, may, without special revelation, come to the conclusion, that a child should be obedient to its parent, that murder, adultery, robbery, slander, and the like, are inimical to the State's well-being. Morality, in this sense, then, is the State's legitimate concern. Hence the legislation of the State also properly embodies certain fundamentals of morality, a morality which experience teaches, which the common sense of the community, recognizes, without the aid of revelation. The courts moreover enforce this morality, these laws.

It seems to follow therefore, that in so far as a State, guided by experience, has a formulated code of laws for public guidance, has a morality exacted by its courts, in so far it may also teach such law or morality, also in its schools. Revealed morality however, all distinctively Bible teaching, belongs to the Church as such, and the State properly has nothing to do with it. H.



Christians in suffering and affliction should remember that they may witness for Jesus by the manner in which they bear their troubles and crosses. By submitting themselves meekly and patiently to the hand of God, they testify to their trust in His goodness and wisdom. By such action they say, as it were: We are persuaded that God knows what is for our best and that He will not afflict us unless it is for our welfare. They also bear witness by such patience under trials of the hope of a better life that fills their bosom. Their patience says, as it were: We know that these sufferings and afflictions last but a short time. There is a life in store for us, in which we shall be freed from all misery and enjoy endless and unalloyed bliss. "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Yes, ye cross-bearing Christians, do not forget that you may bear a powerful testimony for your faith by the manner in which you submit to the trials that God lays upon your shoulders!



The "Congregationalist" lately related the following incident:

"A minister recently addressed a company of Christian men, pressing

home on them the supreme need of sacrifice. With emphatic gestures of a hand on one finger of which a splendid diamond flashed, he enforced his eloquent appeal for self-denial. It was impressive."

Nothing will so serve to re-enforce the pastor's sermons as his own example. Certainly, if we pastors expect our people to do according to our words, we must first do according to them ourselves. Often our example will preach louder than our words. Let us never forget that by our actions we may dull the edge of many a forceful sermon. Let us beware lest, while preaching to others, we ourselves become castaways.



Under the heading: "The Hired Man Theory" the following experience is related in one of our Lutheran exchanges:

"Some time ago I was in conversation with one of the prominent members of our country pastorates. I suggested to him that his pastor should receive more salary; that it was a shame to ask any man to serve them for the amount they were paying, when they were amply able to double the amount. His reply was: 'Why should we? We can hire any number of ministers for the salary we are paying. If I want to purchase a horse I go into the market, and if the horse suits me I buy him at the lowest price. On the same principle, when I want a minister I go into the market, and if he suits me I get him at the lowest figure that will bring him.' That man's logic and religion left a 'bad taste in my mouth.'"

The "Hired Man Theory," we are glad to say, has never enjoyed any popularity among us. None of our congregations "hire" their preacher by the year. We hope there are also few individual Christians in any of them, who have such a sordid conception of the ministry as was displayed by this farmer.

L.

Contributions.

"CRUCIFIED", THE APOSTLES' CREED.

I. The Shame of the Crucifixion.

After Christ had "suffered under Pontius Pilate," the soldiers took off the purple robe wherein He had been mocked, put on His own raiment, and led Him forth out of Jerusalem. As Isaac long ago on his own back carried the wood on which his father Abraham would slay him, so Christ now also Himself carried the cross on which He was to be crucified according to the eternal decree of God the Father. But it seems they thought that He had become too weak for that after all the suffering in body and soul, and so when they met Simon of Cyrene they compelled him to carry the cross for Christ, not out of true pity for Christ, but as we may well conclude, out of fear lest He might break down under the load on the way, and they be deprived of the pleasure of crucifying Him.

By this mournful march to death

Christ has taken the misery out of our tottering to the grave. Simon carried the cross, but Christ was the cursed one crucified. Likewise must we in this life bear the cross of Christ, but Christ has borne its curse, and it is a blessing for us, not burdening our conscience, but speaking peace to our soul, in that the servant is being made like the Master.

They came to Golgotha, "a place of a skull," so called either because the hill was shaped like a skull, or because of the many skulls of the executed criminals. And there they gave Him to drink vinegar mingled with gall to numb the nerves and make Him insensible to the pain, as was the custom. But Christ would not drink it. He tasted the bitterness,—He would taste all bitterness for us; but He would not drink it, He would experience all pain for us for our redemption.

"And they crucified Him. So says our evangelist without betraying the least feeling of bitterness. They drove spikes through His hands and feet into the tree, raised Him up, so that He hung suspended in the air, rejected by man, forsaken by God; earth would not have Him, heaven would not own Him.

Naked hung He there—the Lord of heaven and earth. He was naked, that we might be clothed with the garments of salvation and the robe of righteousness. The soldiers divided His garments among themselves and cast lots—raffled—for the cloak, that it might be fulfilled as the Psalmist prophesied in the 22 Psalm, v. 18:—

"They part my garments among them, and cast lots upon my vesture."

As these soldiers enriched themselves at the expense of Christ, let Him hang naked that they might be clothed, so shall it be with us:

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich." 2 Cor. 8:9.

Another shameful feature of Christ's crucifixion was that two malefactors were crucified with Him, one on each hand. Had Christ hung there in solemn solitude, methinks sometimes, the picture had been more sublime, and these two despicable criminals intrude upon the scene and divert the attention and disturb the adoration. But it was done that the Scriptures might be fulfilled:

"He was numbered with the transgressors," Ga. 53:12.

Yes, He was counted a transgressor that we might be counted free, for "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. 5:21.

Again, how comforting is the fact that one may like this thief at the right of Christ even at the eleventh hour, just before the gates of death close on one, forever, come to Christ, confess one's sin, ask for Christ's gracious remembrance, and hear the gracious answer: "This day shalt thou be with me in Paradise." Luke 23:43.

Not satisfied with nailing Him to the cross, they jeered Him, too, with brutal

jest. They that passed by reviled Him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save Thyself. If thou be the Son of God, come down from the cross."

Likewise also the chief priests mocking Him, with the scribes and elders, said, "He saved others; himself he cannot save. If he be the King of Israel, let him come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

The thieves also, which were crucified with Him, cast the same in His teeth.

Some of them that stood there said, "Let be, let us see whether Elias will come to save him."

Hanging there, the hot Syrian sun shooting his scorching rays upon His unprotected body, His body burning with wound fever, weak with loss of blood, Christ cried with a loud voice and yielded up the ghost.

He hung upon the tree, and the Scripture saith, "Cursed is every one that hangeth on a tree." But Christ was made a curse for us, and hath redeemed us from the curse of the law. Gal. 3:13. O the shame of it! O the shame of it!

II. The Glory of the Crucifixion.

Deep as was the shame of the crucifixion, the glory of it was equally great. 1. Pilate had written over Him, in Hebrew, and in Greek and in Latin: "This is Jesus the King of the Jews." He did this to pour contempt on the Jews, and when asked to change it, he refused; and so it remained, "This is Jesus the King of the Jews."

So He was glorified in this. Let us also accept this glory, and let us cling fast to it, that He is also our true king. Many there are who tempt us to change the reading, but let us leave it unaltered, Jesus is our King.

2. There was darkness over all the land from the sixth hour unto the ninth hour. At the dastardly crime committed by men, nature would not look; the sun hid his face from such a scene when the Light of the world went out, when the Sun of righteousness set in death.

Let us not walk in the darkness of sin, or we shall be guilty of crucifying the Lord afresh. Let us walk as in the day and bring forth the fruit of the Spirit, which is mercy, justice, truth.

3. The vail of the temple was rent in twain from the top to the bottom. This vail hid the Holy of Holies from the outsiders; now it was rent in twain, showing that the wall of partition between holy God and sinful man was rent asunder, that we sinners could now have free access to God through Christ, for God is again well pleased with us through the satisfaction made by Christ.

4. The earth did quake, and the rocks were rent. Nature trembled in fearful agony at the sacrilegious deed of men, she quaked as in terror, fearful of the consequences.

5. And many bodies of the saints which slept arose and came out of the

graves after His resurrection, and went into the holy city, and appeared unto many.

6. Now, when the centurion and his band of soldiers saw the earthquake, and those things that were done, they feared greatly, saying, "Truly this was the Son of God."

Tradition has it that this captain's name was Longinus, and that he was a German, though that matters not, what is of importance is his confession. And what a confession this is! But just now this soldier had hung Christ on the cross as a criminal, still He hung there as a criminal among criminals, dead in His blood, and yet, notwithstanding all this, the heathen captain with his heathen hirelings cried out and confessed, "This was the Son of God."

O the glory of the Crucified One! Standing there in the midnight darkness of death, with no Easter morning dawning on the horizon, the cross of Christ compels the confession: "This was the Son of God." In the deepest depth of humiliation, in His shameful death on the cross, Christ was confessed. The heathen knew that He was man, they now believed that He was God, "This was the Son of God."

If the heathen could not but confess Christ when in His deepest shame, Oh! how shall we be able to deny Him and His glory? Let us confess, in glory and in shame, let us confess at all times and in all places, that Christ is the Son of God, our Lord and our God.

W. DALLMANN.



DISTINCTIVE DOCTRINES OF THE EVANGELICAL LUTHERAN CHURCH.

The Antichrist.

In the Scriptures, especially of the New Testament, the coming of antichrist, Christ's greatest adversary, is foretold, and as more than 1800 years have passed since those prophecies were given, we are certainly justified in asking: Has this prophecy been fulfilled? Has the great Antichrist come? Is he now in the world? Where is he and who is it? To these questions our Lutheran Church replies: The prophecy of Antichrist has been fulfilled. That great enemy of Christ has come. And when asked: Where is he and who is it? Lutherans point to Rome and say: It is the man who resides in the Vatican palace, and who is called the "Most Holy Father." He is none other than the great Antichrist.

Because this article of our doctrine is based on a prophecy, the fulfillment of which must be sought in history and in the present condition of the world, it becomes incumbent upon us Lutherans to show that the prophecies concerning antichrist contained in the Scriptures do certainly apply to popery and so to demonstrate the correctness of our doctrine. A condensed presentation of the main features of the prophecy will enable the reader to judge for himself.

The word antichrist is used in a twofold way in the Scriptures: 1 John 2, 18, we read: "Little children, it is the last

time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Here John calls the false teachers who had arisen in his day antichrists, because they taught doctrines contrary to Christ, but speaks of one great Antichrist to come. While all heretics are antichrists, there is one great Antichrist, who is, so to say, the embodiment of everything that militates against Christ. Of this great Antichrist St. Paul treats specially in 2 Thess. 2. It seems some among the Thessalonians entertained the fond hope that they would live to see the Lord coming unto judgment, but Paul tells them: "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Paul tells the Thessalonians, the great Antichrist must first arise and rule in the Church, before the day of judgment would come.

As to the time when Antichrist would arise and how long he would rule in the Church, Paul says: "Ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The leaven was already at work even in Paul's day, but there was one who hindered the rise of Antichrist and who had to be put out of the way first. By this hinderer some would understand the Gospel, and it is certainly true, as long as the true Gospel was preached in the Church generally, so long Antichrist could not establish his rule. But we have no indication in the Scriptures that Paul meant the Gospel by this hindrance.

The more common assumption is that this hindrance was the Roman empire, and this is in accord both with the dictum of history and with the visions recorded by John in the 15th chapter of Revelations. While the Caesars ruled at Rome, no pope could rule there, but when the Western Roman empire was overthrown and a long period of universal disorder and bloodshed followed the nations were glad to find some protection with the bishops at Rome and willingly yielded their prerogatives and their power was increased from century to century. This accords with the vision of John. First he saw a beast arise which ruled over the nations of the earth, and the dragon gave his power to this beast that it spake words of blasphemy and made war on the saints, a picture of heathen Rome. Thereafter John saw another beast come up having the form of a lamb, and this second beast began to exercise the power of the first and caused those who would not

worship the beast to be killed and though it had the form of a lamb, it spake like the dragon, a true picture of papal Rome. In a vision recorded in the 17th chapter, John, saw this second beast in the form of a woman and it was said to him, v. 7: "The seven heads are seven mountains, on which the woman sitteth," and v. 18: "The woman which thou sawest is that great city, which reigneth over the kings of the earth." It was Rome, the city of seven hills which had the rule over the kings of the earth. When the Western Roman Empire was overthrown the one that hindered the coming of Antichrist was taken out of the way and the popes made Rome the capital of the world a second time. From the time they assumed the title of bishops of the universal Church their rule remained unbroken for a thousand years. Then their power was largely broken by the breath of the Lord's mouth, the preaching of the Gospel in the Reformation of the sixteenth century, but popery still remains and according to Paul's prophesy, it will remain till to the Lord's coming to judgment.

Here therefore we have the time during which the great Antichrist exists, according to St. Paul. The evil was working already in his day, but for a long time its full development was hindered. Then the antichrist sits in the temple of God for long ages, until he is consumed by the spirit of the Lord's mouth, the preaching of the Gospel, but he is not utterly destroyed before the Lord's coming in glory. It is evident that the great Antichrist is not one single person only, he must be a long line of succession remaining the same throughout the centuries, and where do we find such a long line of succession except only in popery? The man who resides in the Vatican palace in the city of seven hills is the great antichrist prophesied by St. Paul.

The same apostle likewise tells us what the antichrist would be when he calls him "that man of sin, the son of perdition." Not only have many of the popes themselves lived the most vicious lives, the pope is chiefly "that man of sin," because he makes others to sin. What a flood of the most unnatural and abominable wickedness has not that man, the pope, brought into the world by this one thing of forbidding marriage to the priests. This one thing is sufficient to convince us that the pope is certainly "that man of sin"; for to him and his priests apply the words of Paul, 1 Tim. 4, 2: "Having their conscience seared with a hot iron; forbidding to marry."

Leading men into error and sin the pope, "the son of perdition," leads men down to perdition. Christ says: "Who-soever liveth and believeth in me shall never die," John 11, 26. No, says the pope, Mary is the queen of heaven and you must do many good works to win her favor. But they that trust in their own works or the works of the saints for righteousness go down to perdition; for it is written: "By the works of the law shall no flesh be justified." Gal. 2, 16. Christ says: "Search the scriptures; for in them ye think ye have eter-

nal life: and they are they which testify of me." John 5, 39. No, says the pope, the Bible is a dangerous book, full of heresies; burn it. Now they that burn the Bible go down to perdition.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God," Yes, the pope exalts himself above all other authority on earth. It is an old maxim at Rome: The pope is judge over all, but he himself is judged by no man. Kings, rulers, prophets, priests are in the Scriptures called gods; temple, altars, Bible, sacraments are counted sacred things. The pope exalts himself above them all. He claims the right to crown and depose kings. He pretends to be the vicegerent of Christ, and to have authority to prescribe how men should worship God. He sits in the Church, the temple of God, calling himself the head of the Church, and he claims, that whosoever would be saved must obey him. He sits like a god on his throne and those approaching him must do homage unto him and must kiss his foot. Pope Leo XIII. declared that all who are baptized belong to the pope and must obey him. Is not that arrogating divine prerogative?

The Smalcald Articles are surely right when they say: "This article clearly shows that the pope is the very Antichrist, who has exalted and opposed himself against Christ, because he does not wish Christians to be saved without his power, which nevertheless is nothing, and is neither established nor commanded by God. This is, properly speaking, to 'exalt himself above all that is called God,' as Paul says, 2 Thess. 2, 4." "This all proceeds from the fact, that the pope has wished to be considered the supreme head of the Christian Church according to divine law. Accordingly he has made himself equal to and above Christ, and has caused himself to be proclaimed the head, and then the lord of the Church, and finally of the whole world, and simply God on earth, until he has attempted to issue commands even to the angels in heaven." B. C. Jacob's Ed., p. 320, 10, 13.

How could it ever come to pass that the popes climbed to such a height? Paul foretold of Antichrist that he would come "after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2: 9, 10. Fullfledged popery was not established in a year, nor yet in a century, it had its small beginnings and its growth. When the blood becomes impure the system gradually loses its vitality and ulcers appear. When the ancient Christians ceased to appreciate the truth of the Gospel, then the devil brought in one superstition after another and by and by he slyly brought this corruption to a head and set the pope into the Church, and he will remain a festering sore on the body of the invisible Church as long as the world stands. His power may wax and wane with the years, but he will remain and he will remain what he is, the great Antichrist."

Never should we forget that the word of the Gospel is the only true safeguard against the errors and seductions of Rome. Only by setting the infallible word of Scripture over against the pretended infallibility of the pope did Luther bring about the Reformation, and he uttered the prophecy: "The devil will kindle the light of reason and will draw you from faith." This prophecy has come true and one fruit is, that there is a more kindly feeling towards the pope than at any other time since the days of Luther. In this time we should bind the Gospel more closely to our heart that the words of the Lord may ever be true of us when He says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

F. KUEGELE.



THE LORD'S SUPPER.

VI.

Concerning the Design or End of the Lord's Supper.

When the Jews, according to God's appointment observed the Passover yearly throughout their generations, it was supposed that their children would ask them: "What mean you by this service?" and they were directed what answer to give, Ex. 12: 26. This question may be very fitly asked concerning our Passover, the Lord's Supper. What mean we by this service? We come together in the house of God and partake of the Lord's Supper. This we do often; this all true Christians do, and have done from the death of Christ up to this day. Now what is the true design and end of this ordinance? What did Christ our Lord design it for in the institution? As respects God, it was appointed to be a commemorating ordinance, and a confessing ordinance.

In the first place, the Lord's Supper is a commemorating ordinance. Thus Christ our Lord Himself said: "Do this in remembrance of me." Christ's desire is that we should not forget Him. He instituted His Supper as a constant memorial. We are to partake of the Holy Supper

I. In remembrance of the Person of Christ, as our beloved and dear friend, the best friend our souls ever had. And now, this holy ordinance is appointed for a constant remembrance of Him. Remember Him! Remember Christ! Is this injunction really necessary? Can it really be possible that we could forget Jesus our beloved and best friend? Can we ever forget such a friend as Jesus is? A friend that is "bone of our bone, flesh of our flesh, and not ashamed to call us brethren?" A friend who puts more honor upon us than we deserve, when He calls us His servants, and yet is pleased to call us friends? Forget Jesus! Jesus, who thought of us in eternity, before the foundation of the world; who says to us that a mother will sooner forget her child than He in heaven will forget us? Can we forget Jesus, our Surety, Bridegroom and our good Shepherd! Surely we must forget ourselves if ever we forget Him, since our entire happiness is owing to His

loving kindness and mercy. Jesus wills that we should always remember Him. He therefore instituted His Supper as a constant memorial!

2. We are to partake of the Lord's Supper in remembrance of the sufferings and death of Christ. In this holy ordinance we are "to know Christ and Him crucified," to remember His sufferings and death. It is Christ's earnest intention that our whole being shall be impressed with the memory of His bitter passion and death, that we may never, never forget how He died for us upon the cross and rose again from the dead, through which we are delivered from all our sins and eternal misery. It was Christ's design and purpose in instituting His Supper that coming generations should know Him as their Lord and Savior, that they might firmly believe in Christ, frequently think of His suffering and dying for them, and finally be saved by Him. Therefore Christ earnestly enjoined upon every Christian to partake of the Holy Supper in remembrance of Him, and to instruct their children in His Word, that those who come after them may also be induced to worship Him, own Him as their Savior and only consolation, and to keep His memory sacred. For this end Christ made this His Testament, and we ought never be weary in the remembrance of it. Here we should remember what Jesus was: the beloved and only-begotten Son of the Father. Here we should remember what Jesus became: our Substitute and Savior. Here we are to remember what Jesus did, to satisfy the claims of the law. Here we are to remember what Jesus suffered, to meet the demands of justice and to deliver us from sin, death, and the power of the devil. We must remember the love, which brought Christ into this world to suffer, bleed, and die for us. We must remember the grace, which led Christ to bestow all His merits upon us. Thus should we remember Christ, and show the Lord's death till he come.

In the second place, the Lord's Supper is a confessing ordinance.

In the ordinance of the Lord's Supper we are said to show forth the Lord's death, that is:

1. We hereby profess our esteem for Christ crucified; yea we show it forth with commendation and praise. The cross of Christ was to the Jews a stumbling-block, because they expected a Messiah in temporal pomp and power. It was to the Greeks foolishness, because the doctrine of man's justification and salvation by it, did not harmonize with their philosophy. The wisdom of the world judges it absurd to expect salvation by one that died a captive; and honor by one who died in disgrace; and turned it to the reproach of Christians, that they were the disciples and followers of one who was nailed to a tree. But the wisdom of God ordered it so, that the cross of Christ is that which above anything else Christians have cause to glory in. Such are the fruits and the triumphs of the cross of Christ, that we have reason to call it our crown and glory.

This, then, we mean, when we re-

ceive the Lord's Supper; we thereby solemnly declare that we do not reckon the cross of Christ any reproach to Christianity: and that we are so far from being ashamed of it, that, whatever constructions a wicked, ungodly and unbelieving world may put upon it, to us it is the wisdom of God and the power of God; it is all our salvation and all our desire. We think none the worse of Christ's holy religion for the ignominious death of its great Author; for we see God glorified in it, man eternally saved by it; then all reproach is rolled away from it for ever. And we cheerfully profess our esteem for Christ crucified. When we receive the Lord's Supper

2. We thereby profess our dependence upon, and our confidence in Christ crucified. As we are not ashamed to own Him, so we are not afraid to venture our souls, and their eternal salvation with Him, believing Him "able to save to the uttermost all that come to God by Him." This then, we mean, when we receive the Lord's Supper; we confess that Jesus Christ is our Lord and our God, and we own ourselves to be His subjects, and put ourselves under His holy government; we solemnly profess that He is a skillful physician, and own ourselves to be His patients; we confess that He is a faithful advocate, and we own ourselves to be His clients. In a word, in this holy ordinance we profess that we are not ashamed of Christ our only Savior and His holy Gospel, nor of the cross and His holy Gospel is all of Christ in which His Gospel is all summed up, knowing it to be "the power of God unto salvation to all them that believe," and applying it as such to ourselves.—In receiving the Lord's Supper

3. We finally make profession of our holy faith in Christ Jesus our Lord and Savior. The Lord's Supper is one of the characteristics of our holy religion, the observance of which, the professors of it are distinguished from all others. By this holy sacrament the Church, that is, the Christian people, distinguishes herself from unbelievers. Those that partake of this ordinance are thereby recognized as members of the Church.

The Lord's Supper is a solemnity by which we constantly avow the Christian name, and declare ourselves not ashamed of the banner of the cross under which we are enlisted, but resolve, to continue Christ's faithful servants to the end of our lives, according to our baptismal and confirmation vow. And if we thus confess Christ, He will confess us, too, as He Himself says: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10, 32.

According to Thy gracious Word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Remember Thee, and all Thy pains,
And all Thy love to me;
Yea, while a breath, a pulse remains,
Will I remember Thee.

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy Kingdom come,
Jesus, remember me! Amen.

What is the design and end of the reception of the Lord's Supper as respects our neighbors. To attest and approve the union, in faith and doctrine, which is publicly proclaimed in church, and which is also very necessary among Christians.—To bring about true union among Christians it is not enough that they now and then come together to hear the same preaching and the same Word, but they must also come to the Sacrament of the Altar and there receive the same food and drink. If one partakes of the Holy Supper, he, by this public act, makes for himself a public confession of his faith and doctrine; and thus, indeed, a more reliable union, between Christians who partake of the Holy Supper, is formed than if they merely had the Gospel preached unto them, though this may also cause them to be of one mind. Our Lord gave us this Sacrament to bring about unity of faith, of doctrine and of life. The external differences in the stations of life will and must continue. Each one has his own duties to perform. But in Christ Jesus our Savior there is no difference, there is neither male nor female: they are all Christians. Such equality is beautifully indicated by the Lord's Supper, since in it we all receive the same food and nourishment. This union of faith and doctrine causes the devil much displeasure, and he is ever on the alert to sunder our union and communion. Against these wicked attempts of the devil, Christ our Lord instituted His Holy Supper, as a means of uniting Christians. From this we clearly see that the Lord's Supper is needed by every Christian; and if we disregard it and refuse to receive it often, the loss will be ours, and will become greater the longer we abstain from the Holy Sacrament. God, our heavenly Father, grant that we may retain the true faith and have a living interest in this matter. We have, thank God, the doctrine pure again, we also know and understand why we go to the Lord's Supper, to remember our dear Lord, and also to receive therefrom forgiveness of all our sins and the strengthening of our faith. Let then our hearts be firm and doubt not. Thus we will proclaim the death of our Lord aright and fulfill His command: "Do this in remembrance of me."

Sure there was never love so free,
Dear Savior, so divine!
Well Thou may'st claim that heart of me
Which owes so much to Thine. Amen.

J. C. AMBACHER.



A LITTLE HAND-BOOK FOR THE ELDERS OF OUR CON- GREGATIONS.

4. What must be urged upon those who take part in the worship of false believers; e. g., the Reformed, the Methodists, the United-Evangelicals?

Lutheran Christians who are weak in knowledge, and attend the worship of false-believers, thereby already put themselves in great danger of being led astray; for false doctrine always suits the Old Adam and our reason better

than our doctrine, and the sects are very active to gain new members. Lutheran Christians who take part in the worship of false believers, that is, sing or pray with them, commit sin. God's Word forbids in plain words all religious association with false believers. Rom. 16, 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which you have learned; and avoid them." Tit. 3, 10: "A man that is an heretic after the first and second admonition reject." 2 John 1:10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

Taking part in the worship of false believers is nothing less than denying the saving doctrines of Christ and Christ Himself. A Lutheran who takes part in such worship, sanctions it, and declares thereby that the teachings of the false-believers is good, right and true, and makes himself a partaker in the same. Thereby he denies the pure Lutheran doctrine; for two contradictory doctrines cannot be true at the same time. The confession of the true doctrine includes the rejection of all doctrine that is false. Whoever will not reject that which is false, does not truly confess that which is pure. Whoever does not confess, denies. But Christ says in Matt. 10, 33: "Whosoever shall deny me before men, him will I also deny before my Father, which is in heaven."

A Lutheran who takes part in the service of false-believers, makes himself guilty of the sin of hypocrisy. There can scarcely be a more detestable form of hypocrisy than that which a Lutheran is guilty of when he wishes to be looked upon as a Lutheran while with his fellow Christians, and yet, when amongst false-believers whose teachings the Lutheran Church rejects and condemns, he wishes to appear as one of their kind, and when he is in company with both, false and true believers, he conducts himself as though he belonged to both. Such a person certainly can not be in earnest in his pretensions towards the Lutheran Church. To him apply the words of the Lord: "The Lord will abhor—the deceitful man." Ps. 5, 7.

And into what danger does the taking part in the worship with false-believers bring one! False teachers are ravening wolves, Matt. 7, 15, their word will eat as doth a canker (gangrene). 2 Tim. 2, 17. A little leaven leaveneth the whole lump, Gal. 5, 9.

A Lutheran who takes part in false worship, lastly, gives also a great offense, both to the true and false believers. The true believers will be offended by such conduct, and the weak will be led into error. They will thereby be led to take part in the worship of false believers also and thus will be led astray. To the false believer such a Lutheran gives an offense, in that he by his taking part in their worship strengthens them in their error. How emphatically does God in his word warn us against giving offense! Paul writes, 1 Cor. 10, 32: "Give none offense, neither to the Jews, nor to the

Gentiles, nor to the Church of God. Christ says, Matt. 18, 7: "Woe to the word because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!"

Two chief objections: 1. God looks at the heart; I retain my Lutheran faith in my heart and take only an outward part in the worship of others; the mere outward participation in the ceremonies does not show that I hold the same views as the rest." What does God's word say? It says that the faith of the heart and the confession of the lips belong together. Paul says. Rom. 10, 10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Christ says, Matt. 12, 34: "Out of the abundance of the heart the mouth speaketh." Therefore where there is no profession of the mouth, there is no faith of the heart. If you take part in the worship of false believers, you fail to confess; neither can you then maintain the faith of your heart.

2. It would be a good thing if Christians would change about and visit the different services, for thus Christian unity would be fostered." It may be that thereby unity would be brought about; but what kind? true unity? a God-pleasing unity? By no means. The unity which is pleasing to God consists not of a unity in ceremonies merely; it is a unity of the spirit. Eph. 4, 3: "Endeavoring to keep the unity of the spirit." Phil. 3, 16: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." 1 Cor. 1, 10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." That is therefore true unity, when persons with one mind submit themselves to the word of God and all speak the same thing. This true, God-pleasing unity, however, will not be fostered by taking part in false worship, but it will be hindered by it.

Transl. by C. O. SMITH.

Church News and Comment.

AT HOME.

The Lutheran Sanitarium Company of Denver, Colorado, has matured its plans and is sending circulars throughout the Synodical Conference. The purpose is to buy suitable land and to institute a well-regulated sanitarium for consumptives. For congregations the yearly dues are \$10, for societies \$5, and for private individuals \$1. All contributions are to be sent to Wm. M. Walther, 333 Evans street. This work of Christian philanthropy deserves hearty support.

R.

The Third General Conference of Lutherans, composed of representations from the General Council, the General Synod, and the United Synod will be held in Pittsburg, Pa., April 5-7, 1904.—Ex.

The General Council has suffered a great loss in the death of Doctor Carl A. Swenson. He was the founder and president of Beth-

any College, Lindsborg, Kansas, ex-president of the Council, a writer of note and an energetic worker. He died while on a visit to the Pacific Coast at Los Angeles. R.

Christian Science, which has had such remarkable growth in the last decade, is an epidemic. Like all epidemics, it feeds on germs. Those germs have been let loose because faith was given nothing but stones to feed on when it cried for bread. Rev. Campbell Morgan, in his address before Philadelphia Presbyterians, spoke most truly when he said: "If the Church had been true to her own calling, if there had not been a tendency to rationalism by preachers during the last twenty-five years, if we had been preaching the Cross, affirming the reality of the spiritual and the inferiority of the material—there would be no such thing as Christian Science." That tells the story. The spiritual life grows on faith, and when faith is given nothing to feed on but science, or philosophy, or agnosticism, it feels outraged and reaches forth for the next best thing it can lay its hands upon,—and how easily human frailty wings its flight from the wilderness of non-faith to the utopia of over-faith.—Lutheran.

The next Dowie crusade is to be directed against Utah. Three of the chief officers of Dowie's church visited Salt Lake City a few days ago, and announced that an army of 5,000 will invade the city in August.—Ex.

A colored woman evangelist in Washington has followed the example of Elijah III. and has adopted the title Delilah II. Her church is called the New Jerusalem Annex No. 2. L.

The Progressive Tunkers.—At the late meeting of the National Conference of the Brethren Church (Progressive Tunkers) the Publication Board reported a year's receipts of \$8,375, and expenditures of \$6,136, with \$3,384 of obligations (\$2,022 less than in the previous year), with resources valued at \$3,224. The receipts of the Missionary Board had been \$2,207, or \$176 less than the obligations. Reports were made of missions at Washington and Chicago; and the Foreign Mission Board reported concerning a mission in Persia. The report of Ashland College, Ohio, showed that it had 14 instructors, 138 students, with interest-bearing endowments of \$33,400; and that a gymnasium had been built and a biological department arranged for. Steps were taken for conference with the German Baptists concerning the use of the term "Brethren," for the expression of the good will of the Conference toward them, and for the devising of means of closer cooperation and possible union.—Ex.

The Churches that Attract.—Some instructive conclusions are drawn by Eugene M. Camp in an interpretation in "The Congregationalist" of the recent census of attendance in New York churches. It is a curious comment on the passion for furnishing an attractive and enriched service to find, as the census seems to show, that "churches which offer expensive music, provide an aesthetic ritual, and maintain high-salaried preachers are no better attended in proportion to their membership and seating capacity than those which depend on their congregations to sing service and hymns, provide nothing that can be called a ritual, and afford preachers at mere living stipends. *** The count seems to prove that if people attend public worship at all they attend to worship God, and not to be entertained." On a comparison of the attractiveness of large, fine churches and smaller, plainer ones—51 Methodist churches and 71 of other denominations—122 in all, having small properties and being unable to provide anything but the simple Gospel, got twenty per cent more people to their Sunday services than they claim to have members. "And they were the only churches, barring a few in which exceptional conditions prevail, to do so."—Ex.

An article contributed to the Independent (N. Y. City) of January 7, by James A. Le-Roy, private secretary to a member of the Philippine Commission, states that "the Catholic schism in the islands [the Aglipay following] is by no means the unimportant, even amusing, movement that might have been expected from the character of the men who organized it in August, 1902. To be sure, the Associated Press has practically ignored it [under Catholic influence], and one might well gather, from the hiatus of information upon it for nearly a year, that it had come to naught; but this is not the first time the Associated Press has committed serious errors of omission in regard to the Philippines. Plainly told, the truth of the situation is that the Catholic Church in the Philippines is literally rent in two."

Under the conditions which now exist in the islands, there being two rival Catholic parties, one of which is supported by the authorities at Rome, the United States government, which is called upon to decide the disputed question of the title to much of the church property in the islands, will have no small difficulty to avoid interfering in religious affairs, and becoming an ally of the papacy. Indeed, such interference is already an accomplished fact, and Mr. Le Roy sees it. He says:—

Confining ourselves entirely to our Philippine difficulties, we might as well frankly realize that, in our own part, we have practically broken with our traditional policy of non-intervention in church matters, and that we may have to go still further in this direction before our hands are again entirely free. Governor Taft was not formally an "ambassador to the Vatican," . . . but, far from being merely a business negotiation about friars' lands, his mission was really a diplomatic mission, by whatever phrase we may choose to call it.—Ex.

ABROAD.

It seems that light is breaking in even upon the priest-ridden countries of South America. Ecuador has in late years been one of the most intensely Catholic countries in the world. The "Christian Observer" reports about it:

"Ecuador has been of late years one of the most pronounced of Roman Catholic lands. A new marriage law has just been passed, putting Protestants and Catholics on the same legal footing, and this in face of the protests of the Romanists. At the capital, Quito, the old Jesuit College has been closed by the Government and its property has been taken for public uses. And the President of Ecuador has suggested to Congress a law to exclude all members of monastic orders from teaching in the schools. These measures originate with men who grew up under Catholicism, and who have seen its unhampered workings." L.

One of the results of the French Associations Law has been the dissolution of the monastic order which controlled the miraculous Grotto of Lourdes. The monks have joined the ranks of the secular clergy; their valuable property has been lately transferred to a civil corporation. The commercial value of this unique religious monopoly is very considerable. The sale of the holy water, candles, medals, taken away as souvenirs by the crowds of pilgrims brings in a large income. The perpetuation of this discreditable form of ecclesiastical commercialism has just received the explicit sanction of the new Pope. The Roman Curia, which demanded at first \$300,000 a year as a price for its consent, has finally agreed to accept half of the amount.

At Leipsic a "Buddhist Mission Society for Germany" has been organized, whose object is to be to spread Buddhism in the Occident. For this purpose branch societies are to be organized, lectures to be delivered, libraries and reading-rooms to be founded, and Buddhist congresses to be held. L.

Hearth and Home.

NOT A SUCCESSFUL INVALID.

"John ain't feelin' real well to-day," said John's wife, as, after one or two snappish remarks, the door closed with a decided bang behind the retreating masculine figure.

"It's a pity, for he ain't what a body might call real successful at bein' an invalid," replied Aunt Rachel, judiciously.

The observation was pertinent not only to John's case, but to that of many another. Countless persons who pride themselves on doing skillfully whatever they undertake, seem never to have given a thought to their style of invalidism. Exactly why a cold, a headache, or other trivial ailment should be allowed to transform a sane and ordinarily civil individual into one who is cross, disagreeable, and utterly unreasonable, has never been explained, but numberless families can testify to the fact. A headache, briefly announced at the breakfast table, or left for the family to discover by deduction, is sufficient to darken the whole circle. It is supposed to excuse grumpy answers or sullen silences when one is addressed; to explain the undertaking of unnecessary tasks that might as well wait for a day of health, and the pursuing of them with a martyr-like air; to account for one's feeling injured or neglected if nobody pays attention or offers assistance, or for irritably resenting the interference if any one attempts to aid.

A little illness can be made to go a great way toward making a whole family uncomfortable when this plan is followed. But it is a mere matter of habit. But it is a mere matter of habit. But it is a case of "nerves" that has small right to sympathy. There is no need for sacrificing courtesy and consideration for others to every passing bodily ill.—Forward.

WHY HE WANTED A CHRISTIAN WIFE.

A well-known judge in one of the Southern States, speaking of his younger days, says that some fifty years ago he had become skeptical; and that Mr. H. —, a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed deist, though he had a Christian wife, soon found him out and endeavored to instil in his mind his own deistical notions. "But he charged me," said the judge, "not to let his wife know that he was a deist or that I was skeptical." I asked him why. To which he replied that if he were to marry a hundred times he would marry only a pious woman.

"Because," he said, "if she is a Christian it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor, it enables her to bear adversity with patience and fortitude; if she is rich and prosperous, it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be." I asked him if he knew of any other er-

ror, or system of error, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself, and I often look back to that conversation as one of the most important incidents of my life, and to it I trace my determination to study the Bible carefully and to examine the subject for myself, the result of which has led me to a full and living faith in Jesus Christ, my Savior.

SERVING THE LORD.

I once visited the Indian school in Albuquerque, New Mexico. Professor Bryan was then at the head of it. At table I was trying to find from each teacher his share in the great work they were doing. Opposite me sat a bright-faced German, looking the wisest person at the table. As I came to him I said: "And you, Professor?" "Madam, I am the cook." Whether my face flushed with surprise, or not, I do not know. No one smiled. After a somewhat embarrassing moment for me, he said: "Madam, since I was a little boy I have desired to be a missionary to the Indians. I received a good education, graduated at Berlin University, took a course in theology at a seminary in Germany, then came here, where I found that my imperfect English was an unsurmountable barrier to religious work among the Indians. We had no cook. Some of our best teachers were ill nearly all the time, so I became the cook, and I do it unto God, believing that every soul saved by these devoted workers whose health I have improved, is part of my work: Do you approve?" "Do I approve?" I said. "Why, every pot and kettle becomes a sanctified implement in your hand. The Master said: 'And whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.'—Mrs. Harriet Earhart Monroe.

WHITER THAN SNOW.

"Once, when I was paying parochial calls, and dropped in on a washerwoman, who had just got out a line of clothes, I congratulated my friend because they looked so white. So much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down.

"While we were taking the tea the sky clouded, and there was a snow storm; and as I came out the snow lay everywhere, and I said to her: 'Your washing does not look quite so clean as it did.'

"Ah," she said, 'the washing is right enough; but what can stand against God Almighty's white?'

"So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say: 'Forgive us our trespasses as we forgive those who trespass against us.'—Selected.

Miscellaneous.

NOTICE!

INTER-SYNODICAL CONFERENCE.

In accordance with action taken at Milwaukee, another free conference of members of Lutheran synods will take place in Detroit, Mich., beginning April 6th, 1904 (9 a. m.) The session will be held in Harmonie Hall, in the center of the city. Those wishing to attend and desiring free quarters should announce themselves immediately. Members of the Synodical Conference should notify Rev. R. Smukal, 888 Meldrum avenue; those of the Ohio Synod, Rev. W. A. Price, 875 Mt. Elliot avenue; those of the Iowa Synod, Rev. C. A. Otto, 648 Illinois street; those of the Buffalo Synod, Rev. J. Bartell, 206 E. Congress street; members of synods not represented in Detroit, Rev. Smukal or Rev. Price. No assurance of free quarters can be given to any one whose announcement is not received by the 19th of March.

By way of special accommodation, the manager of Harmonie Hall has agreed to provide dinner in the hall for visitors of conference at 25 cents. All visitors are expected to take dinner there.

R. SMUKAL.



NOTICE.

The committee appointed by me to audit the books of St. John's College Treasurer have examined these books, and report them correct.

A. W. Meyer.



ACKNOWLEDGEMENTS.

Thankfully received for Albany Tabernacle from Chas. Clasen, Treasurer, Savior Church, Brooklyn, \$11.25.

February 23, 04. W. Dallmann.

Received for Indigent Students' Fund at Concordia College through Treasurer Succop, \$20.79. God bless the kind donors.

Geo. A. Romoser.



Received and turned over directly to the "Brother in Debt," \$25.50 from C. Spilman and others, Baltimore, Md.

H. B. Hemmeter.

Received per Rev. Miller, Akron, O., from N. N., \$1.00 for Church Extension Fund.

Fr. N. Sebelin,
Treasurer Mission Board.

The Reviewer.

FOOD ON THE WAY. By C. M. Zorn. Rendered from the German by A. W. M. Price 20 cents, gilt edge, 30 cents; per dozen \$1.80 and \$3. F. Dette, 505 Franklin avenue., St. Louis, Mo.

Pastors have here another booklet which they may give to their newly confirmed catechumens. There are first twelve pastoral letters and then prayers for sundry occasions together with a few hymns. The names on the title-page will serve to recommend this booklet.



XI. SYNODAL-BERICHT DES KANSAS DISTRICTS. Price, 15 cents. Concordia Publishing House, St. Louis, Mo.

"Church-Going" is the subject of the essay.

R.

MODERN SECRET SOCIETIES. By Charles A. Blanchard. 320 pages, cloth. 75 cents. National Christian Association, 221 West Madison street, Chicago.

This book, already favorably reviewed in these columns (Vol. 22, p. 64), is now out in the third edition. The publishers say:

"Some 5000 copies have been sold, and a third edition has been printed. We are informed that a German edition is being gotten out, and negotiations are under way for an edition in Swedish, and for another in Portuguese. Seventeen hundred copies have been ordered from the publishers by one denominational Publishing House, to supply the demands of its ministers. 'Modern Secret Societies' has been welcomed by workers in Brazil and other foreign countries. Seventeen copies were ordered by one missionary in South Africa."

This testimony against the pernicious lodge system will surely not be in vain.



ZWISCHENSPIELE ZU DEN GEBRAUCHLICHSTEN CHORALEN DER LUTHERISCHEN KIRCHE, bearbeitet von J. A. Theiss, Concordia Publishing House, St. Louis, Mo. Price, \$2.50.

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W.

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PITTSBURG, MARCH 24 1904

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IN ADVANCE.

GETHESEMANE.

Over Kedron Jesus treadeth
To His passion for us all;
Every human eye be weeping,
Tears of blood for Him let fall!
Round His spirit flock the foes,
Place their shafts and bend their bows,
Aiming at the Savior solely,
While the world forsake Him wholly.

David once, with heart afflicted,
Crossed the Kedron's narrow strand,
Clouds of gloom and grief about him
When an exile from his land.
But, oh Jesus! blacker now
Bends the cloud above Thy brow,
Hasting to death's dreary portals
For the shame and sin of mortals.

See how, anguish struck, He falleth
Prostrate, and, with struggling breath,
Three times on His God He calleth,
Praying that the bitter death
And the cup of doom may go,
Till, replacing inward woe,
Angel comforts round Him gather—
"Not my will, but Thine O Father!"

See how, in that hour of darkness,
Battling with the evil power,
Agonies untold assail Him,
On His soul the arrows shower;
And the garden flowers are wet
With the drops of bloody sweat,
From His anguished frame distilling—
World's redemption thus fulfilling!

But, O flowers, so sadly watered
By this pure and precious dew,
In some blessed hour your blossoms
'Neath the olive-shadows grew!
Paradise's garden bear
Naught that can with you compare,
For the blood thus sprinkled o'er ye
Makes my soul the heir of glory.

When as flowers themselves, I wither,
When I droop and fade like grass,
When the life-streams through my pulses
Dull and ever duller pass,
When at last they cease to roll,
Then, to cheer my sinking soul,
Grace of Jesus, be Thou given—
Source of Triumph! Pledge of Heaven!

Translated from the Danish of Thomas
Kingo, Bishop of Funen—(1670), by
J. Jeffrey.

AN EASTER HYMN.

CHRIST IS RISEN! O the wonder!
Rending bands of death asunder,
Rising to the glory yonder!

Silently as morning breaking
Came the wonderful awaking,
Christ again His Godhead taking:
In the stillness of the morning,
Angels heralding no warning,
Though the world's new light was dawning.

Ere sunrising, one came seeking,
She whose heart with pain was reeking,
Tears her pallid cheek bestreaking.

Last she saw Him faint and dying;
Stark and cold her Lord was lying,
Ere she left Him, weeping, sighing.

Lone she stood in tearful wonder:
"Who had rent His tomb asunder?"
"Who so vile the grave to plunder?"

She, amazed, her watch was keeping,
Blinding mists her vision steeping:
"Woman, why art thou a-weeping?"

Was the startled woman chary?
Was she in her answering wary?
What a change when He said "Mary!"

Once the piteous supplication,
Now the glad ejaculation,
"Master!" in rapt adoration.

No more mocking, no more scourging,
Priest and mob the soldiers urging,
While the rage of hell was surging,

Crown of thorns no longer wearing,
Cruel taunts no longer bearing,
Nails no more His body tearing:

Majesty and gracious sweetness
Join in Him with perfect meetness,
God and man in full completeness.

Lord Jehovah! low before Thee,
Ransom'd by Thee, we adore Thee:
Glory in the highest! Glory!

Thomas Mackellar.

Editorials.

"Forasmuch then as the children are partakers of flesh and blood, He likewise took part of the same; that through death He might destroy him that had death He might deliver them who, through fear of death, were all their lifetime subject to bondage." Thus we read in the Epistle to the Hebrews, 2:14-15. And surely he who wrote these words knew the thoughts of the heart of man. Satan may delude us into thinking that sin is nothing; but he cannot blind any man altogether to the terror and awfulness of death. He who talks of dying as a natural process and tells us that death, even temporal death, is the end and all, belies the convictions of his own conscience. The thought that he must die and face the terrors of an unknown, or even unknowable, fate must make bitter even the sweetest cup of pleasure. But, when, besides, conscience awakes to the heinousness of sin and the sense of the man's overwhelming iniquity fills the heart with despair what terror must come upon us as we look into the yawning grave. We may seek to stifle our fears in the mad cup of intoxication, or in the giddy whirl of pleasure, or in the maelstrom of commercial occupations; but they will not leave us and men are, through fear of death, "all their lifetime subject to bondage." But Easter brings the message of victory over death; Easter tells of the all-sufficient atonement made for sin, of the sufficient sacrifice and now we may revel in the glorious liberty of those for

whom death has lost its terror. After we have viewed the awful scene on Calvary, after our hearts have been filled with the knowledge of the blackness of sin, may the sweet Easter chimes ring in our ears and our souls be attuned to the joyous praise of Him who hath delivered us from the bondage and fear of death. R.

"Not many wise men after the flesh, not many mighty, not many noble, are called." This has been a characteristic of the Christian Church ever since its founding, that few of the world's great and famous men have been among its members. Christ chose His apostles from among the humble and lowly classes, the fishermen and publicans, and most of His other disciples were from these humble classes likewise, while the leaders and teachers of the Jewish people despised and rejected Him. And so ever since the Church has been recruited largely from among the poor and lowly. Let us not be offended, then, by the fact that our Lutheran Church is to so large an extent composed of poor people. Riches and rank and learning in themselves are, of course, no bar to the Kingdom of God, but it is only too often the case that they do keep men out by the temptations that are connected with the possession of these things,

★

We lately saw a picture, which represented a congregation in the act of piling all its burdens on the minister. One was laying on him a package labeled "Finances", another one with the inscription "Sunday-school," a third was bringing "Prayer-meeting", etc., etc. The pastor was already breaking down under the burdens that were resting upon him, but they were still putting on more while the members were standing by "taking things easy." No doubt that picture represented quite accurately the state of affairs prevailing in not a few congregations. But that is not as it should be. No pastor is strong enough to bear all the burdens alone. And if he could do it, it would not be well for the congregation that he should. The more members of a congregation take a lively interest in its affairs and lend their hearty co-operation in administering them, the better it will be for that congregation. It helps to preserve and stimulate the vitality—the spiritual life—in a congregation, when a large num-

ber of its members take an active part in helping to carry its burdens. There can be no doubt, therefore, that one of the important elements of success in a pastor's work is his faculty of enlisting the energies of as many members of his flock as possible in the work of the congregation.

*

The "Journal and Messenger" tells of a pastor who, in going through his Sunday-school, overheard a young lady teaching a class of boys. She said: "Now boys, about these commandments. If you keep them you will go to heaven, and that will be perfectly splendid but if you break them, if you lie and steal and disobey your parents, why, you will go to hell, and that will be simply ridiculous."

No wonder that with such teachers and such teaching—and there is reason to believe that there is not a small amount of it in a good many Sunday-schools—this institution is failing in such a large measure to accomplish its purpose. Certainly the greatest care should be exercised by our pastors and congregations in the choice of their Sunday-school teachers. And the greatest of care should likewise be exercised by the pastors in preparing the teachers for their work in the weekly meetings—which ought to be held wherever it is possible—and then also in supervising their teaching on Sunday. For the pastor must never lose sight of the fact that he is responsible for the work of the Sunday-school.

L.

Can it be that the American people is past learning a lesson? We read every now and then of big fortunes made and lost over night. Made how? Not by honest toil, but by questionable speculation. We condemn gambling, but doesn't this include such speculation. There seems to be a regular mania for dabbling in stocks, even among those who have not the necessary means to gratify their desires. The result is that many a man uses money which does not belong to him. Bank clerks and others to whom funds are entrusted have been known to risk such funds in speculation. They do not intend to steal, but when they lose, the money is gone just as effectually as though it had been stolen. That this evil is a wide-spread one, can be seen from the fact that even Christians are now and then drawn into the vortex. Two cases have come under observation during the past few months, both in Boston. The one is that of a prominent Methodist layman, who misappropriated the funds of a society that provides for superannuated clergymen. The other is, if anything, worse. A man who had been treasurer of a Protestant Episcopal Church for twenty-five years and of a home for convalescents twenty years gradually stole from these two organizations the sum of \$250,000. And the explanation? Fast living and speculation in stocks. We refrain from trying to depict the misery and the shame which is entailed upon the families of such men; the fact that they can so degrade themselves is what hurts. To steal money which is given by God's children

for God's work is stooping low indeed, and goes to show what a strong hold the gambling spirit maintains when it has once been indulged.

As far as Christians are concerned the speculation of the day must be a reprehensible thing for the simple reason that it evinces an inordinate desire for money. There are legitimate business enterprises enough which will bring in fair returns. Stocks in themselves even are not always to be condemned. But for that one thing there should be no room in a Christian's heart, namely for the desire to become rich after the manner of the children of this world. If God see fit to bestow riches upon us through our business, well and good. Let us make use of the money in His fear. But on the other hand, if He withholds riches from us, let us be content with whatever He gives us, instead of resorting to questionable means to get a little or a great deal more. We must bear in mind that His blessing cannot rest upon money secured in the wrong way, and even money without His blessing can do us no good.

W.

Lyman Abbott's zeal in behalf of the reprobation of obsolete notions and heresies seemingly refuses to languish. In a series of "Letters to a Minister," now running in his magazine, "The Outlook," he fairly revels in thread-bare and well-nigh forgotten mistakes of the past. Gleaning from these intentionally "bright" thoughts, we offer the following:

"Paul argued, but only for the purpose of making the people perceive the conclusion which he had already reached by another process. Sometimes his arguments were very illogical; sometimes the processes were, judged by the standards of philosophy, wrong. He sought to make men see the truth as he saw it; any process would do that opened their eyes to that truth."

"Every man has a body, a physical organism. He has a social and intellectual character that is somewhat akin to that of the animal. And he also possesses a spiritual nature, a faith, a hope, a love, that transcend the animal nature, the social nature, the physical nature. This spiritual nature in man searches the deep things of God. It is all the time groping; it is all the time looking for something the eye does not see and even the imagination has not conceived. It feels, it realizes, it knows, because it is spirit; knows something that transcends the senses, something that argument cannot bring, something that logic cannot demonstrate. Every man has this spirit in him. If we so speak that we evoke that spiritual response in the men who listen to us, our words are with also that it is true. We are ourselves revelators. We draw aside the veil that hangs over men's souls, and then they see and know. Not because the church has told them, not because the Bible has tested it, not because fulfilled prophecy has proved it, not because reason has reached it, but because they see it."

Now, Lyman Abbott is nothing, if he is not a preacher in the customary sense of that word; in fact, he seems to have become quite accustomed to it, so much so, that he considers himself qualified to write letters along the lines of those to which we are referring. He therefore, we have no doubt, is convinced of the authority of the extracts we have clipped. Nevertheless, we are bold to confess that we cannot agree with him; his gracious consideration in granting also to us the spirit which must agree with him, notwithstanding. And, whilst the Bible, as a book, may have no authority for him, we take pleasure in referring him to the man, who "sought to make men see the truth as he saw it" and who, even according to Lyman Abbott, spoke with authority. Paul says: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3:5. Again: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6. Again: "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. Again: "You hath he quickened, who were dead in trespasses and sins." Eph. 2:1.

Paul's words appeal to our new spirit and they contradict the vagaries concerning that inherent spirit, every man's supposed natural faculty, which is at the same time the passive scholar and the active judge and teacher. Moreover, Jesus evidently knew nothing of such a spirit in Nicodemus when discoursing to him on the necessity of the new birth. Jesus verily spoke with authority, and yet Nicodemus confronts Him with the question: "How can these things be?" The very lack of such a spirit, which might spiritually discern the heavenly things, was the reason of the Savior's declaration: "That which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3.

H.

Contributions.

THE DEATH OF JESUS.

"Dead." The Apostles' Creed.

The death of Jesus was foretold in the Old Testament by type and prophecy, and so St. Paul says "that Christ died for our sins according to the Scriptures." 1 Cor. 15:3.

The animals for sin offering were killed outside the gate and their blood was brought into the sanctuary. This sacrifice for sin was a type of Christ, who accordingly had to be put to death that His blood might sanctify the people. Heb. 13:11, 12.

Another such type was the slain Passover lamb: Christ our Passover is sacrificed for us. 1 Cor. 5:7.

Isaiah prophesied the death of the Messiah: He was brought as a lamb to the slaughter; he was cut off out of the land of the living; he made his soul an offering for sin. Isa. 53:7, 8, 10.

In accordance with type and prophecy, the Jews of old expected one Messiah to die a violent death, and in accordance with type and prophecy Jesus

did suffer a violent death and this fact is denied by none.

The publicans and sinners, the priests and scribes, the Pharisees and Sadducees—all were satisfied that Jesus was dead. The people that went out to witness the crucifixion beat upon their breasts and returned to the city because they knew that "it was finished" and He was dead, that all was over and no more to be seen.

It was the business of the Roman soldiers to kill, and they knew a dead man when they saw one. They were sent out to break the bones of the three crucified ones in order to hasten their death, when they came to Christ they brake not His bones, because He was already dead. But yet, as if to kill a dead man, they thrust a spear into the side of Christ and out flowed blood and water, proving that Christ literally died of a broken heart.

Death is the separation of the soul from the body, and such separation took place in the case of Christ's death. When about to die, Christ said, "Father, into thy hands I commend my spirit," and having thus said, "He gave up the ghost," Luke 23:46, and died, and having given up the ghost, He was dead, naturally and truly dead.

The death of Jesus was a willing death. Said He, No man taketh away my life from me, but I lay it down of myself. John 10:18.

The death of Jesus was a voluntary sacrifice. He had it in His power to die or not to die. But having willingly put Himself into the power of His enemies, it was the Jews who crucified Him and therefore slew Him, as St. Peter expressly charges them, "Him ye have taken, and by wicked hands have crucified and slain," Acts 2:23, and again, "The God of our fathers raised up Jesus, whom we slew, and hanged on a tree." Acts 5:30.

In the death of Jesus there was a real separation of His soul from His body, but not a separation of His divine nature from His human nature.

In virtue of the union of the two natures we say that God died for us, that God hath purchased His church with His own blood.

Jesus died as our Prophet. He was our heavenly teacher, the true and faithful witness, who before Pontius Pilate witnessed a good confession and sealed His teaching with His death, so that we can be sure of the truth of His teaching and also be willing to suffer everything, even death, rather than fall away from that teaching, as we solemnly promised when we renewed our baptismal vow at the time of our confirmation.

Jesus was our teacher not only by word but also by example, not only by precept but also by practice. Though every action of His is full of meaning and worthy to be followed, yet His most impressive example He set us in His death, from which we can draw many volumes of lessons.

Here is an example of sublime faith in God, when Christ laid down His life to take it up again, John 10:17, when He endured the cross and despised the shame for the joy that was set before Him. Heb. 12:2.

Let us learn heroic faith of Him and count the troubles of this world as not worthy to be compared with the glory that shall be revealed to us in heaven; let us at the proper time trustfully lay down our lives knowing that God will give it back to us.

Here is a pattern of patience, when Christ as a lamb dumb before the shearer and a sheep led to slaughter, opened not His mouth, Acts 8:32.

Here is a lesson in meekness, when Christ came not to be served, but to serve others and to give His life a ransom for many. Matth. 20:28.

Here is a lesson in humility, when Christ endured the contradictions of sinners against Himself, Heb. 12:3; and humbled Himself unto death, even the death of the cross. Phil. 2:8.

Here we may learn unquestioning obedience. As my Father gave me commandment, even so I do, John 14:31; and He learned obedience by the things that He suffered, Heb. 5:8; He became obedient to the law unto death, Phil. 2:8.

Here is charity pure and unalloyed, "Father, forgive them, for they know not what they do!" Luke 23:34; "Great love hath no man than this, to lay down his life for his friends," John 15:13; but "Christ died for us while we were yet sinners and enemies," Rom. 5:8.

Thus did Christ as our teacher suffer for us, leaving us an example that we should follow in His steps, 1 Pet. 2:21; should follow in His steps, 1 Pet. 2:21; that we should no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God," 1 Peter 4:1, 2.

Christ died for us furthermore as our Priest.

Every high-priest taken from among men is ordained that he may offer both gifts and sacrifices for sin, Heb. 5:1. Without shedding of blood there is no remission of sin, Heb. 9:22. And it was not possible that the blood of bulls and goats should take away sins, Heb. 10:4; therefore Christ made His soul an offering for sin, Isa. 53:10. We have not been redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot, 1 Pet. 1:18, 19. We were reconciled to God by the death of His Son, Rom. 5:10.

As the Jewish high-priest once every year for the atonement of the sins of the people entered into the Holy of Holies in the temple with the blood of beasts, so Christ being come an high-priest by His own blood entered in once into the holy place, having obtained eternal redemption for us, Heb. 9:7, 11, 12.

Christ having died for our sins, we may rest assured our sins are forgiven: "For if the blood of bulls and goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge our consciences from dead works?" Heb. 9:13, 14.

Furthermore, "If God spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32.

Jesus died finally as our King. Pontius Pilate had written over the cross: "Jesus of Nazareth, King of the

Jews." Pilate wrote better than he knew. When they die, other kings lose their kingdoms; when He died, Christ won His kingdom.

The death of Jesus was a martial expedition, a war of conquest, to carve out a kingdom and a crown from the ruins of the conquered kingdom of His enemy the devil.

Through His death Christ destroyed him that had the power of death, that is, the devil, Heb. 2:14; by His death Christ took the spoils of war from principalities and powers, He made a show of them openly, triumphing over them in it, Col. 2:15. This was not a lucky turn of affairs in the fortune of war: the Spirit of Christ in the prophets of old testified beforehand the sufferings of Christ, and the glory that should follow, 1 Peter 1:2. To this end Christ both died, and rose, and revived, that He might be the Lord of the dead and living, Rom. 14:9. Christ humbled Himself, and became obedient, unto death, even the death of the cross. *Wherefore* God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, Phil. 2:8-11.

WILLIAM DALLMANN.

THE RESURRECTION OF CHRIST.

As each recurring Easter morn dawns upon our life, what a wondrous thrill of joy and peace, rapture and exultation comes to every faithful soul! Christ is risen, Hallelujah! Christ is risen indeed! The King of Glory has conquered death and the grave! The Prince of Peace has vanquished sin and Satan! Christ the Lord is risen to become the first "fruits of them that slept," to be the great Witness of the Resurrection of the Body, to be the great Promise of a Glorious Immortality! Such are the sentiments voiced on Easter Day by nations and tribes and languages and people, in stately cathedrals, in city churches, in little wayside chapels, in lonely log cabins, in tents, in the field, in the deep shades of tropical forests of darkest Africa, in the land of the midnight sun, amidst frozen seas and glittering glaciers and again upon the mighty deep. Christendom pays homage to its Risen King.

But, is the Resurrection of Jesus Christ a certainty? What guarantee have we for the words of the Apostolic Creed, "The third day He rose again from the dead?" Are we not deceiving ourselves and others? God forbid. Not myths nor legends nor allegories nor shrewd guesses nor deductions of human logic constitute our faith. We know what we believe: the divine, infallible truths certified to us by the Spirit of God. Our faith stands on an impregnable foundation.

St. Paul in his first Epistle to the Corinthians, chapter fifteen, unhesitatingly states: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are yet in your sins!" His logic on this subject is very striking. He holds

the Corinthians and all Christians strictly to the inevitable and unavoidable state of things that exist if Christ has not risen from the dead. If Christ has not been raised, then all proclamation is groundless, and all faith in Him is equally so. It is waste of time and money to build churches and seminaries, to send forth ministers to preach repentance of sin and faith in the Lord Jesus Christ. If Christ be not risen, all faith in Him as a Savior is mere folly. We have our sins upon us still, no atonement has been made, there is no pardon for our sins, and we have no hope of immortal blessedness. The Christian consciousness is a nullity and a lie. In short, Christianity is out and out a delusion, a snare, and a failure if the Lord has not, in reality, risen conqueror over death; and they who profess it are deceiving themselves and are of all men most miserable.

With what jubilant utterance the Apostle turns away from the loathsome impossibility he has presented, exclaiming, "Now is Christ risen from the dead, and become the first fruits of them that slept!" The irrefutable fact stands forth in all its glorious majesty and infinite sweep of meaning. "He was delivered for our offenses, and was raised up again for our justification." Christ is risen from the dead and thus His own words have been justified. Christ is risen from the dead, and thus the Father has accepted His sacrifice for the reconciliation of the world. Christ is risen from the dead, and every promise of God is yea and amen in Him. The final and absolute seal of genuineness has been put on all His claims, and the indelible stamp of a divine authority upon His teachings. His resurrection spans and binds the sacred Scriptures from Genesis to Revelation; it involves the whole story of the Incarnation. "He who has risen must have died; and he who has died must have lived; and he who has lived must have been born. Jerusalem's empty tomb proves Bethlehem's holy manger. And so it comes to pass that belief in the Resurrection of Jesus Christ is the touchstone of the Christian Faith, the Key to the Kingdom of Heaven."

Christ is risen, and we, too, who believe in Him shall rise. He is the first sheaf of the Resurrection harvest. When He came from the tomb of Joseph of Arimathea, He came forth as the first fruits of them that slept. As is the first fruits so will be the harvest. He rose with a glorified body, with a literal body, a body that was seen, handled, identified as real. With that body "He ascended into heaven, and sitteth at the right hand of God the Father Almighty," where He is making intercession for us in that body, and He shall come again and be recognized by the scars of crucifixion He still wears. At the consummation of the world He shall descend with a shout, with the voice of the archangel and with the trumpet call of God, all believers, who have fallen asleep in Him and those who shall still be living shall be caught up together to meet Him in the air, and all shall be, as in the twinkling of an eye, transformed and possessed of bodies as

perfect and as glorious as His own, and in these glorious and resplendent bodies we shall reign and rejoice with our Risen King forever and forever.

Easter-time gives absolute assurance of divine forgiveness of sin; Easter-time certifies the literal and glorious resurrection of the body; Eastertime certifies to us the reality of heaven and its fellowship. Hence, in view of our Savior's triumph, Paul closes his argument, exclaiming, "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

JOHN SCHILLER.



THE LORD'S SUPPER.

VII.

Concerning Frequent Communion.

In the first place, *how often should the Holy Supper be received?* Not only *once in a life-time*, as Holy Baptism; perhaps on the solemn confirmation day, or on the following Sunday. This is not according to the will of God! Nor should the Lord's Supper be received *only once a year*, perhaps on Easter-Sunday. The Catholic Christians are compelled to come to the Lord's Supper at least once a year, or they will be excommunicated! Thus the Catholics are *morally* forced to go to the Lord's Supper. That is absurd and not in conformity with the will of Christ! Nor should the Lord's Supper be received only on the principal festivals, as Christmas, Easter, etc., but the Lord's Supper should be received *frequently*. Thus Christ our Lord and Savior says, "This do ye, as *oft* as ye drink it, in remembrance of me. And St. Paul 1 Cor. 11:26 says, "As *often* as ye eat this bread and drink this cup"—wine—, "ye do show the Lord's death till He come." From this it is clear that the Lord's Supper should be received *often, frequently*. That is the clear and imperative command of Christ our Lord: Do it often! In primitive times, the Christians communicated *daily*, Acts 2:46.

In the second place, what should prompt and induce us to receive the Lord's Supper frequently?

1. The first reason why it is a solemn duty of every Christian to receive the Lord's Supper frequently, is, because it is a plain, and distinct, and imperative *command* of Christ our Lord and Savior! Not once, but twice He says: "Do this in remembrance of me," and "This do ye, as *oft* as ye drink it, in remembrance of me." This is the will and command of Christ our Savior! This command concerns all Christians. When Christ our Lord says: Do this; do this often, He means all Christians. From this we clearly see that it is a solemn duty of every Christian to receive the Lord's Supper frequently! It is not a matter of Christian liberty to partake of a Christian can do or omit at pleasure! O no! Christ says what He means, and means what He says: Do this; do this often! Therefore, whosoever refuses to comply with this plain command of the Lord, is no Christian! "Such people,"

says Luther, "are surely possessed of the devil." Therefore, dear Christians, let us remember the command of Christ our Lord, and receive the Lord's Supper *frequently*!

2. The second reason why every Christian should receive the Lord's Supper frequently, is, because the benefits of doing it are so unspeakably great. Not only Christ did command: "Do this!" but He also gave the *gracious promise*: "Given, and shed for you for the remission of sins." The forgiveness of all our sins, original sin and actual sins, past sins and present sins. Why did Christ our Lord add this promise? To urge, prompt and induce us to receive the Lord's Supper frequently. He did it, to admonish us to realize what great blessings He bestows upon us through His Holy Supper, and how we should honor, serve and praise Him as our Lord, who not only suffered and died for us, but also gives us, as nourishment for our souls, His holy body and precious blood. He did it to induce us to receive the Lord's Supper cheerfully and frequently! He did it to encourage those that labor and are heavy laden, to receive the Holy Supper frequently for the forgiveness of their sins! From this judge for yourself, dear reader, what kind of Christians those are, who stay away from the Lord's Supper one year, two, three and even more years! Such either have no knowledge of their sins, and consequently take no thought how to be relieved of them, or they are so taken up with the affairs of this world that they entirely neglect and forget the future life, or "they are possessed of the devil." Therefore, whosoever professes to be a Christian and desires to live in accordance with his profession, must come repeatedly and often to the Lord's Supper!

3. Finally, *the trouble that lies heavy upon us*, should prompt us to receive the Lord's Supper frequently. What is here meant by "the trouble that lies heavy upon us?" Our sins and transgressions! For even we Christians are sinners by nature, and will remain such even after regeneration, yea, as long as we live. Even the regenerate must confess with St. Paul that they are imperfect, and that in their flesh dwelleth no good thing, and with St. John: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John 1:8. We Christians, although we believe and trust in our dear Lord Jesus Christ, daily sin much in thoughts, words, and deeds. How much good do we daily omit, and how much evil do we daily commit! Therefore, Christians are continually exhorted to watch against sin, the flesh, the world and the devil. And by our sins we have deserved God's wrath and displeasure, temporal death and eternal damnation. Rom. 6:21-23. From this we clearly see the great necessity of the forgiveness of sins. But where can we obtain forgiveness of our sins? In the Holy Sacrament of the altar. In this Holy Sacrament the forgiveness of sins is not only promised, preached, applied, and sealed unto us, but Christ our Lord at the same time gives us His own body and blood as the most precious and incontrovertible

pledge and assurance of the forgiveness of our sins. And, is not this a powerful inducement to receive the Lord's Supper frequently? Indeed it is. If nothing could induce a person to receive the Lord's Supper often, this ought to!

J. C. AMBACHER.

Church News and Comment.

AT HOME.

Scranton, Miss.—Here are a few words to those who might like to read about the only regularly organized Missouri Synod congregation in the whole State of Mississippi. Perhaps the most interesting thing will be that which is of most interest to the pastor, viz., the Parochial School. It is now attended by over forty children and has enrolled during the year 54 scholars. By the kind help of our Mission Board the pastor has been assisted in teaching this school by a young lady who will stay till Easter, when, after the confirmation class of eight scholars is confirmed, one teacher can handle it, with hard work. This school has opened the way into one family, two members of which will be in the class on Palm Sunday this year, two members to be taken up after Easter (adults), and one to be taken up later still, being yet too young. This family has led us into another. The school has also brought us into another family where there are good prospects now of getting members as soon as the children are large enough. The Sunday-School has gone along at the same slow rate and has brought us nothing. The system of lay teaching seems to be of little gain here, as there often is misguided zeal, or zeal without discretion. As was said before, we shall have a class of eight to confirm this year, if all pass. This is better than at any time before, since the present pastor has been here. And next year there will also be a number, it is thought. The help in the school was furnished by the Mission Board because the pastor wished to work more thoroughly in a mission field at Escataupa, Miss., where work had already been begun some time ago. A class of five has been confirmed there in a Lutheran Church which, together with a school house, used to be used by St. Paul's congregation. At present there are thirteen communicant members there, and another class will be instructed this summer. The congregation has started to put a new fence around the church. Another man has agreed to give enough shingles to recover the old school house; others have agreed to give time to put the roof on. But one thing we need is a bell. Somebody's time gets out of order and he comes in late, or his memory gets out of order and he doesn't get there at all. If some congregation has an old bell which it no longer uses, it could do us a service, and make the useless useful by shipping it our way. It need not be such a large bell; one that has gotten too small for some of our prosperous congregations will do very nicely. Brethren, any encouragement here will be appreciated. We are far away from our brethren, and any little acts of such kindness will tend to shorten these distances of separation. The place itself has been making quite noticeable steps of progress materially (and, we hope, also spiritually), in the last year. A \$400,000 street-car system began operation here six months ago, and is doing well. There is an influx of population, and houses to rent cannot supply the demand. If some of our northern brethren find it desirable to come to the coast to live, they would do a service to themselves and this congregation by coming here, for we need more members and there are very few places along the coast where we have congregations. I shall be glad to answer any inquiries about this place. It was our especial pleasure to have our cherished President, Prof. A. W. Meyer, with us on a visitation lately. He preached two sermons for us, and both were good and complimented very highly, especially the one at night. One man, who is a lax Catholic, heard the night sermon and enquired of

me very interestedly about the President and told me that he had taken a liking to him. An auxiliary influence was exercised on the whole work, and we only regret that it is not possible, on account of distance, to have this pleasure oftener.

C. O. SMITH.

Dr. A. L. Graebner is still in New Orleans. At one time his health was so much improved that he could leave the sanitarium, but there has been no permanent change for the better, and he is by no means convalescent. May we still include him in our prayers as our petition goes up for those who are in "sickness and peril of death."

R.

Norwegian News.—The Norwegian Synod is divided into four districts. The Eastern district has its annual meeting May 26 to June 1st in Rev. Gullixson's Church, North avenue, Chicago. Minnesota district meets June 15-22, 1904, at Brandt, Deuel Co., S. D. The new, revised and enlarged edition of the Synod hymnbook has been published.

The first edition was compiled about the year 1870, by a committee of which Rev. Dr. V. Koren was a leading member.

As some of the words used were obsolete, and demand was made for a version, where the meter and syllables of the verse correspond to the melody, many changes have been made for the better.

A brief history of the authors of the hymns has been severely criticized by Rev. Doving, and this criticism has stirred up quite a research and discussion as to the authors and translators of many of the old Lutheran hymns.

A new Tune book for the hymnbook has also been published by the Lutheran Publishing House, Decorah, Iowa.

A report from the Norwegian Lutheran missions in Africa, printed in Kirketidende, shows that the Zulu Mission, in spite of many great hindrances, is steadily pushing its way onward. The mission schools have hitherto had some support from the English government, but demands are now made that all the teachers must pass the examination of the English school inspectors, and that native teachers must not be employed outside of the mission stations.

In Madagascar the number of communicants in the Lutheran Churches had increased the last year from 40,177 to 49,694. The number of children attending the Lutheran schools is between 36,000 and 37,000.

As the French government rules in Madagascar and has commenced to conduct public schools, the attendance in the Lutheran schools has somewhat diminished. The Lutheran Theological Seminary has continued its work without interruption; the hospital has been well attended; the home for lepers had for a great part of the year over 600 inmates, and the "home for girls" in Tananarivo had about 70 scholars.

The superintendent of missions rejoices that the mission in Madagascar is steadily growing towards a self-supporting state. The contributions of the natives are steadily increasing, and also their ability to manage and carry on the church work among their countrymen.

This report was only regarding the Madagascar inland mission.

The west coast which for years was troubled with wars and devastation, has of late enjoyed peace; the younger generation is anxious to be instructed, and even some of the old savage princes have joined the A and B C classes and are eagerly listening to and studying the Gospel of peace. They need schools and instructors for the children, as the heathen spirit and customs often lead many of the adults back again into their old haunts of sin and vice.

An article by the German, Dr. Seeberg, on "the sermon and its aim," translated into Norwegian by Dr. John Evjen, of the United Church Theological Seminary and published in *Lutheraneren*, has caused a lengthy discussion in the Norwegian Church papers. Dr. Laur. Larsen, of "Kirketidende," has accused Dr. Seeberg of belonging to the modulated Dr. Seeberg of belonging to the modern rationalistic school, which rejects many of the old doctrines and methods of the Lutheran Church, while "Lutheraneren" de-

fends Dr. Seeberg and claims it can discover no rationalism in his article or books. Some of the older ministers in the United Church as Ole Nilsen and Mueller Eggen have also complained that their church paper has recommended articles of the style and spirit of Dr. Seeberg.

Dr. F. A. Schmidt has no word to say in this controversy, but continues every week with long articles on the false doctrine of predestination and conversion entertained by the Missourians.

Some \$20,000 have been collected and sent by the Norwegians in America to the city of Aalesund, Norway, lately devastated by fire, and contributions are still coming in.

J. H.

The "Lutheran World" reports:

"A Baptist preacher and a Universalist preacher exchanged pulpits, and each sought to please the congregation of the other. The Baptist announced as his subject, 'The Father Nature in the Parable of the Prodigal Son.' Of the sermon that sturdy Baptist, the 'Journal and Messenger,' which believes in no such foolishness, says: 'The preacher said that he would preach a good Baptist sermon' but his hearers said it was 'good Universalism.' And they were right. No Universalist preacher could do better. But it was all false, except that the parable is of the father nature, rather than of the prodigal son.' Nothing else to be expected."

If we are not mistaken, General Synod pastors occasionally exchange pulpits with those of other denominations also, even with Unitarians and Universalists. Had not the "Lutheran World" better attack this evil in its own camp.

L.

Warning has been sent out that a company has been formed in St. Louis to entice young girls to that city during the World's Fair for base and immoral purposes. They are to be drawn in by the offer of profitable employment. Church papers are asked to expose this shameful iniquity and to warn against it all over the country. A pastor writes: "That there should be anything of this kind is almost incredible, but the proofs are too strong to be ignored." Thus does shame and vice keep pace with our boasted progress and civilization.

A.

In the current issues of two leading publications we find editorial comments which show how great are the changes which have come in recent years in matters of religious belief, and to what an extent the churches generally have yielded the ground to the claims of modern science and the Higher Criticism. Here are two representative paragraphs:

The liberal religious press of the United States and England has spoken in the highest praise of the work and influence of Herbert Spencer; and it thus gives a striking measure of the profound change of orthodox feeling that has come within twenty-five years. Darwin, Spencer, Huxley and Tyndall were long the objects of especial condemnation by both the religious press and the pulpit in England and America. It was they who were meant when ecclesiastics spoke of "profane and vain babblings and the opposition of science falsely so called."—The World's Work for February.

A dozen years ago Profs. Charles A. Briggs and Henry Preserved Smith were suspended from the ministry by the Presbyterian General Assembly for their teachings of the Higher Criticism; the battle is over now, and the church is full of the higher critics.—The Independent (New York), of January 28.

The subtle influence of this modern infidelity reaches further than we might think at first, and under one form or another it is found where its presence is little suspected.—Review and Herald.

Roman Catholics are nothing if not shrewd. When the Iroquois Theater disaster in Chicago occurred, the Roman Catholic authorities suggested that Newman's hymn, "Lead Kindly Light," be sung at the

funerals. The suggestion was immediately adopted by Protestants and Romanists alike. It is a beautiful hymn, and pitched in a high poetic key, and it is suitable for worship because of its longing and aspiration for divine guidance; but as compared with the faith and confidence of which find expression in such hymns as "Jesus Still Lead On," "Rock of Ages," "Jesus Lover of My Soul," "My Faith Looks Up to Thee," and the like, it is vague and indefinite to a striking degree. Because of this very vagueness, as well as because it was written by a Roman Catholic, it was pouring water on the Romanist's mill to have Protestants fall into line with the suggestion and rule out their more pronounced evangelical hymns. Some Protestants are very obliging.—Lutheran.

The Religious Education Association held its second convention at Philadelphia, Mar. 2-4. The general theme of the convention was: The Bible in practical life. The Association wants to see the Bible introduced into all our schools and colleges. It is interdenominational, Jew and Gentile, taking part in its deliberations. There were present 400 delegates and many addresses were delivered at various places in the city.

Another division has taken place in the Salvation Army. A new branch has been formed at Omaha, Nebraska, which has assumed the name "Volunteer Warriors." If many more "splits" occur, they will be hard put to it for names, it is to be feared.

After a conference extending over three days, the committee on Church Co-operation of the Presbyterian Churches of the United States, and the committee on fraternity and union of the Cumberland Presbyterian Church, unanimously adopted an agreement as a basis of union for the two churches. This action does not become effective until ratified by the General Assemblies of the two churches, the outlook for which seems hopeful, though there is an element of opposition. The union, if accomplished, would give the united church an approximate membership of 1,250,000. The doctrinal basis for union is to be the Confession of Faith of the Presbyterian Church in the United States as revised in 1903. The proposed denominational name is, "The Presbyterian Church in the United States of America."

The "Brooklyn Daily Eagle," issue of March 8, has the following:

"For the first time in the history of the world's Sunday-School work, a convention will be held in Jerusalem. It is the fourth annual international Sunday-School Convention and will be held in the Holy City on Monday, Tuesday and Wednesday, April 18, 19 and 20.

"At 3 o'clock this afternoon the Grosser Kurfurst of the North German Lloyd Line sailed for a seventy-one day cruise to the Mediterranean with upward of 800 of the delegates on board. These delegates have been constituted by the various state, territorial and provincial organizations of the International Sunday-School Association. They come from every state and territory in the United States, from Mexico, British Columbia and the provinces. Already great interest has been aroused in the cruise.

"The English delegates have also chartered a ship and will meet the American delegates at Jerusalem.

"The convention programme at Jerusalem has for its object education, inspiration and consecration. These Bible students are going to study the fifth Gospel—the Holy Land. There will be devotional exercises at Olivet and Calvary. Special emphasis is placed upon missionary work in and about Jerusalem. Not only at Jerusalem, but on board ship there will be programmes for instruction. There will also be entertainments on ship-board, camera clubs, musical

clubs and every other organization of the delegates that may prove of benefit to them. It is expected also to hold a short convention in the Coliseum at Rome on the return trip."

J. H. C. F.

Lydia-Kingsmill-Commander, in a lecture on "Race Suicide," delivered before the Brooklyn Philosophical Association, at the Long Island Business College, said, according to the "Brooklyn Daily Eagle":

"This question of race suicide is by far the biggest question which the American nation has ever been called upon to settle. We may not realize it to-day, but within the next twenty-five years the best thinkers of the nation will be called upon to give it the fullest consideration. It is undeniable that there has been a most marked decrease in the birth rate of the old American stock.

"In Benjamin Franklin's time there were eight children on an average to each family. Had that rate continued until the present there would have been one hundred million pure Americans. To-day out of the seventy million people in the country only fifty millions are Americans of the old stock. The present birth rate in American families, reliable authorities say is 1.8.

"The result of my investigation during the past year among the better classes in New York City shows that there is one child to every nine families among those whose income allows them to pay \$800 a year or more for their apartments. Inquiry among agents of the better class of apartments convinced me that children and dogs are classed in the same category, and that neither is wanted in any considerable number. Were it not for our present rate of immigration the same condition would confront us that exists in France.

* * *

"But after all this problem of race suicide goes back and becomes identified with the woman question. So long as women held to the old idea that their sole sphere of activity lay in keeping house and rearing a family of children the question did not trouble Americans. But finally women began to ask, 'Shall we sacrifice ourselves for the sake of the race?' As they began to take their place in the business and professional world they saw that to continue the new life that was opening to them there would have to be fewer children."

J. H. C. F.

ABROAD.

It is reported that general superintendents and other representatives of the Presbyterian, Methodist and Congregational Churches of Canada have appointed a committee to arrange for a formal conference looking toward union of the three bodies.—Ex.

Prof. Dr. Kaftan, of the Berlin University, at a Kant memorial service, designated the Koenigsberg philosopher, the "Philosopher of Protestantism" against Plato, "Philosopher of the Greek Church," and Aristotle, "Philosopher of the Roman Catholic Church!"

And what sort of a "philosopher" is Dr. Kaftan? we are moved to inquire.

L.

Hearth and Home.

RESPECT YOUR CHILDREN

A writer, one greatly beloved by the children, sat in the parlor. Mary had been pleasantly entertaining her.

"What a good, lady-like little girl Mary is," thought the visitor. Suddenly Mary was called away. Soon the sound of passionate voices disturbed the silence of the morning, and Mary rushed back into the parlor as if for protection. What was the child's desire? Protection from her mother!

"Don't add falsehood to theft," sternly said her mother, following Mary.

"I never touched your old money," retorted Mary, her fair face inflamed by rage and shame.

"You must have taken it—don't dare deny it again."

"I never did, I never did, I will not stand such treatment right before Miss —," shrieked the distracted child, darting from the room, leaving the shocked and astonished writer with heart-ache and indignation.

She now heard, through the wide open doors, another voice, that of Mary's brother.

"Here is your money, just where you told me to leave it," said he. "Mary never touched it."

"Why, so it is," said the mother, calming down at once.

"Next time you better be sure of what you accuse folks of," sagely advised the boy. "If I hadn't come in just then you'd have been beating Mary." And it is to be feared that the lad was right.

Now what should a mother who has been betrayed into inflicting such an outrage on an innocent child, do?

Her duty is plain. She should frankly own her fault, and ask forgiveness of her child. This mother did not do it. But returning with Mary to the parlor, she sought to soothe her injured feelings by relating to the writer the cunning tricks and sayings of Mary's babyhood. The girl sat silent, listening, half sullen, half pleased, and by-and-by the misery seemed to be forgotten. But it never will be forgotten; nor its influence undone. Such injustice never ceases to injure, unless properly atoned for. Poor children! how they are misused. Tenderly indulged at one time; trained to no habits of obedience and respect; and then subjected to false accusations and undeserved mortification—is it any wonder that so many of them turn out badly?

O parents, and all of ye to whom the little children's destiny is committed, be not "bitter against them;" be not unjust to them; be to them steadfast, patient and respectful friends. The friend in any relation, is its chief element of value. Neither parent, nor brother, nor husband, nor wife is a blessing, who is not also sincerely and unselfishly a friend.

Who are our parents, or brothers, our true relatives? In the best sense, the eternal sense, only our friends. Thus said our Savior.—The Christian.

PASQUINO'S VIEW OF THE POPE

One of the interesting objects in Rome is a mutilated statue called Pasquino, which stands at the corner of the Orsini Palace, one of the most central and public places in the city. The reason for the interest attaching to the almost shapeless piece of marble is that for centuries it has been used for placarding those satires upon the popes which, by their exceeding cleverness and biting truth, have made the name Pasquinade famous the world over. No squib that was ever affixed

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A blank silence followed Mr. Lincoln's words. Their result was greater than even he could have anticipated. The young men for the first time saw

their true position. The dishonesty of their act was no longer hidden by the law. They stopped the defense and were now eager to pay the debt which they had been about to repudiate.

Probably it had not occurred to these young men that their act was dishonest. The fact that the law protected them blinded them to their moral responsibility. How often do similar situations occur in every day life. Not infrequently we hear some one tell how, through the oversight of the conductor, he has ridden upon a street car without paying his fare. He may add, perhaps, that the company is rich and can afford to lose it.

Still another phase is met with in the custom-house. It is well known that persons who would shrink from doing anything which they recognize as dishonest, will here go to the most ludicrous lengths to escape paying duty upon foreign purchases.

These persons again fail to see their acts in their true light. Neither the shield of the law nor the oversight of a conductor can change the character of our action.

Beyond a doubt the transportation company can afford to lose single fares from time to time. So, too, can the custom-house department afford to lose an occasional duty. But this is not the question with us. The real issue is, as Abraham Lincoln would have put it, whether for this or any amount we can afford to make the first inroads upon our self-respect.—Youth.

Miscellaneous.

NOTICE!

A congregation in Ottawa, Kan., has sent out chain letters, soliciting a nickel of every addressee for building a church. The letters are circulating everywhere in our congregations even as far as New York. I have been asked whether the congregation belongs to our Synod. This congregation does not belong to the Missouri Synod, but to the General Synod.

C. HAFNER,

President Kansas District.

NOTICE.

By order of the President of Synod, the Rev. E. C. Fackler, was installed as pastor of the parishes at Irvington and Violetville, Baltimore, Md. (Redeemer, Bethany) on Sunday Oculi, March 6th, 1904. The brethren, Pastors Steffens, Kaiser, Stiemke and Verwiebe assisted.

C. F. W. MEYER.

Address: The Rev. E. C. Fackler, 313 Augusta avenue, Irvington, Baltimore, Md.

CONFERENCE MEETING

God willing, the Eastern Conference will meet in Washington with Christ congregation June 21, 22, 23. Papers will be read on Antichrist, Pastor Wenchel; on Satan, Pastor Kaiser; on Caesar, Pastor Dallmann; on Justification (continuation), Pastor Morhart; on What is meant by Analogy of Faith, Pastor Kuegele. Sermon to be preached by Pastor Fritz, alternate Prof. Weiss; address at confessional service, Pastor Braeuer, alternate Pastor Paar.

Let Pastor Morhart know of your coming.

WILLIAM DALLMANN,
GEO. A. ROMOSER.

ACKNOWLEDGEMENTS.

Received through Treasurer Coll from Y. P. S. and members of Redeemer Church, Cleveland, \$12.75 for A. T.; from Jackson Square Sunday-School, Baltimore, \$4.00 for books for H. F. May God reward the givers.
GEO. A. ROMOSER.

Thankfully received from Redeemer Church, Cleveland, per Chas. C. Coll, Treas., for Tabernacle, Albany, \$11.49; from Treasurer C. A. Kampe, Ft. Wayne, \$11.00.
WM. DALLMANN.

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L.

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OPENED GRAVES OR SEEN AND UNSEEN

Thro' eyes, by watching, dim and weak,
And filled with unchecked tears,
With wounded heart, too sore to speak,
As faith made flight with fears,
I looked into a grave, now-made,
In which my Love, my Joy was laid.
With eye of Faith I've scanned the past;
I've seen an emptied tomb:
A tomb, by wicked hands, made fast
To hold its death and gloom,
Made empty by a Power divine,—
A Power that Hell could not confine.
So now, with eye of Hope, I span
The future's darkened days,
And think of that great day when man
At trumpet blast is raised,
And every grave shall emptied be
By Him who died on Calvary.
Ah! then, with eyes of Love, the King,
In beauty, I shall see,
And 'round His Throne, with millions sing
Of His great love to me;
And hold again, in joy sublime,
The one I lately thought was mine.
S. W. Young.

Editorials.

Who of us has not found that his mind is prone to wander during prayer and other religious exercises. It is most annoying in prayer, because we there strive after a particularly close communion with God. It is one of the wiles of Satan to fill our hearts and minds with strange thoughts while we pray. But like other temptations, this, too, may and should be resisted. The victory is partly gained by more frequent prayer, and by thinking more about Godly things at all times.

*

Do our educators know what they want? When reading what they have to say about the subject, one is frequently led to doubt whether they are after all—as indeed they ought to be—qualified to speak. The fact is being deplored that the education of our youth, as carried out in our public school system, is an irreligious one. Men profess a desire to have their children taught the rudiments at least of the Christian religion, but strange to say, they will not go to the right teacher. We have been taught that the inculcating of religious truths belongs to the Church, and that no other agency has the right to usurp such power. Listen, then, to what a man like President James, of Northwestern University has to say: "No Church, no matter how pure it may be, can be given entire control of educational matters. Whether it be

Catholic or non-Catholic, the Church is not a body able to direct all matters pertaining to education. The State has its part to direct and the Church its portion in all questions of education. The elementary schools are ably controlled by the State, while in institutions of higher education it seems that the Church has the balance of power."

It may sound alright to say that "the Church has its portion to direct in all questions of education," but it amounts to nothing when you give the State the same right. The two, in the very nature of things, cannot work together. We should like, moreover, to hear some good reason why the Church is not able to direct all matters pertaining to education. Our own Church is doing this very thing right now, in fact, always has been doing it, and no one has any real fault to find with the instruction imparted both in our primary schools and in our colleges. There are just two courses which our modern educators can pursue. They should either stop clamoring for religious education or they should as Christians insist that the Church furnish such education. At present they are not willing to take either course, and, as a result, they are in a fair way not to get what they want.
W.

What comfort the Easter message ever brings! Dying? Yes, I am dying. My most certain progress is in the direction of the grave. I have already given hostages in the loves and the hopes, the hearts and the hands, I have helped to lay in God's acre. But, oh, the comfort of the Easter message: "He is risen!"

Though my feet totter at the grave's slippery brink, yet "I know that my Redeemer liveth," and that, "though after death my skin worms destroy this body, yet in my flesh shall I see God." Dear ones my flesh shall I see God." I am not door, yet, "He is risen!" I am not hopeless. Through my tears I see sparkling glimmer of the resurrection morning, and for a breaking heart I have a riven sepulchre. My loved ones shall arise. Transcendent comfort!

*

The plan of providing colored pastors for colored congregations and colored teachers for colored schools is, to the best of our knowledge, well under way in our Church. The following editorial, taken from one of our exchanges,

may therefore be of more than passing interest:

"An interesting movement has been initiated in the Episcopal Church for the establishment of separate churches for the colored people, under the auspices and direction of bishops of their own race. Bishop Brown, of Arkansas, is one of the leaders in this movement. In saying that it is in the right direction we must not be understood as expressing approval of all the sentiments which have been attributed to Bishop Brown. The progress of the colored people in this country during the last forty years is without a parallel in the world's history, and is full of promise for the future. But amalgamation of the two races is not to be thought of; and if this be true, if the two races are to live as separate races, the colored race must have its own schools and its own churches, its own teachers and its own preachers. And the highest offices in the school and the highest offices in the Church should be open to that race, as they could not be in schools and churches in which the races are intermingled. The details of this movement may be thus briefly described. The general work of the American Episcopal Church among the colored people is carried on under the superintendence of a Commission for Church Work among the Colored People, established by the Board of Missions on the recommendation of the General Convention in 1886. The late Bishop of Kentucky was the Chairman of this Commission. Other members of the Commission are the Bishops of Ohio, North Carolina, Georgia, Washington, the Coadjutors of New York and Pennsylvania, the Rev. Drs. McKim and Tucker, Mr. Joseph Bryant, and Mr. Henry E. Pellet. Overtures have been made for some time to this Commission, by the colored people, for the consecration of colored bishops, so far without definite results. It is now proposed to provide suffragan bishops, which would open the way to granting these requests. A suffragan bishop, in the Church of England, is an associate or under bishop, attached to a diocesan bishop and working under his direction, but without definite territorial jurisdiction other than that of the bishop to whom he is a suffragan. The American Episcopal Church, up to this time, has forbidden the election of suffragan bishops. It allows the election of coadjutor or assistant bishops, but a bishop coadjutor shares with his senior bishop in the territorial jurisdiction, and

has the right of succession. At the last meeting of the Missionary Council in Philadelphia, in October, 1903, on motion of Dr. Huntington, of New York, a resolution was adopted recommending the next General Convention, at Boston, in October, 1904, to consider the expediency of so amending the canons as to allow the election of suffragan bishops, to be responsible to the presiding bishop of the Church, and available for diocesan duty as needed and desired by diocesan bishops. If this change should be carried into effect, it would make it possible to secure the consecration of bishops of the African race for specific work among congregations of their own race in connection with the Episcopal Church in the Southern States. It is curious that the leader of the Boston opposition is the Rev. C. N. Field, commonly known as Father Field, one of the mission priests of the Society of St. John the Evangelist, who is in charge of St. Augustine's Church and of St. Martin's Mission, both in the city of Boston, and both confined exclusively to so-called colored congregations of the Episcopal Church. The question naturally arises, Why, if it seems expedient to separate the colored work from the white work in the city of Boston, it may not be equally desirable, if not more so, to make that separation in the Southern States?" H.

How foolish are men to seek in the face of death, for other consolation than that which may be had in Christ Jesus, the conqueror over death and hell. Nowhere can they find foundation for any comfort in a probation, a time of grace, after death. And yet men deceive themselves with the hope that after the mortal flesh is laid aside and they are freed from the environment of evil, the way will open to them for gaining that never-ending bliss to which they gave such little thought this side of the grave. Certainly this is a hope that is pleasing to the sin-loving and sacrifice-shunning flesh of every man; neither is there lacking that appeal to Scripture with which the Prince of Darkness beclouds the eyes of those who have not been delivered from his dominion. Do we not read: "Christ was put to death in the flesh, but quickened by the Spirit; by which also He went, and preached unto the spirits in prison?" Does not this mean that the tidings of the gospel of redemption was carried even into the confines of hell in order that those who in their lifetime had heeded it not, might now atone for their error? With such false hope does Satan lure men on to destruction, for nowhere does Revelation teach probation after death. Christ did, after His resurrection and before showing Himself to men, descend into hell, not however to preach the Gospel but to proclaim, even in the stronghold of the foe, the victory that He had won over Satan and all his hosts. To find in the passage quoted above that Christ preached the Gospel to the spirits in prison is to read into the words what they do not contain, as everyone can assure himself by a study of the words used. The solemn fact remains that now is for us the accepted

time; that the days of our short life are the preparation for eternity; that with the closing of the grave is sealed our never-changing destiny. Are we living in the consciousness of the awful responsibility of this our life? are we counting the fleeting moments in preparation for them when time shall be no more?

*

The irreverent criticism of our day is still waging relentless war on the Word of Revelation, but the tactics pursued often give the lie to the claim of fairness and thoroughness with which these critics are fond of dignifying their efforts. This fact is brought out by the words of a writer in the "Bible Student." He says:

"I call attention to a sample of criticism which came under my notice when reading Dr. E. Worcester's work, 'The Book of Genesis in the Light of Modern Knowledge.' In this work Dr. Worcester deals with the materials of Genesis with a free hand. According to him and to his school of thought, many Genesis statements or narratives, while professedly historical are, of course, not actually so. Note the case of Lamech.

"Dr. Worcester cites the 'sword song of Lamech,' and then observes:

"It seems to be the voice of an inhabitant of the stone age that is singing this murderous little chant. Some hairy, savage cave-dweller, armed with a stone club, is chanting his crimes aloud to the delight of his two half-human wives, Adah and Zillah. . . Lamech shouts with cannibalistic joy over the fact that he has killed two men. He declares himself superior to Cain, who has killed only one, and he promises himself the pleasure of killing seventy-five more."

"This description may be the result of 'scientific criticism,' but it certainly is not the result of careful thought and sober scholarship. It shows a blundering, misdirected, and much biased imagination. Note what sort of a man the doctor has painted. He is the husband of wives who are but 'half-human,' and he himself, as a 'hairy, savage cave-dweller, armed with a stone club,' is on a level with his half-human wives. He is, indeed, a 'little savage' shouting with 'cannibalistic joy.' Fancy a wild, abject, semi-human creature like this as either composing or reciting poetry; fancy him as counting up to seventy-seven; and fancy him as reciting a 'sword song' when armed with a 'stone club' in the 'stone age.' And fancy a grave and profound modern scholar representing him as doing all this! Surely this is criticism running amuck! It may not be in accord with good scholarship to accept the Bible narrative at its face value as in the above distorted form, but it certainly is more in accord with good sense." R.

A question that not infrequently troubles the Christian is this: Why did God allow sin to come into the world? Why did He create man and the angels so that they were capable of falling? Since He foresaw that this would take place, is He not responsible for the existence of sin and its resulting train of

evil? To this it is to be replied: It was God's design to create men and angels as free moral agents, to place it in their power to choose right or wrong, so that by choosing the former they might become capable of the highest moral development and, as it were, show themselves worthy of the everlasting and boundless bliss and glory which He had prepared for them, and which He wished them all to share. Why it was necessary for the attainment of the highest glory and bliss for man and angels to pass through such a state of probation—that is a question which we will have to leave unanswered, until it will be solved for us in the light of glory. Meanwhile, let us ever hold fast to this, that God in His infinite wisdom saw fit to require such a test, that it was His purpose and earnest desire that all the moral creatures, whether angels or men, should choose the right and thus finally become partakers of eternal glory and be confirmed in holiness. That His plan was thwarted: that a large number of the angels before His throne rebelled against His authority, and that man transgressed His express command and thus plunged himself and his whole race into sin and misery, all this was contrary to God's will and purpose, and He is in no wise the fault of it, but the responsibility rests entirely upon the creatures, who thus frustrated His loving design.

*

"The Independent" in a late issue quotes from a letter of Count Tolstoy, the wellknown Russian writer, to a friend, in which he gives his views on the religious education of children. It may interest our readers to hear what he says about this important subject:

"Speaking of education in general, physical as well as mental, I suppose that the most important thing is not to force anything on children; all the more is this necessary when it comes to the most important subject—religious education.

Just as it is useless and harmful to feed a child when it does not want to eat, or to force a child to study subjects which do not interest it, and which are unnecessary to it, so it is even more harmful to teach children religious conceptions about which they do not ask, and in most cases formulate them crudely and thus destroy that religious attitude toward life which at this time may perhaps unconsciously develop and establish itself in the child. All that is necessary, it seems to me, is to answer, but to answer truthfully, the questions asked by a child. It seems very simple to answer truthfully the religious questions of a child—but in reality only he can do it who has answered to himself truthfully religious questions,—about God, life, death, good and evil, those very questions which children always ask so clearly and definitely.

If you want me to point out more definitely just what books should be given to children for their religious education, I think it is necessary not to confine children to the religious writings of one creed only, but to use together with the Christian doctrinal literature that of the Buddhists, the Brahminists, the Confucianists, and the Hebrews."

Even the "Independent" feels constrained to remark on this interesting bit of advice:

"The tangle in Count Leo Tolstoy's mind is illustrated by the letter from his pen which we print in this issue. We trust that none of our readers will try to educate a child after Tolstoy's rules. He would 'not force anything on children;' he would not 'force a child to learn;' he would not 'teach children religious subjects that do not interest it;' he would not 'teach children religious conceptions about which they do not ask;' and, most surprising of all, in the religious education of children he would give them equally the doctrinal literature of Christians, Hebrews, Buddhists, Brahminists and Confucianists. On the contrary, children should be required to learn much they do not want to learn, just as they must be required to do work they do not like. And the parents ought to teach them in religion first what they believe to be true, and let the error wait till they have passed the receptive age and have reached the age for independent thought."

Of course, Count Tolstoy is wrong, as usual, and the "Independent" is right, for once, in its view on a religious question—we are happy to chronicle the fact. But Tolstoy is not the only one that has this foolish view about the religious education of children; on the contrary, there are a great number of mistaking Christian parents who act on this principle of not trying to force any religious conviction of any kind upon their children, but to allow them to choose their church when they are grown up—which as a rule results in their not choosing any at all. So much the more reason is there for Lutheran parents to act as a "salt of the earth" also in this respect.

L.

Contributions.

"SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY"— APOSTLES' CREED

What is the Meaning?

Joseph was betrayed and sold into slavery by his brothers, lodged in jail by Potiphar, but raised to great power and glory by the Pharaoh of Egypt. The ruler said to Joseph, Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh took off the ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had, and they cried before him, Bow the knee! and he made him ruler over all the land of Egypt. Gen. 41:40.

This has been looked upon as a type of the Messiah's sitting at the right hand of God. The session of Christ was not only typified, but also prophesied. We read in Ps. 110:1: The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy foot-stool.

Christ as the Messiah fulfilled the

type and prophecy and according to both sat down at the right hand of God the Father.

He Himself said, Hereafter shall the Son of Man sit on the right hand of the power of God. Luke 22:69.

When the Lord had ascended into the heaven, the angel said: He was received up into heaven, and sat on the right hand of God, Mark 16:19.

St. Peter said, Jesus Christ is gone into heaven, and is on the right hand of God, 1 Peter 3:22.

St. Paul tells us, Christ is at the right hand of God, Rom. 8:34, and again, God raised Christ from the dead, and set Him at His own right hand in the heavenly places, Eph. 1:20.

In Hebrews 1:3, we read, He sat down on the right hand of the Majesty on high, and again 12:2, Jesus is set down at the right hand of the throne of God.

In Acts 2:34 and Heb. 1:13, we find when Christ sat down at the right hand of God, the prophecy of Ps. 110:1 was fulfilled, where the Lord says: "Sit thou at my right hand."

I.

What is the "Right Hand" of God?

God is a spirit, and has no hands, nor any other parts of a body; but in order that we might to a certain extent understand His meaning, He must stoop to picture Himself to us as if He were a man. Now, when we speak of a man's right hand, we usually understand it as meaning his strength.

1. When God speaks of His right hand, He speaks of His almighty power. In this sense Asaph in Ps. 77:10 speaks of the "right hand of the Most High,"—and in the same sense David in Ps. 118:15, says, The right hand of the Lord doeth valiantly. The right hand of the Lord is exalted. In the same manner Christ said, Matth. 26:64, Hereafter ye shall see the Son of Man sitting on the right hand of power.

Hence when we say, "Christ sitteth at the right hand of God the Father Almighty," we mean to make known our belief that Christ was raised to the almighty power of God.

And so Luther sings:

He rules and reigns at God's right hand,
And has all power at His command,
All things are subject to His rod—
The Son of Man and Son of God.

Hallelujah.

2. Again, at the right hand is the place of honor among men. When for instance Bathsheba went in unto King Solomon, he sat down on his throne, and caused a seat to be set for the king's mother, and she sat on his right hand, 1 Kings, 2:19.

Ps. 45:9, says: Upon thy right hand did stand the queen in gold of Ophir.

When the mother of Zebedee's children begged for honors for her sons, she asked Christ, Grant that my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matth. 20:21.

So then, when we confess that our Savior sitteth at the right hand of God, we mean to say, that He was raised to the honor, glory, and majesty of God, even as we read in express words:

"When He had by Himself purged our sins, He sat down on the right hand of the majesty on high," and again, "We have a High-priest who is set on the right hand of the throne of the majesty in the heavens," Heb. 1:3; 8:1.

3. Once again, Ps. 16:11, tells us, "In thy presence is fulness of joy, at thy right hand there are pleasures for evermore," and so when we confess Christ sitting at the right hand of God, we mean to make known our belief that as a reward for the pains He underwent, Christ now enjoys to the full all the unspeakable happiness of heaven, Heb. 12:2.

II.

Now, What Does "Sitting" at the Right Hand of God Mean?

1. In Bible language "sitting" sometimes means simply to be, to live, to possess; and so to "sit" at God's right hand would mean only that Christ is in heaven, lives there at home, possesses it as His own.

2. Furthermore, to "sit" implies rest and peace, as the prophet's promise runs: They shall sit every man under his fig tree, and none shall make them afraid, Micah 4:4. Such well-earned rest and peace we believe Christ to enjoy after His hard-fought battles. He had worked out the salvation of souls, the work was finished, it was complete and perfect, nothing was to be added to it, and so the Savior sat down.

3. Then again, to "sit" means to reign. "Christ is set down at the right hand of the throne of God," Heb. 12:2, to take part in the ruling and government of the world, For He must reign, till He hath put all enemies under His feet, 1 Cor. 15:25.

4. Finally, to "sit" means to judge, as Isaiah 16:5, speaks of the Messiah, And in mercy shall the throne be established: and He shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and lasting righteousness.

From all the foregoing it is clear that when we believe Christ "sitteth at the right hand of God the Father Almighty," we believe that He takes part in the government of the world.

After His death and resurrection Christ said, All power is given unto me in heaven and in earth, Matth. 28:18. And those in heaven said with a loud voice: Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing, Rev. 5:12.

Because He humbled Himself and became obedient unto death, even the death of the cross, therefore God hath also highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, Phil. 2:8-10. God raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name, that is named, not only in this world but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, Eph. 1:20-22.

According to His human nature Christ humbled Himself; according to His human nature Christ was exalted: hence it also is according to His human nature that Christ sits at the right hand of God and has a share in the government of the universe.

St. Augustine says of this matter, Med. Chap. 5: Having assumed, not the angelic but, the human nature, and clothed it with the garment of resurrection and immortality, Christ raised the same above the choirs of angels, above Cherubim and Seraphim, placing it at His right hand.

Cyrillus says, Dial. 6: The lowly human nature attains the dignity of the greatest and most excellent being, He places it on the throne of dignity, glory, and majesty.

Athanasius says: I feel contempt for the tyranny of the devil when I see the Head of my race ruling in heaven.

Chrysostom says, 5 Hom. Heb. 2: It is indeed a great, wonderful, and astonishing matter, that our flesh sits on high and is adored by angels and archangels. When I consider it, I am in ecstasy and think highly of the human race.

WILLIAM DALLMANN.

"THE LUTHERAN VISITOR" AND OUR STATISTICS

"The Lutheran Visitor," a weekly paper published by the Lutheran Visitor Company, at Columbia, S. C., and "devoted to the principles and interests of the United Synod of the Evangelical Lutheran Church in the South," has the following in its issue of March 3, page 8, with reference to our historical and statistical number of the "Witness," published in February:

"The Lutheran Witness brings out its issue of February 11th as a historical and statistical number. A full account of the beginning of the English Synod is given, together with its growth in college, publication, school, and home mission work, during the fifteen years of its existence. The last page is devoted to the parochial reports for the year ending December 31, 1903. We are sorry to see that these reports are in so many instances incomplete, and help to make up our unreliable statistics. For instance, this synod, with a communicant membership of 8,385, reports a grand total for foreign missions of \$23.00, which was contributed from five pastorates. If these figures are incorrect, a wrong impression will be made and these brethren will be subjected to severe criticism. It would have been far better to have indicated by some mark, if all returns for this cause had not been properly reported, that the whole body might not be judged by what the few reported done. But if this represents the whole amount contributed by this body for so great a cause, it will not enhance the value of 'Simon-pure' Lutheranism in the eyes of the Christian world. And certainly instead of that motto of rejoicing: 'Not unto us, O, Lord,' etc., a more becoming sentence would be: 'Lord, have mercy upon us.'

"In trying to reconcile such a gift, with the prevailing reputation for activ-

ity which this synod has among us, we turned to the cause of home missions, thinking the wide demand for English had absorbed all of missionary revenue. But with an aggregate amount here of \$716.76, there was no light thrown on the situation. As the matter stands, this synod contributed during the year of our Lord 1903, for the spreading of the Gospel at home and abroad, 84 cents per capita. Brethren, your figures tell us this. Do they do you an injustice?

"This moves us to say that unless parochial tables are filled out accurately, the sum total will be misleading and the very purpose of such reports defeated. Our pastors either fill them out too hastily from imperfect records, or fail to appreciate the value of such things, and consequently are indifferent. Either there should be a simple blank, so plain, that he who runs might read, or the whole matter should be dropped as unnecessary. As long as incompleteness characterizes our reports, an apology will be expected for what we didn't mean to say, and just why it was that we didn't say what we should have said."

For the sake of presenting both sides of the question and of putting our readers in a position to judge in the matter, we have given this comment of the "Lutheran Visitor" in full. First, the "Lutheran Visitor" takes us to task for issuing incomplete statistics. We can not deny that our statistics were incomplete. This is especially true with regard to the columns which ought to show the moneys contributed by our congregations. Moneys have evidently been contributed for this or that purpose, which are not mentioned in the report. And it is true, when we call for financial statements at all we ought to receive complete returns, in order to render the annual report of Synod's congregations of actual value. This fact had not escaped our notice.

Secondly, the "Lutheran Visitor" makes it his business to censure us, because we report a "grand total for foreign missions of \$23.00" only. True, twenty-three dollars is the grand total reported, but the "Visitor" has noticed that this sum came from five pastorates only, and admitted previously to making this statement that our report is "in so many instances incomplete." Now, if he knows—as he says he does—that our report is incomplete why in all the world does he comment on our figures at all, and quite sneeringly at that? At the same time, we doubt whether the total sum for foreign missions would be much larger than reported, even if our reports in this particular column were complete. The reason for this is obvious to any one who is acquainted with the history of our Synod and the nature of its work. The proper mode of procedure in doing missionary work was outlined by our Savior over nineteen hundred years ago, when He said, "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem," Luke 24:47. While the need of doing English Lutheran work at home is as great as it is, and as long as our Synod has not a great deal more money at its

command than it now has, we dare not think of sending missionaries to foreign countries, while we are at the same time also aware of this necessity and duty.

But, thirdly, the "Visitor" has much fault to find with our home mission work. After referring to the reported grand total of \$23.00 for foreign missions, he continues, "In trying to reconcile such a gift, with the prevailing reputation for activity which this synod has among us, we turned to the cause of home missions, thinking the wide demand for English had absorbed all of the missionary revenue. But with an aggregate amount here of \$716.76, there was no light thrown on the situation."

The "Visitor" makes the impression on his readers, who have not our statistical number of the "Witness" in hand and who are consequently not in a position to compare notes, that our whole contribution to home mission purposes, during 1903, amounted to \$716.76. This is grave injustice. If the "Visitor" wants to present facts and figures to his readers, why does he not present all the facts and figures? Why does he not mention that our Sunday-schools contributed as much as our congregations, and more, to home missions according to the printed report on that last page of the "Witness," from which he gleaned his figures? The total contributions of our Sunday-schools for this purpose is reported to be \$745.29. Adding these figures to the others gives us a total sum reported of \$1,462.05, a figure considerably larger than the one furnished by the "Visitor" to his readers. And do these figures include all the contributions for home missions? Likely not, according to the "Visitor's" own statement in the beginning of his article, where he says that our reports are "in so many instances incomplete," which fact, though, he passed by in silence when taking us to account for our work done in the home mission field. Again, the very same number of the "Witness," from which the "Visitor" gleaned his figures, says, on page 28, under the heading "Synod and Home Mission," "This present Board reported at Pittsburgh last year that it had been connected with twenty-one (21) missions and regretted to state that several openings could not be taken advantage of on account of a lack of funds." But was the lack of funds due to the fact that only \$716.76 were contributed by our Synod? Certainly not, for, continuing, we read, "A balance on hand of \$156.76 was reported, the total receipts from September, 1901, to June, 1903, amounting to \$4,329.52. (This included a balance of \$678.81 received from the former Board.) Why did the "Visitor" not include these figures in his report to his readers?

From what has just been said it will at once be seen how absurd and unjust it is, when the Visitor furthermore says, "As the matter stands, this synod contributed during the year of our Lord, 1903, for the spreading of the Gospel at home and abroad, 84 cents per capita. Brethren, your figures tell this." The "Visitor" does us grave injustice also when he simply divides the total amount contributed, as reported, by the total

number of communicant members, as reported, for some congregations reported their communicant membership, but not the amount contributed for missions; and we again call attention to the fact that the "Visitor" was aware of this incompleteness of our report, as he said in express words.

A better idea of our Synod's activity in doing the Lord's work would have been given to the "Visitor's" readers, had he stated that 8,385 communicants report a total of \$85,720.64 with an additional total of \$6,705.62 contributed by the Sunday-schools and \$259.11 by the Parochial Schools. But even at that the figures would not have been altogether accurate, owing to the incompleteness of the statistics.

The "Lutheran Visitor" has certainly not given us fair treatment. He has grossly misrepresented us to his readers, and if an "apology" will be expected for what we didn't mean to say and just why it was that, we didn't say what we should have said, we think it is now his turn to offer the apology.

JOHN H. C. FRITZ.

THE PAROCHIAL REPORT FOR 1903

According to a resolution passed by Synod at its session in Pittsburg, last June, "the statistics of Synod are to appear in the "Witness" in the early part of each year, also list of pastors, professors, and teachers with addresses." (Proceedings of VIII. Conv., p. 76.) By following out this resolution we shall get an up-to-date, complete, and accurate report, at the beginning of every year, of the work done by Synod during the year previous. The first report, complying with Synod's resolution, was published in the early February number of the "Witness," additional statistics of one charge appearing in the following number.

We are glad to say that all the pastors of Synod save one reported, as we are also glad to say that this was done quite promptly, so that our statistics could be issued at an early date. The report of the number of members, Parochial and Sunday-school scholars, and the official acts of the pastor were under the circumstances nearly complete and accurate, as far as we are in a position to judge. Any incompleteness or inaccuracy under these headings, we are inclined to believe, was due simply to a lack of clearness on the part of the statistical blanks mailed to our pastors, one brother, for instance, wrote, "Under 'Gains and Losses,' I am at sea what is meant." Opinions may differ as to what ought to be included under these headings, whether all souls gained or lost or communicant members only. We believe that our pastors, as a rule, and, perhaps, without exception, report gain or loss of communicants only. Under the heading of "Excommunicated" the question arises whether those who excommunicated themselves are to be included in this column or whether these are simply to be added to "Losses." Under "Preaching Stations," we believe to notice some inaccuracy. A pastor who has one organ-

ized congregation ought not to report any preaching station. "Preaching stations are such missions where no congregation has yet been organized," and ought to be reported separately. This, by the way, is stated in the printed directions accompanying the statistical blank. In short, in order to insure accurate and complete statistics, it will be necessary to issue detailed directions for filling out the statistical blanks, so that all pastors will follow the same rules.

The statistics of moneys contributed by Synod's congregations and Sunday-schools were evidently not complete. Even where the total sum has been given, as has been done in nearly all cases under "Moneys contributed by Congregations," the details are sometimes missing. Thus we have, perhaps, a nearly correct report of the total sum of all moneys contributed by our congregations, but we are not in a position to give exact figures with reference to the various purposes for which moneys were given, as, for instance, our home missions, unless in this particular instance we consult the report of Synod's Treasurer and the Mission Board; but even then moneys which have not passed through their hands would not be credited. Also here it will be necessary to state explicitly what moneys are to be included under certain headings. Any subsidy, for instance, received by a congregation from the Mission Board ought not to be added to that congregation's total contribution for home purposes. In any case, though, all pastors should follow uniform rules when issuing their annual report to Synod.

We deem it well to call attention to these things, and also to issue at an early date the necessary directions for making up the annual report, so that pastors and financial officers can systematize their work accordingly, and, then, with a few strokes of the pen give a complete and accurate annual report at the beginning of the new year.

Owing to circumstances we are not in a position to compare our last parochial report with former reports. Yet it is evident that the Lord has greatly blessed our work during the past year and increased our numbers. In round figures Synod's standing at the beginning of the current year was as follows: 13,200 souls; 8,300 communicants; 1880 voters; 17 parochial schools (including Saturday schools), in which 540 children are instructed by 8 teachers and 11 pastors; 61 Sunday-schools, in which 6,900 pupils are instructed by 540 teachers. Our pastors baptized 930; confirmed 690; administered communion to 14,300; married 300; buried 290. The contributions by congregations for home purposes were reported to be \$72,815.00, for all purposes \$85,720.00; the Sunday-schools contributed \$6,700.00 for all purposes; and the Parish schools \$259.00. These figures give us a fair idea of Synod's present standing, for the figures are not too high; if not quite correct, it is because they are, perhaps, a trifle too low.

In this connection be it yet stated that, owing to the fact that "Bethany"

and "Redeemer," of Violetteville and Irvington, Md., were without a pastor at the time and no report was sent, they were overlooked when the statistician made up his report.

JOHN H. C. FRITZ.

Cincinnati, O., Mar. 7, 1904.

Editors "Lutheran Witness."

Gentlemen:

The Evangelical Lutheran Church of Our Savior, of this city, desires to address to the Lutheran Church through the "Witness," a few words concerning an article which appeared in the "Lutheraner" of March 1st, 1904.

This article contains an opinion (*Gutachten*) in which is incorporated a finding derogatory to this church and some of its members. It is true that the article contains also the statement that these findings were based on insufficient evidence, presented by only one party to the controversy. But we do not think that this statement is given sufficient prominence to break the force of the findings as published and therefore desire to call especial attention to this point.

As to the opinion in question, we deny the correctness of the findings, based as they are on evidence admitted to be insufficient. We also deny the motives ascribed to the founders and members of our church. We maintain that we have done everything which could possibly be done to bring about an end of the controversy. Our efforts failed just as did those of the German Synodical officers.

The Church of Our Savior is now in full membership with the English Missouri Synod, and enjoys the most cordial relations with the only congregation representing the German Synod in this city. President Niemann, of the German Middle District, organized that congregation in our chapel. While without a church home of their own, they have used our chapel, our pulpit and sacramental vessels for their services, and our minister assisted at the installation of their new pastor. In short, we are in complete harmony and fellowship with them and the neighboring German congregations and clergy-men.

We are persuaded that the author of the "Lutheraner" article did not mean to harm us by the publication of the *Gutachten*. But a reader unacquainted with the details of the Cincinnati controversy, is so likely to gain from it an erroneous idea of the status of our congregation, that we have deemed this explanation necessary.

With sincere thanks and brotherly greetings,

Ev. Lutheran Church of Our Savior.

(Signed) C. G. Bracher, President.

P. C. Henry, Secretary.

F. C. Schlueter, Treasurer.

J. G. Henry, Pastor.

VESTRY.

H. F. Schlueter,
F. C. Schlueter,
E. H. H. Bartels,
Harry T. Miller,

A. C. Dotzner,
Geo. C. Beck,
W. T. Miller,
Henry Miller.

Church News and Comment.

AT HOME

Collinsville, Ill.—Mt. Calvary Congregation, St. Louis, opened an English Mission here near the close of 1903.

Preaching services are conducted in the Presbyterian Church on the 2nd and 4th Sundays of the month, at 3 p. m., by the pastor of Mt. Calvary, who can readily reach the town by trolley car after morning service at his home church. The mission pays all its own expenses and as the weather opens up, the prospects for increased attendance are good. The town is growing rapidly, having reached a population of 7,000 and has a German and Lithuanian Evangelical Lutheran Church. E. T. C.

Grace Church, Jersey City, Pastor Braeuer, is considering plans that have been submitted for a new church building. The pastor reports church attendance to be regular and encouraging. R.

The "Baltimore Lutheran" reports of Emmanuel Congregation:

"We are glad to say that none of our members were in any personal danger by the recent great fire. But very sad is it to record that two of our people have lost all, or nearly all. Mr. Harry Lang, our printer, has lost all, with little or no insurance. Mr. Henry Dreyer's factory and lumber yard was entirely destroyed by fire. He was able to save his books and accounts, also his horses and wagons, but his loss is very great. They surely have our deepest sympathy and as both are among the best known and most devoted members of our Church, all will sympathize with them. God spared their lives, and he who has protected life and limb will also feed every mouth that he has created. May these awful lessons teach us to lay up our treasures in heaven and become rich in God. One of our sister congregations, that at Cumberland, inquired through its pastor of the editor whether any of our people had suffered and were in need, offering material help while extending their sympathy. This prompt inquiry and generous offer of help to those 'of the household of faith,' is worthy of note and of grateful public acknowledgement. Many other such letters from congregations and individuals were received by us telling of their deep concern for our congregations here."

And of Martini:

"Although no resolutions have been passed with respect to the church renovation, we may assume that the great fire which under God's permissive providence visited our city, will necessitate a postponement of this undertaking. Our school building has been rented for the period of one year on favorable terms. We will miss these rooms even if a meeting place is provided for the various societies in the church proper. Still, we feel that the congregations may well bear a temporary inconvenience for the sake of helping an old Baltimore firm which lost its place of business, particularly if this can be done without financial loss to the church."

The Rev. J. A. W. Haas, D. D., of New York City, has been elected to the presidency of Muhlenberg College of the General Council and the Rev. M. H. Valentine, editor of "The Lutheran Observer" has been chosen president of Gettysburg College, of the General Synod. R.

More Men and More Money.—The "Southern Lutheran" says: "More money and more men! That is the cry at home also. More money and more men! Men to open new missions at important points, and to serve missions already opened, and money to support them. Where is the money? There is plenty of it, but it is not consecrated to God. Where are the men? There are plenty of men, but they are not consecrated to God's service. May the good Lord help us to seek first His kingdom."—Ex.

The Finnish Lutherans in America.—The Finnish Lutheran immigrants in the United States have already developed sufficient strength to establish a Synodical organization, which plays a considerable part in the career of their Church. It is called the Finnish Evangelical Lutheran Church in America, or the Suomi Synod, and was organized in Michigan in 1890, with 9 small congregations and 4 pastors. It has made steady progress since, and now has 72 congregations, with about 9,500 communicant members, besides 66 other preaching stations under the care of pastors, with about 3,500 communicants. It, however, lacks pastors, having only 15 available, with the hope of adding 4 or 5 more before the end of the year. The people pay prominent attention to the education of their youth, holding to their parochial schools, and where these are lacking trying to supply the lack partly by Sundays-schools, of which there are 50, with about 500 teachers and 3,500 pupils, and partly by summer schools, of which there were 20 last year, with 22 teachers giving instruction in Finnish reading, the Catechism, and Bible history to about 1,400 children. These summer schools generally last about two months. The Synod has one collegiate institution, Suomi College, which was established at Hancock, Mich., in 1896, and has 7 classes, with a faculty of 8 professors. The Finnish Lutherans are not wholly free from partisanship, and three attempts to form rival organizations have been made. One of these has disappeared; the other two have united as the National Lutheran Church in America, and are about to establish a college and seminary at Minneapolis, Minn. Another group of Finns, calling themselves Apostolic Lutherans, and representing the Lacetadlans of Finland, believe themselves possessed of the Holy Ghost, and deny the need of education. —Ex.

Important if true.—It is stated that young Mormons are being organized into a movement to quit the Church at the General Conference next month unless President Smith and the other leaders cease living in polygamy. Five hundred have already agreed to the compact. The Church leaders are supposed to be busy trying to head off the movement. The plan is for the young men to make a formal demand at the Conference that the leaders keep in spirit and letter the promises made to the people of the United States to cease polygamous marriages and keep the Church out of politics. It is hardly probable that such a movement will succeed, but the conditions are becoming so uncomfortable to the leaders that they may get some kind of a revelation to meet the situation.—Ex.

The Chicago Presbyterian Ministers' Association lately applied for membership in the Federation of Labor. At last accounts the Federation had not yet decided whether the ministers should be admitted or not, being uncertain whether they are "producers" or "parasites"! Rather hard on the ministers, but they deserve it. L.

The Rev. David H. Greer, Bishop Coadjutor of the New York diocese of the Episcopal Church, at a noon-day service, held at St. Paul's Chapel, New York, said the following with regard to newspapers and theatres, according to a report in the "New York Times":

"One of the most important phases of our educational life is the newspaper. It preaches every day and many times a day. It is the only church that some people know. Does it make for righteousness? On the contrary, we find the most successful to be low, vicious, scurrilous, scandalous, or personal and frivolous, with flashing headline type, catering to indecency, audacity, and, hunting vice, bringing it before the people morning, noon, and night, with extra meals between time. And why is all this? To make the paper sell.

"I have only words of praise for the drama and the theatre when they cater to us as educational institutions. But the theatres that seem to succeed the best have become so indecent in character as to make a man

and much more a woman afraid to go; lest their feelings should be outraged by what may be portrayed or indelicately suggested."

We are often called "narrow-minded," when we denounce the theatre, as it is, (note well, not as it might or could be, but as it is). Even some of our "good" Lutheran people consider us so for this reason. After all, though we are not the only "narrow-minded fellows," but there are others. And when all the evidence has been heard, the verdict in the end will be that we are not "narrow-minded" at all, but wise enough to see danger, where it actually exists.

J. H. C. F.

The Hebrew Christian Alliance.—A small company of Christian converts from Judaism met in Boston in May, 1901, and considered propositions to form a Hebrew-Christian Alliance. A committee was appointed, which, taking pains not to act hastily, in November, 1902, sent a circular to all Hebrew Christians known to its members as being of good standing in American Evangelical Churches, inviting co-operation in the movement, the nature of which was explained. Four hundred and eighty answers were received to this circular, of which only two were opposed to the Alliance, although only a few of the respondents declared themselves able to attend the proposed meeting at Mountain Lake Park, Md. Another circular was sent July 1, 1903, to all Hebrew Christians who had shown interest in the movement, to which more than 800 answers were received from sympathizers in North and South America, Palestine, Europe, and Australia, and from missionaries. The conference was held in the latter days of July, 1903, with about a dozen delegates in attendance, and the Rev. A. R. Kndell, of Allegheny, Pa., as president. Steps were resolved upon to carry out the aim and object of the conference toward the formation of an Alliance in the near future; and measures "to purify the ranks of Hebrew Christians of the imposters who prey upon the Christian world;" while pastors were exhorted not to admit to their pulpits, Jews who have not proper credentials from missions of recognized standing. The addresses delivered at the conference are printed in connection with the official report of its proceedings, by the New Covenant Mission, Pittsburg. —Ex.

A new use for the Catholic Index Expurgatorius has been discovered. In Indiana recently Mr. Luther Feeger, son of Rev. A. J. Feeger, a Lutheran pastor at Richmond, won in the state college oratorical contest, and is to represent that state in the coming inter-state contest to be held at Notre Dame University at South Bend. The subject of Mr. Feeger's winning oration is "Gustavus Adolphus." A year ago the authorities of Notre Dame invited the managers of the intercollegiate contest to hold the event there, but after Feeger was decided upon, as Indiana's representative the university authorities wrote to Earlham College and informed the president that Feeger's oration was not true history and that he would not be permitted to deliver it in Notre Dame if the intercollegiate contest was held there. The Notre Dame authorities agreed to permit Feeger to present his oration to the judges on thought, but asked that an oration be delivered by another one or that his be changed to conform with history. This is an enlightened proceeding for the 20th century. It is well known that the Catholic church has done much to recast the history in which the gallant and pious Gustavus was a leading factor. But so far as we know this is the first time that the oration of a college student has been placed on the Index Expurgatorius, or that one has been invited to stultify himself by changing real history to conform to the prejudices of an intolerant hierarchy that has made much bad history.—Lutheran World.

ABROAD

Sad news comes from the Missouri Synod's mission-field in India. The plague, which also touched Krishnagiri last fall,

Hearth and Home.

AN EVER-WIDENING CIRCLE

Who can tell where the effects of a good deed will end. Ofttimes it spreads in an ever widening circle, till the little action scarcely noticed at the first has become the fruitful cause of immense good.

It is related that some years since a boy in the State of Pennsylvania gave some money to buy Bibles for people who could not buy them for themselves. It was not a large sum, but in the end it did a great deal of good. The man to whom he gave it (Rev. G. F. Dale) went as a missionary to Syria.

One day a lad came down from one of the little villages among the mountains, and asked for a Bible. He had an old silver coin that he had plowed up on the plain of Coele-Syria. This he offered for the Bible. It had no intrinsic value, but the missionary took it and gave him a Bible bought with the Pennsylvania boy's money.

Some time after the Bible had been given the lad appeared again, and told the missionary that his people had tried to get his book away from him in order to destroy it. But he had made a chest for it with a lock and key.

The missionary had to return to the United States for rest and to renew his strength. On his return he was told that two young men were to be received into the church the next Sunday. What was his surprise and joy to find that the boy who gave the coin for the Bible was one of them. He had studied the Bible and it led to his conversion. The boy in Pennsylvania heard of it and rejoiced. He had helped to convert a heathen. The boy in Syria became a Christian worker.

It is for us to do right. In the providence of God lies the result. He alone knows the intricate relation of all things.—Sel.

"NO PLACE AT HOME"

I met him on the street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations he encountered.

I made friends with him and won his confidence. Then I questioned him kindly in regard to his spending so much time in the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make, "the street is not the best place for a boy; but, you see, there's no place for me at home."

"How is that?" I asked.

I was surprised and pained at the answer. "Well, I have two grown-up sisters, and they entertain company in the parlor every evening. They give me to understand that I am 'a third party,' and not wanted. Then, papa is always tired, and he dozes in the sitting-room and does not like to be disturbed. It's pretty lonesome, you see, so I come down here. It was not always so," he went on. "Before grandma died I al-

ways went up to her room and had a jolly time. Grandma liked boys."

There was a quiver in the voice now that told of a sorrow that had not been healed.

"But your mother?" I suggested.

"Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, or writing articles on how to save the boys."

"And her own boy in danger?"

"Yes. I am not half as good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be any one to take an interest in me, so it does not much matter."

It was hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

Oh, mothers! are you blind, that you cannot see the danger of your own, but look for that of others?

Make home the brightest spot on earth for your children. Take an interest in their sports; make yourself young for their sakes, and then you can feel you have done your whole duty.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think over this, ponder over it, pray over it.—Sel.

"AFTER MANY DAYS"

A young man was spending his college vacation in a somewhat primitive and out-of-the-way section of old Virginia. He had been there some two or three months, a stranger among strangers, lodging with an old lady whose neighbors were few and far away. One summer day his hostess was taken suddenly ill, and required the services of a physician. The nearest one had an office in a little town some fourteen miles away. He came when sent for, and, after ministering to the wants of the suffering woman, stopped to chat awhile with the strange young man, whose name he had not heard. In response to a friendly inquiry, the young man said he was from Philadelphia. The physician replied, "I know something about that city, but not much. I went to medical college there about twenty years ago. I wonder if you ever heard of or know anything about a Rev. Dr. Blank, who used to preach there." "Well," said the young man, "I ought to know something about him. He is my father." The physician grasped him by the hand, and the tears came into his eyes as he said, "Your father! Twenty years ago, when I was away from home; taking my medical course, I attended your father's church. I often felt like making myself known to him, but I never did, and I never met him. He knows nothing about me, but that man did more than any other man to keep my feet in the right path. I may truthfully say that I owe all my success under God to him."

was supposed to have died out; but it appeared again in February, right in the mission compound. The little daughter of a nation teacher was seized first, and died within a day. Later the mother was taken, too. In a day. Later the mother was taken, together with her new-born babe. Missionary Naether, who had visited the woman before her removal to the pest-house, to administer removal to the pest-house, was taken with a fever on February 9th, and when he went to the hospital for examination, he was informed that the plague would also claim him. Four days later the Lord called him home to his eternal rest. Missionary Naether had labored in India for nine years. Although his illness took what is usually considered a favorable course, he foresaw the end, and was fully prepared to go when the summons came. One day later the native teacher, too, was stricken, and died. At the date of writing, the other missionaries with their families were well and of good courage. May the Lord be their strength and shield. W.

The Jesuits as an Order still barred from Germany.—It has been widely reported throughout the world that the laws forbidding Jesuits in Germany have been repealed, as a concession to the Center, the Roman Catholics, in return for political support. On the sixteenth of this month the chancellor denied this. He said that the repeal of the law excluding the Jesuits is in harmony with the views of all parties in Parliament, especially those of the National Liberals, but he explained that only paragraph two was repealed. At present the government is not willing to repeal paragraph one. Paragraph one still declares the Jesuit order, as an organization, excluded from the empire.—Ex.

Tarsus, Cilicia, Paul's birthplace, now a city of 25,000, has had a German Evangelical congregation for 10 years; they will now erect a suitable house of worship in the heart of the city.—Ex.

Considerable anxiety was at first felt for the American missionaries in Korea when it became known that that country would be the seat of war. There are two hundred and fifty-six American, English and French missionaries in the Empire, and over one hundred and fifty children in the homes of American and English missionaries. The Russians, Koreans and the Japanese are all known to be tolerant of missionaries, and unless some sudden and unforeseen contingency should arise, these workers are not likely to be disturbed. As a matter of precaution, however, a full list has been furnished to the State Department, to Minister Allen at Seoul, and also to the commanders of the United States naval vessels at present in Korean waters. The Government is thus prepared to deal with any emergency that may arise.—Ex.

No man in Australia has excited so much hostility in so short a time as Rev. John Alexander Dowle. He began his mission in Sydney, Sunday, February 14th. He left Sydney for Melbourne on Thursday, after having achieved the most remarkable failure as a speaker that any public man of pretensions has ever accomplished in New South Wales. From Monday to Wednesday he did not finish any of his addresses, because he could not. Not even the prayers and the Doxology were allowed to go uninterrupted. When he wept his hearers tittered, when he spoke of his "self-sacrifice" he was loudly jeered at. The general feeling of amazement that a man with no great powers of speech and of personal appearance more comical than imposing should have made such claims; and of still greater amazement that so many people in America should have accepted them. His prophetic pretensions, his robes, his carriage, his valet, his putting up at the most expensive hotel in the city excited reprobation. From a financial point of view, too, the Sydney visit has been a great disaster to him.—Ex.

Miscellaneous.

NOTICE—CHANGE

Lake Erie Conference will meet the last full week in May, instead of the first. Local conditions and general consent necessitated this change. Exact date to be given later.
A. BONNETT, Secretary.

ACKNOWLEDGEMENTS.

Thankfully received for Albany Tabernacle from Grace Church and Members of Cleveland, \$45.28; from Calvary Church, Cleveland, \$11.00; both through Mr. F. W. Sebellin.
WM. DALLMANN.

Received with hearty thanks for the Lutheran Tabernacle, Albany, N. Y., from Prof. J. S. Simon, Treasurer, Illinois District, \$43.44; Mr. Chas. Spilman, Treasurer, Eastern District, \$68.83; Mr. A. E. Succop, Treasurer, English Synod, \$3.50; per Rev. W. A. Frey, Albany, N. Y., from St. Matthew's Ladies' Missionary Society, \$10.00; Mrs. P. P., \$5.00; Mr. Herm. Waf, \$5.00; Rev. M. Fleckenstein, Minden, Neb., \$6.27; per Rev. Wm. Dallmann, N. Y., \$192.97. May the bountiful God richly reward the kind donors.
EDW. E. STUCKERT.

CHANGE OF ADDRESS

Rev. W. P. Sachs,
204 N. Craig St., Pittsburgh, Pa.

The Reviewer.

YOUR CONFIRMATION VOW.—By the Rev. F. Kuegele.

It will gratify our readers to learn that this standard booklet for catechumens is out in a sixth edition in new and beautiful dress. We hope that it has been put into the hands of many of the young Christians confirmed this year.
R.

THE BIBLE STUDENT AND TEACHER.
\$1.00 a year. The American Bible League, 82 Bible House, New York City.

This monthly magazine has for its object to combat the attacks made by modern criticism on the integrity and inspired character of the Bible. It is the continuation of "The Bible Student" which did valiant service in this line. The magazine has started out well. While we may not be able to sanction all the positions assumed by the different writers, we feel ourselves in accord with the main purpose of this publication, and we hope that it may continue long to do battle for the unique claim of the Book of books. Among the active supporters from Lutheran Synods are Doctors Wolf, Weidner, Remensnyder, Schodde.
R.

3. SYNODAL-BERICHT DES OREGON UND WASHINGTON DISTRICTS. 15 cents. Concordia Publishing House, St. Louis, Mo.

These proceedings contain a paper on Perfect Sanctification, and another on Family Devotion. Both are timely.
R.

ZION REJOICE.—Song for Pentecost. H. F. Aubke, 1410 Howard Avenue, Allegheny, Pa. 25 cents, \$1.75 per dozen. Pleasing and simple.
H.

WEGWEISER FÜR DIE WELTAUSSTELLUNG. 164 pages, 25 cents postpaid. Louis Lange Publishing Co., St. Louis, Mo.

This directory to the World's Fair includes a usable map of the Exposition grounds and gives valuable information about exhibits, location of hotels, rates, and the like. It appears to be full and reliable.
R.

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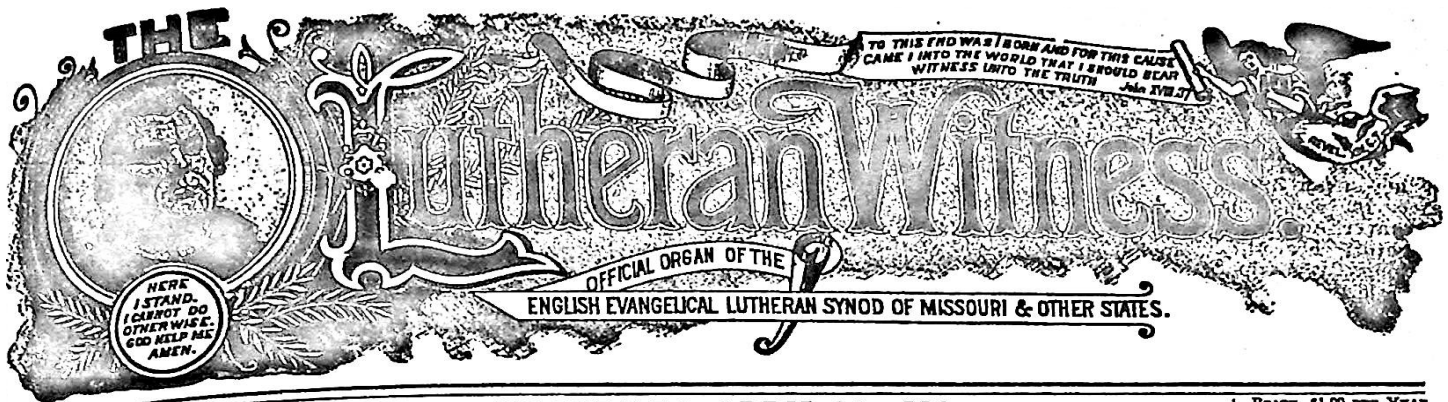
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THE BEST WE HAVE

Christ wants the best. He in the far-off
ages
Once claimed the firstling of the flock, the
finest of the wheat,
And still He asks His own with gentlest
pleading
To lay their highest hopes and brightest
talents at His feet.
He'll not forget the feeblest service, hum-
blest love.
He only asks that of our store we give to
Him
The best we have.

Christ gives the best. He takes the hearts
we offer
And fills them with His glorious beauty,
joy and peace.
And in His service, as we're growing
stronger,
The calls to grand achievements still in-
crease.
The richest gifts for us on earth, or in the
heavens above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let
us remember
That once our Lord poured out His soul
for us,
And in the prime of His mysterious man-
hood,
Gave up His precious life upon the cross!
The Lord of lords, by whom the worlds were
made,
Through bitter grief and tears He gave us
The best He had.

—Anonymous.

Editorials.

For forty days after His resurrection the Redeemer remained on earth, appearing to His disciples at intervals and giving them many indisputable proofs that He had indeed risen from the grave. Of what vital importance these forty days are to our faith! For if we had not these unquestionable proofs of His resurrection, if we could not be sure that He had actually risen, then the very foundation and corner-stone of our faith would be wanting. "For," says St. Paul, "if Christ be not raised your faith is vain ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished." Let us thank God, then, for these proofs of His resurrection, which Christ left us during His forty days' sojourn on earth after His resurrection.

In a contemporary we find the following paragraph: "A member of an English Presbyterian congregation recently attended a funeral service in one of our German Lutheran churches in

New Jersey, and after the close of the services he could not refrain from expressing to the pastor his joy on account of the vigorous singing of the young men in the congregation." The Psalmist says: "Young men and maidens shall praise the name of the Lord." The young people can do a great deal towards helping along the congregational singing and thereby praise the name of the Lord. It is God's will that they should thus use their voices for His praise, if He has endowed them with the gift of singing.—Herein also lies a lesson for us parents and pastors and teachers. If we would have our young people to sing in church, if we would improve the congregational singing, the place to begin is with the children. Teach them to sing in school and at home, while they are young, and they will sing at church when they are grown up.

*

The Ministerial Association, composed of the ministers of all the churches in Winchester, Va., have entered a protest against expensive and elaborate funerals, and have decided that in future all obsequies at which they are asked to officiate shall be conducted in the briefest and simplest manner commensurate with decent Christian burial.

Resolutions were adopted by them urging that all funeral sermons and orations be dispensed with, protesting against the custom of conducting funeral services on Sunday, "excepting cases of absolute necessity;" discountenancing expensive funerals, and declaring that "the association disapproves the custom of men's wearing their hats in the house of God and removing them at the grave."

There is no doubt room for improvement in the matter of funerals, and in some things we coincide with the ministers of Winchester. Doubtless there is often great extravagance and unnecessary display on such occasions, frequently beyond the means of the surviving family. People should be taught to lavish their love upon those of their household during the lifetime of these and not to save this up until the eyes have closed in death. We also agree with these ministers in their disapproval of the custom that men wear their hats of the funeral services in church. As during funeral services, they often in-
for Sunday funerals, they often in-
venience the minister, of course, and out of regard for him should be avoided, if possible, but it cannot always be done,

of course. But we are most emphatically opposed to "dispensing with all funeral sermons and orations." For everything is hallowed "by the Word of God and prayer," also by the public proclamation of the Word. Of course, like everything else, funeral addresses may be abused for a glorification of the deceased and for currying favor with his survivors. But this possibility of abuse does not destroy the salutary use to which they may and should be put, viz: that of comforting the mourners and arousing secure sinners. L.

The sanity of the Czar of Russia is being suspected by the newspaper correspondents, because, as is reported, he spends much time in prayer. Such a conclusion on the part of men who furnish the morsels delectable of our present day journalism, is not remarkable in itself, the source being considered. Nevertheless, it reminds us of the distorted standard of so many who pervert the Nations nowadays, through their ubiquitous medium, the daily press. To them God is irrevocably on the side of the best bayonets; genius is their God of battle and vigilance their prayer. Consequently, they cannot understand the manner of anyone, whose God is in the heavens, a Refuge and a Strength.

Moreover this representation of the Czar on his knees before the Lord of hosts, reminds us of the heavenward momentum of adversity of every kind. The day of trouble urges us on nearer to Him, who bids us call upon Him then. If great men, men of vast responsibilities, in their times of need, turn to Him "that sitteth upon the circle of the earth" and "that bringeth the princes to nothing," this is but an instance of what takes place in the life of all God's people "in every need." No matter how independent one may feel in the times of prosperity, or better, in the times of the least resistance, there are other times when we do not feel self sufficient at all, and when courage finds its source and strength only in God. Then we pray. Then our prayer is more than a habit, more than perfunctory. Then it is what the word denotes, the "asking," the asking of the heart. Nor do we grow weary then, but send forth our plea "rising like a fountain, night and day."

Who of God's children then questions the usefulness of prayer? Having found

"Him a very present help in trouble" always we ever come boldly before the throne of grace, confident that we have an Advocate with our heavenly Father, Jesus, who "can be touched with a feeling of our infirmities." Whatever may be the value put by the unbeliever on prayer, we know that our "heavenly Father heareth us" and that "more things are wrought by prayer than the world dreams of." H.

A certain pastor on leaving his flock to minister to another, said: "My only reason for leaving here is because this is a church where money and Christianity do not mix." A sad indictment, to be sure! But we are at once tempted to say that the pastor should have remained to teach his people the duty of giving, since as Christians they would surely see that they were at fault, if the matter were presented to them in the right way. On the other hand, no Christian congregation should give its pastor reason to complain that his people have closed their hearts and purses against the call of God. It is true enough, we earn the money which we possess, and frequently work hard for it. Nevertheless, the Lord always reserves the right to call upon us when His cause requires money. Instead of begrudging the small sums needed, or even refusing, we should feel highly honored in being called upon to contribute our mite.

*

President Eliot, of Harvard, calls the Christian ministry the most adventurous profession in the world. He means to say by these words that, in the eyes of the world it is extremely doubtful whether the preachers of the Gospel will make any conquests, but also that the Christian minister has unlimited confidence in a Power which is infinitely higher than this world. For this latter reason he welcomes those who enter the profession. How does the matter stand from our view-point? No doubt many a parent hesitates about dedicating his boy or boys to the service of the Church just because he thinks that he is running a great risk, be his fear that the boy will not serve the Lord faithfully and willingly, or that he will not be able to make a living; generally the latter. But we would say in answer to the question, that the ministry ought to be an attractive profession to every young man who sees the great need of laborers in God's vineyard. If the boy or young man can make up his mind, in the fear of God, to enter the work, then his parents should see to it that they have very good reasons before they try to dissuade him from his course. He will meet discouragements enough, even as it is; what he wants from his friends and parents is moral support, and when he gets it, he may generally be counted on to adhere to his purpose.

There is a grave responsibility, then, resting upon our young men, to consider well whether the Lord does not want them for His work. The work must be done, and that soon. Quite a host of them will leave our seminaries

in the near future; these we bid God-speed. But oh! will there be a sufficient number to take their places? Yes, and not only to take their places, but to provide more liberally for the crying need of laborers. Dear young Christian friend, think seriously on this matter. And parents, wherever you can, give up your boys to the Church, or rather, to the Lord. Teach them, from their youth, that the Lord has need of them, and then, when they have reached the proper age, encourage them to go without faltering. Verily, a rich blessing will be yours. W.

It would serve a useful purpose for weak-kneed Protestants who are convinced that popery has undergone a change in spirit, and that Pope Pius X is not what his predecessors in the Middle Ages were, to read what the said Pope did on Maundy Thursday when he cursed all Protestants even as the Popes did in the sixteenth century:

By the pretended authority of Almighty God, all holy angels and arch-angels, and all Apostles, saints, martyrs, and confessors, he fulminated upon them the elaborate curse, that they may be cursed at home and abroad, in the city and in the country, in the field and on the road, on land and on water, in waking and sleeping, in eating and drinking, in lying down and sitting up, in standing and in walking, in speaking and in silence, in business and in leisure, in self and in offspring, in living and in dying, in body and in soul—cursed in their houses and lands, and in all their goods—cursed in head, in brain, in eyes, in ears, in palate, in tongue, in throat, in breast, in heart, in stomach, in liver, in bowels—cursed in neck and shoulders, in arms and hands, in legs and feet, in toes and fingers—cursed in flesh, in bones, and skin, and blood, and marrow, and in all that concerns them; at the same time conjuring the prince of darkness, by all the sufferings, blood, merit, and authority of Jesus Christ, never to rest day or night in expelling from them every ray of light till they are utterly destroyed, body and soul, in everlasting fire.

*

The study of the Japanese development and character should prove of importance in the discussion of the educational questions that are now receiving much attention. There are still many people who maintain that purely secular and religionless training will answer all requirements. But whatever else they may be able to urge in favor of such a position, they cannot urge the example of the Japanese. Competent authorities say that the secular training of which the Japanese have had their fill has not been productive of higher morality. The latest testimony is from Mr. Colgate Baker who lived for years in Japan and appears to be thoroughly familiar with the Japanese character. He says:

"It is my conviction that the Japanese character is the most insidious force that has ever menaced Christianity. The Japanese philosophy is diametrical-

ly opposed to Christian principles on all cardinal points. It is a philosophy which completely possesses those who believe in it, with a power almost hypnotic. One has only to observe the white men who have become Japanese to see how it wrecks the moral character of the Caucasian.

"The effect of the Japanese philosophy on the brain of the European or American is not unlike that of a subtle narcotic. It perverts all moral ideas, and poisons the very source of every thought and action. To the white man who falls under the sway of this mystic power Christian civilization, with its ideals, appears ridiculously quixotic. He has nothing but contempt for the men of his own race, and is even ashamed of the color of his skin. It is only natural that such an individual should forsake his own kind, don a kimono, become a Japanese, and try to lose himself in the great yellow mass.

"While sojourning in a small city on the Inland Sea, far from the beaten tracks of tourists, I was surprised to hear that a white man had come to the place with a troupe of Japanese actors, and was to give a performance at a local theater. Out of curiosity I witnessed the performance of this man, and subsequently invited him to dine with me. As I expected, the fellow, who called himself Yensaburo Black, was completely possessed by the Japanese philosophy. He was an Englishman, educated at Harrow, and his father, happily deceased, had been one of the pioneer newspaper editors of Japan. He preferred to converse with me in Japanese, rather than in his own mother tongue. Of course, he spoke enthusiastically of the Japanese life. He declared that he was supremely happy. It was painful for him to meet foreigners, he said, because they did not understand Japanese life and ideas, and because they reminded him of the contemptible Christian civilization he wished to forget. He assured me that before he had accepted my invitation, he had inquired whether I could speak Japanese and would entertain him in Japanese style, and had he not been satisfied on those points by the tea-house people, he would have stayed away. This man refused to touch the foreign dishes placed before him, explaining that he could eat only Japanese food."

What the Japanese philosophy has done for Mr. Yensaburo Black it has done for others of stronger mind, greater abilities, and more distinguished position.

The Japanese character, Mr. Baker says, possesses "exquisite esthetic sensibility," which makes the Japanese "competent and enthusiastic art critics," but along with this the same character reveals "an absolute lack of what the Christian world understands and cherishes as moral ideas." "The high development of the poetic and artistic sense of the Japanese in no way affects the moral side of his character."

And so we see again: The fear of the Lord is the beginning of wisdom. R.

Contributions.

THE BIBLE AND POLYGAMY

Many protests were lodged against Senator Smoot, an alleged polygamist, occupying a seat in the United States Senate. The discussion on that point has turned the question on the position of the Bible on polygamy, some believing that the Bible gives silent consent, if not distinct sanction, to the practice of one man's having more than one wife at the same time. We are entering upon a subject of vast importance to family, Church and State, though a subject often treated frivolously. Let us reverently search the Scriptures, following this sacred book from first chapter to last to see what it teaches concerning the holy estate of matrimony.

Wedlock at the Time of Creation.—If God had intended Adam to be wedded to two or more wives, he would have so arranged at the time of creation. No more fitting time could there have been. But in Gen. 1:27 we read, "Male and female created he them." It does not read, male and females created he them. Nor is this the only statement. In Gen. 2:18 God says, "It is not good that the man should be alone, I will make him a helpmeet" again the singular "for him."

Let us read on; "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman" (not women) "and brought her unto the man."

A fourth presentation of this marriage decree is found Gen. 5:2 "Male and female created he them, etc."

How did Adam, when still in his original state of holiness, and fully comprehending the will of God, understand this rule that God had laid down by creating one man and one woman? Did he believe that, as soon as the human race multiplied, a man might take two or more wives unto himself? "And Adam said, 'This is now bone of my bones, and flesh of my flesh: She shall be called woman, because she was taken out of man, therefore shall a man leave his father and his mother, and shall cleave unto his wife' (not wives) 'and they shall be one flesh.'" So it was evidently God's intention that the union of one man and one wife should constitute holy wedlock. To think and teach otherwise would mean that God had given the first man, created in his image, a wrong conception of his will—a thought too absurd to entertain.

This divine institution was first violated—note this—by a descendant of wicked Cain, named Lamech, representing the sixth generation from Cain, Lamech "took unto him two wives" and himself became a murderer. Polygamy seems to be in the right kind of company. The human race rapidly sunk when, in addition to many other sins, the married relation was no longer deemed sacred. "God saw that the wickedness of man was great upon the earth and that every imagination of the thoughts of his heart was only evil con-

tinually" Gen. 6:5. The flood spoke very plainly of God's wrath.

All but Noah and his family perished in the flood. "Noah found grace in the eyes of the Lord." Gen. 6:8. He and his three sons did not practice polygamy, they each had but one wife. Peculiar, is it not, that not a single polygamist was saved; none of them found grace in the eyes of the Lord; they were not considered the proper persons to re-people the earth. The inspired word is careful to give the exact number of persons that entered the ark for we read Gen. 7:13: "In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark." Compare 2 Peter, 2:5.

So the human race entered upon this second and important epoch of its history without a stain of polygamy upon it. Evidently the Bible does not favor the practice of polygamy. God had decreed not to destroy the human race again after the manner of the flood. So when mankind was corrupt God chose—not a polygamist—but Abram, who had but one wife (Gen. 12:1) to be the father of the faithful. God here again honored and confirmed the law he had established at the time of creation—one wife for one husband.

Abraham made some serious mistakes in his later life. It would be wrong to call Abraham a wicked man and a hypocrite because of his decided failings; it would on the other hand be wrong to argue as the polygamists do, saying that Abraham and other holy men of God in the Old Testament were not always true to monogamy as established thrice by God, hence that that divine law may be violated.

This is so evidently wrong as not to need demonstration. Which child of God would seek to justify himself in sinning because some one else sinned?

But to return to Abraham. In Gen. 16 we find that Sarai gave her maid Hagar to Abram "to be his wife." But she did not succeed in making her Abram's wife, and she soon saw her mistake for in the same chapter she says to her husband: "I have given my maid" (she does not call her wife now) "into thy bosom; and when she saw that she had conceived I was despised in her eyes. The Lord judge between me and thee." Abram said unto Sarai, "Behold thy maid" (not, my second wife) "is in thy hand; do to her as it pleaseth thee." Hagar fled. "The angel of the Lord found her . . . and he said, Hagar, Sarai's maid"—not Abram's second wife. Nor does Hagar deny being Sarai's maid, for she replies to the angel, "I flee from the face of my mistress." And the angel of the Lord said unto her, "Return to thy mistress and submit thyself under her hands." So this attempt to raise Hagar to second wifehood was an utter failure, because the Lord did not countenance this union. Nothing beyond the pollution of Abram and the maid, as well as sorrow for all concerned, was accomplished.

This is borne out by the developments of this history. In Gen. 21, God said unto Abraham, "Let it not be

grievous in thy sight because of the lad" (Ishmael) "and because of thy bond-woman." Why did the Lord not call her "thy second wife?" Because Abraham had no second wife, and could not have in God's sight, during Sarai's lifetime, but he had committed the grievous sin of adultery, and this bore fruits "according to its kind." Indeed after Sarai's death, then again Abraham took a wife, and her name was Keturah. Gen. 23:25.

On Mt. Sinai God gave the ten Commandments to Moses on two tables of stone. One of these Commandments, all of which is very plain, reads, "Thou shalt not commit adultery." The Hebrew original for the word "Adultery" indicates "that unlawful communication of the sexes which takes place between parties one or both of whom are married." (Bush.)

The Commandments as given on Mt. Sinai are but a repetition of the law as implanted in the heart of man at the time of creation. Hence to commit adultery, whether it consists in a plurality of wives, or in any other form, was forbidden at all stages of human history. What right has man, at any time or under any pretext, to violate this moral law so distinctly and plainly laid down in God's Word?

We there read: "Neither shall a king—multiply wives unto himself, that his heart turn not away." Deut. 17:17. Would that Solomon and David had heeded this! What misery and woe they would have saved themselves and others!

Let us look at their cases a little closer, and at those of others, when men of God so far forgot their high calling as to violate the sacredness of holy wedlock. Let us take up Jacob's case, before we go to that of David and Solomon.

Jacob's father had but one wife. But after leaving home he undoubtedly saw a great deal of polygamy and fell in with it. To say that Jacob was a good man and hence his bigamy right, is idle. We shall not discuss such a point, though it is made by polygamists. But we cannot but add that when speaking of Jacob and other Old Testament saints as good, they are not by any means perfect. Jacob had deceived his father; he was in turn deceived by Laban, who gave him Leah instead of Rachel. Had Jacob positively refused Leah, or been contented with her in lawful marriage, all would have been well. But he followed the suggestion of that "home" of Jacob's as depicted by polygamous life. Read the particulars of that "home" of Jacob's as depicted by the Holy God in Genesis 30, for our warning.

Moreover, the very names of Jacob's children were indicative of turmoil and strife, for the most part. And they proved true to their names. Envy, cruelty, pollution, murder are among their records. Truly, the grace of God abounded, or they would have been cut off. Jacob could indeed say truly to Pharaoh, "Few and evil have the days of the years of my life been." When he gave his sons charge concerning his burial, his dying request was. "Bury

me with my fathers in the cave that is in the field of Ephron the Hittite, there I buried Leah." In death he recognized her as his lawful wife. Poor Rachel must sleep alone.

Such is the Bible's portrait of polygamy.

* * * *

God said to David by Nathan, "Thou hast killed Uriah with the sword and hast taken his wife to be thy wife." This charges David with the double sin of murder and adultery—and polygamy is nothing but the latter. This one passage is sufficient to condemn the whole polygamous practice of the Oriental kings.

The defenders of this practice refer us to I. Kings 15:5 where it says. "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only the matter of Uriah the Hittite." This passage, they say, justifies David's polygamy. But it will never do to insist on the literal meaning of any passage, without taking other passages bearing on it into consideration. Or else we could prove in this case that even the murder of Uriah was no sin for in I. Kings 14:8 the Lord says to Jeroboam. "Thou hast not been as my servant David, who kept my commandments and who followed me with all his heart, to do that only which was right in mine eyes." According to this passage David never did a sin in his life. The fact is we know, and David himself confesses that he sinned often and grievously. In I. Chron. 21, is recorded David's sin in numbering Israel. So serious a transgression was this in God's sight as to cause the death of 70,000 of David's people. Nay, we are not to judge a man or his character by a single statement concerning him, or a single act of his—we must take all we know of him into connection, and thus only can we correctly understand the single statement or single act.

We cannot close our eyes to the visitations of God that came upon David as a direct result of his polygamy. Directly traceable to this is the record given by inspired pen of the incest, murder, intrigues and rebellion of his children.

Solomon's case we may briefly consider. Never had man grander opportunities. But he "loved many strange women" I. Kings 11:1 And they betrayed him into idolatry, for a few verses further we read, "His wives turned away his heart," and "The Lord was angry with Solomon because his heart was turned from the Lord which had appeared unto him twice." "For Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites."

Polygamy was followed by idolatry. This caused the downfall and disintegration of the Jewish nation.

Small wonder that neither David nor Solomon has a word to say in praise of polygamy, though David was eminent as a poet and Solomon as a philosopher.

A. W. MEYER.

THE LORD'S SUPPER

Let us now answer some particular excuses or objections which men commonly make for not receiving the Lord's Supper frequently.

I. "I am not sensible of sin and trouble, and consequently feel no hunger and thirst for the Lord's Supper." Dr. Luther answers this objection as follows: "To such a person no better advice can be given than that, in the first place, he put his hand into his bosom and feel whether he still have flesh and blood, and that he by all means believes what the Scriptures say of it." And what do Scriptures say of man's flesh and blood? Gal. 5, 19-21 we read: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." And Rom. 7, 18 St. Paul says of himself: "I know that in me, (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Are we more, are we better than St. Paul? Not at all. "There is no difference: for all have sinned, and come short of the glory of God." Rom. 3, 23. We are all sinners, whether we are sensible of it or not. And therefore we ought to go to the Lord's Supper frequently!

"Secondly, that he (who is not sensible of sins, and feels no hunger and thirst for the Lord's Supper,) look around to see whether he is still in the world, and keep in mind that there will be no lack of sin and trouble, as the Scriptures say." "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." 1. John 2, 16. "Woe unto the world because of offences!" Matt. 18, 7. From this it is clear: As long as we live in this wicked world there will be no lack of sin and trouble. And this fact ought to urge us to go to the Lord's Supper frequently, whether we are sensible of sin or not!

"Thirdly, he (who is not sensible of sins, etc.) will certainly have the devil also about him, who with his lying and murdering, day and night, will let him have no peace within or without, as the Scriptures picture him." 1. Pet. 5, 8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour."—Ephes. 6, 11, 12; 2. Tim. 2, 26. We have, therefore, need to receive the Lord's Supper often for the forgiveness of sins and the strengthening of our faith. Therefore, do not act according to your feeling, but according to the will and command of Christ: "Do this often."

II. "I am unworthy and therefore dare not come, lest I should eat and drink damnation to myself." It is true, St. Paul says: "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," 1. Cor. 11, 29. This certainly is an earnest warning! Remember, this word of St. Paul was by no means intended to drive and keep men from the Lord's Supper, but to drive and keep them

from sins. This earnest warning was not intended for those who are sensible of their trouble, who lament their sins, who are sorely troubled on account of their sins, and are willing to refrain from them with the help of God; but this warning is meant for those who are not sensible of their trouble, who do not lament their sins, who are not sorely troubled on account of their sins, who are not willing to refrain from sin, but unconcerned continue in sin. These St. Paul earnestly warns. For such the dreadful words are intended. But they are by no means intended for those who acknowledge their unworthiness, who are sorry for their sins, and who earnestly and sincerely repent of them. For such Christ our Lord instituted the Holy Supper, and kindly invites them thereto saying, "Come unto me, all ye that labor and are heavy laden, I will give you rest."—"A bruised reed shall He not break, and the smoking flax shall He not quench." Is. 4, 2, 3. Dearly beloved in Christ, do you feel your unworthiness, are you indeed heavy laden, and do you feel your weakness, then, I beseech you, do not refuse to come to the Lord's Supper, but come cheerfully in order to be comforted and find rest; for if you stay away from the Lord's Table until you feel worthy and become entirely free from sin, you would, indeed, never be fit to come. The Lord says: Do this! Therefore, obey your dear Lord!

III. "My faith is weak." That is just as if a man were to say, I am sick, and therefore I will take no medicine; I am hungry, and therefore will take no food. Remember, the Lord's Supper was not instituted for the self-righteous and saintly, but just for those poor sinners, who are sensible of their weakness. The Lord's Supper was appointed for the strengthening of their weak faith: in God's name, therefore, use the Holy Supper for this purpose. Do not stay away, but come, come often!—Receive the Holy Supper for the strengthening of your weak faith.

IV. "I am not ready to come." How can, how dare you make such poor excuse?! You intend some time or other to give up yourself unto the Lord, and you hope then to receive the benefit and comfort of the Lord's Supper. But how do you know that "a more convenient season" will ever come? If death surprise you before that expected more convenient season comes, what then? What will you receive for delaying? "Boast not thy self of to-morrow; for thou knowest not what a day may bring forth." Prov. 27, 1. "To-day if ye will hear His voice, harden not your heart." Ps. 95, 7, 8. "Behold, now is the accepted time; behold, now is the day of salvation." 2. Cor. 6, 2.

Come to Jesus, come to Jesus, come to Jesus to-day!
To-day come to Jesus, come to Jesus to-day.
He will save you, He will save you, He will save you to-day!
To-day He will save you, He will save you to-day.

To-morrow you might be too late!
So get ready, prepare and go to the Lord's Supper! Do not delay any longer!

V. "I am not serious enough, nor devout enough." But why are you not? What hinders you? Is any more required to fit you for the Lord's Supper, than is necessary to fit you for heaven? And dare you live one day in that condition, in which, in case you die, you will be rejected and excluded, as unmeet for heaven! Oh! therefore, be persuaded, to put on the wedding-garment, and then come to the Lord's Supper!

VI. "I am too much given to the pleasures of this life; I am bound too close to vain and carnal companions and therefore must be excused from attending the Lord's Supper."—God forbid! But rather say, It is necessary that I come to the Lord's Supper, and come in a right manner; my soul withers and languishes, dies and perishes, if I do not return to the fountain of life; and therefore, I must break off this wicked and vain course of life which not only unfits me for the Lord's Supper but also excludes me from heaven. With the help of God I must disentangle myself from that society and vain pleasure.—With the help of God shake off that, whatever it is, which comes between you and the benefit of the Lord's Supper. Trifle no longer in a matter of such importance, but speedily come to the resolution: "Depart from me, ye evil-doers." "How then can I do this great wickedness and sin against God." Gen. 39, 9.

VII. "I am too poor, and have no decent clothes." That, my friend, is no excuse! To appear at the altar in clean and becoming clothing is, undoubtedly, a fine outward training, but this is neither commanded, nor is it necessary in order to be a worthy communicant. He is truly worthy and well prepared who has faith in these words of Christ: "Given, and shed for you for the remission of sins." The Lord does not look at your clothing, but at your heart and faith. According to the word of Christ, just the poor are the ones, who have the Gospel preached to them. Matt. 11, 5. Therefore, be not ashamed, but cheerfully come to the Lord's Table. "Every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy; yea, come, buy . . . without money and without price." Is. 55, 1.

VIII. "I am having some unhappy quarrels with some relatives and with some neighbors, etc., and therefore I withdraw from the Lord's Supper."—That's very sad! My friend you commit a twofold sin. In the first place, you are guilty of hatred. 1. John 3, 15 we read, "Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him."—And Matt. 6, 14, 15 Christ our Lord says: "For if ye forgive men their trespasses, your heavenly Father will, also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Therefore, lay aside all hatred, be reconciled, forgive and forget and come to the Lord's Supper, as Christ expressly commands: "Therefore if thou bring thy gift to the altar, and there remember that thy brother hath aught against thee; leave there thy gift before the

altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5, 23, 24. The Lord requires of both parties to be merciful, reconciled, to give up wrath and hatred, and to be friendly to one another, otherwise the fifth Commandment condemns them as murderers. Therefore follow the direction of Christ, be reconciled with your relatives and neighbors and earnestly banish all wrath. Do not postpone the Lord's Supper any longer.—For, in the second place, you wickedly despise the command of Christ to partake of His Holy Supper. Therefore, put an end to your wrath, hatred, and envy, strive to desist from sin, and earnestly long to obtain, through the reception of the Lord's Supper, remission of sins, strengthening of your faith, the increasing of love toward your neighbor, and also the assurance of your eternal salvation.

IX. "I am so engrossed with business matters that I have no time to come to the Lord's Supper." And is this your excuse? I ask you, is there any business more urgent than the doing of your duty to God, your Lord, Creator and Savior, and the working out of your own eternal salvation? Thou art careful and troubled about many things; but there is one thing needful. Thou wilt find time, as busy as thou art, to eat, and drink, and sleep, and converse with thy friends; and is not the nourishment of thy immortal soul, much more necessary? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8, 36. "Godliness with contentment is great gain But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition; for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1. Tim. 6, 6-10. Therefore, do not let your business matters keep you from the Lord's Supper!

You know how grievous and unkind a thing it is, when a kind man has prepared a rich feast, decked his table with all kinds of precious and costly provisions, so that there lacketh nothing but the guests to come and to sit down; and yet they who are kindly invited (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not, and justly so, think a great injury and wrong done unto him? Wherefore, dearly beloved in Christ, take ye good heed, lest ye, in withdrawing yourselves from the Lord's Supper, provoke God's just displeasure, wrath and indignation against you. It is an easy matter for a man to say, I will not commune, because I am not sensible of any sins, and feel no hunger and thirst for the Lord's Supper; I am not worthy and therefore am afraid to come; my faith is weak; I am not yet ready to come; I am not serious, nor devout; I am too much given to pleasures; I am tied too close to evil companions and therefore must be excused from coming to the Lord's Supper; I am too poor;

I am having some unhappy quarrels; I am so engrossed with worldly business, that I cannot come to the Holy Supper. Consider earnestly how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not excused, but counted unworthy of the heavenly feast. Wherefore, I beseech you in the name of God, I call upon you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Supper. Remember, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6, 24. And now, as Christ our Savior did vouchsafe to yield up His soul by death upon the cross for your eternal salvation; so it is your duty to serve and obey Him, and receive the Holy Communion in remembrance of His sufferings and death, as Christ and St. Paul commanded. "Ye are my friends," says Christ, "if ye do whatsoever I command." John 15, 14.

Approach, ye poor, nor dare refuse
The banquet spread for you;
Dear Savior, this is welcome news,
Then I may venture, too. Amen.

J. C. AMBACHER.



A LITTLE HAND-BOOK FOR THE ELDERS OF OUR CON- GREGATIONS

What points should be especially emphasized in warning those who belong to lodges. Lodgism is evidently an offense against the first Commandment, it is idolatry. They pray in the lodge, but not to the triune God, not in the name of Jesus, but to a "Supreme Ruler" which each one can take to mean whatever he will. But the Lord says, Matt. 4, 10: "Thou shalt worship the Lord thy God, and him only shalt thou serve;" and John 16, 23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you." A prayer which is not made to the one true revealed God in the name of Jesus is an abomination in the sight of God.

Often, when we urge persons to leave the lodge, they refer to this, that they have prayers in the lodge, as though such praying were a virtue, yes, lodge-men seek to gain members just by this very means that they say: "With us things are done in a Christian manner; each meeting is opened with a prayer." But be not deceived! Since in the lodge-prayers the name of Jesus is omitted in order to please everybody and the prayers are not addressed to the triune God, the lodge-prayer is not only nothing good, but it is something that ought to be firmly rejected, for it is sinful.

In the lodge brotherhood is formed with all manner of men, if they are only honorable and respectable. There those who yet call themselves Christians are united in brotherhood with scoffers and Jews. The Lord says, Ps. 1, 1: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in

the way of sinners, nor sitteth in the seat of the scornful," and in 2. Cor. 6, 14: "Be ye not unequally yoked together with unbelievers etc." How can a Christian in a lodge unite in brotherhood with a Jew, a Christian, to whom nothing is sweeter than the name of Jesus, with a Jew, to whom nothing is more detestable than this name, who spits in disgust when he names the name of Jesus! Such a union can by no means proceed from faith.

When one enters a lodge he must swear, or make a promise that is equal to an oath, that he will not reveal what takes place in the lodge. Therefore one must bind himself in a sworn promise beforehand to something that he knows nothing in the world about; one does not even know whether, what he obligates himself to, under oath, agrees with the word of God or not. That is an oath in uncertain matters. Such swearing is demanded neither by the glory of God nor the welfare of our neighbor, and is therefore, an abomination in the sight of God.

The lodge makes much capital of its so-called love and charity. But what kind of a love is it that we find there? Such who really stand in need of love—the poor, the sick, the old—cannot be received into the lodge, yes, even those who have been members for a long time are shut out of the union, when they are no longer able to pay their dues. Men join the lodge, not in order to help others, but in order to help themselves. They are looking out for their own benefit and advantage when they take this step. And if that is love, then egotism and selfishness is love. True love looks not to its own things.

A point which is often urged and seems well taken is this: If one cannot belong to the lodge because in lodgism there is much that is sinful and that ought to be rejected according to God's word, then one can not belong to a Christian congregation either, for in it also, may sinful things take place. Answer: We cannot deny that in the Church many things take place which are not pleasing to the Lord and we deplore them very deeply. But a Christian congregation does not call sin good, but testifies against it with the word of God. In the lodge, however, this ungodly spirit cannot be rebuked with the word of God. Therefore one may, yes, one ought to remain in the Christian congregation by all means, but he ought to leave the lodge where he has to deny the truth.

Trans. by C. O. SMITH.

Church News and Comment.

AT HOME

To the "Witness" and its many readers a little news from the Synod's outpost in the Northwest, viz., the Church of the Redeemer at St. Paul, Minn., may prove interesting.

This congregation was organized in 1889 by the pastors of the German Lutheran churches of this city, and started out with five charter members. For a time services were held in St. John's Lutheran Church (German), and several of the German pastors alternated in supplying the pulpit. The members soon realized that, in order to carry on missionary work successfully in the English tongue, a minister should be

called who could devote his entire time to this work, and accordingly a call was extended to the Rev. J. A. Detzer, then of Evanston, Ill., who, upon his arrival, entered into the work with energy and zeal. For about a year after his arrival the brethren continued to worship in St. John's Church. They, however, found it expedient to look about for a church home of their own, and in the fall of 1902 the church property on Lafayette and Woodward avenues was acquired, at a cost of \$12,000. This was quite a burden to shoulder for so small a number of people, but it was a time of general prosperity, the brethren had placed their confidence in the Lord, and they looked hopefully into the future, fully believing that He who had begun the good work in their midst would also see them through any difficulties that might arise. And so they undertook it. The congregation experienced a slow but healthy growth. It has succeeded in reducing its original debt of \$12,000 by over one-half. It now has a voting membership of 25 members in good standing, and the outlook for continued growth is brighter than it ever was.

Three pastors have served this congregation. The Rev. J. A. Detzer, as stated above, was the first pastor. He laid the foundation and passed through all the perils with his little flock, his motto ever being to "stand or fall with the English missionary work at St. Paul." He deserves much credit for the noble and self-sacrificing work which he performed in the up-building of God's Kingdom at this place. In 1900 Pastor Detzer, following a call to Detroit, Mich., was succeeded by the Rev. H. Haserodt, who in turn was succeeded by our present pastor, the Rev. O. C. Kreinheder. He was installed on October 11th, 1903. Under his aggressive and able leadership the work, which had languished during a vacancy of six months in the pastorate, received a new impetus. Almost immediately upon his arrival the Sunday-school began to increase in number and is continually making new acquisitions. It now numbers about 125 pupils. Three voting members have recently been received into the fold and the prospects are good for several more in the near future. Our services are well attended, and at the present rate of increase it will be but a short time when the church will not be large enough.

On Palm Sunday 15 young people were received into the church through the rite of Confirmation. The majority of these were children of parents who do not attend our church. Recently the organization of a Young People's Society was effected, which already numbers 50 members.

To sum the situation up briefly, we must confess that the outlook was never so bright, and conditions were never so encouraging as they are at the present time. Surely the Lord is signally blessing the labors of the Rev. Kreinheder in our midst; and that he may long be permitted to serve us is the prayer of each and every member.

A. HOHENSTEIN.

Our brethren of the Southern District of the German Missouri Synod are energetically at work to establish a preparatory school or "pro-gymnasium," in their district. The prospects augur success for the plan.

R.

The Statistical Year Book for 1903 of the German Missouri Synod gives the following figures: Pastors in active service, 1,709, an increase over preceding year of 49; sum total of pastors, active and retired, and professors, 1,889; congregations, 2,299, of which 1,207 belong to Synod; preaching stations where there are no organized congregations, 864, an increase of 32 congregations and 54 stations; souls, 770,695, increase of 15,546; communicant members, 449,795, increase 9,364; male voting members, 106,628, increase 1,553; parochial schools, 1,888, increase 52; children in school 96,193, increase 226; male teachers, 857; female teachers, 170; confirmed, 22,155, an increase of 1,004; in the nine higher schools of learning 1,368 boys and young men are being prepared for preaching and teaching; there are 9 orphanages, 5 hospitals, 3 Old People's homes, 1 orphanage and home for the aged, 1 asylum

for deaf and dumb, 11 societies for caring for orphans. The moneys collected outside the congregations and acknowledged in the papers amounted to \$241,804.80. These are imposing figures, but the glory is the Lord's. R.

Rev. N. Carter, the colored missionary of the Ohio Synod, at Baltimore, died on the 3rd of last month.

The moderator of the Presbyterian Assembly, Dr. Robert F. Coyle, of Denver, declared recently in a speech in Philadelphia that he regards the Christian Endeavor movement as a "spent force." He says that it has over-emphasized the spectacular in religion, and now, that the inevitable reaction has come, the organization is found lacking in vitality, and its end is within easy sight. This speech has, of course, called forth many replies. R.

The "Twentieth Century Thank Offering" (Methodist), according to the report just published by the secretary, amounted to \$21,776,774. Also, the following interesting information is given:

"Some have compared the Thank Offering of 1899-1902, to its discredit, with the Centenary Thank Offering, and that of a sister Church now in progress, because they overlook that, while new churches and parsonages are counted by the last two named, they are not included in the first. There was \$20,306,384 actually paid for new churches and parsonages and improvements on the same during the Thank Offering period (Jan. 1, 1899-Jan. 1, 1903), and \$9,462,584 on debts on churches and parsonages. (These figures are taken from the annual Minutes of the Conferences.) Only \$2,000 less than \$1,000,000 that was paid on church debts was not counted because the debts were contracted after Jan. 1, 1899. If new churches and parsonages and improvements on the same had been counted, the Thank Offering would have amounted to \$41,083,158."

H.

The "Metropolitan Thank Offering" (Methodist) of \$1,000,000 is now reported to have been raised. The money is to be used for local purposes at New York City.

H.

The announcement that about 100 Methodists, among them four preachers and one of their most prominent lay members, were killed in the catastrophe of the Iroquois Theatre, has raised quite a storm in that church. Paragraph 248 of the constitution of that body forbids the members participating in worldly amusements, and people began to ask: Has this paragraph become a dead letter? Finally the German and Scandinavian pastors of the Methodist churches in Chicago took up the matter and passed a series of resolutions, demanding a stricter observance of the paragraph in question, and submitted these to the Pastoral Conference of Chicago. The English-speaking pastors, who had not been informed of the action beforehand, saw in these resolutions a censure against themselves, and a heated discussion ensued. Some of the English-speaking pastors, particularly those in charge of the "wealthy" congregations, showed themselves very liberal, and desired to have the paragraph struck from the constitution. The matter will be brought before the General Conference, which will shortly meet in California, and it will then be seen what the outcome will be.

L.

Recognition of the Roman Catholic Church as Christian from a foreign missionary standpoint is a new thing in Protestant circles. But it appears that the New England Southern Methodist Conference reached this point in a recent session at New Bedford, Mass., according to a report made in the New York Sun. The report of the General Missionary Cause Committee, which was made to the Conference March 26, was unanimously referred back to the committee for revision, after a sharp attack upon it by Rev. W. F. Butler, because of its classification of Catholicism with paganism. The report said:

withdrawn from our Synod.
A. W. MEYER, President.

ACKNOWLEDGEMENTS

Received with sincere thanks for needy students, per Treasurer J. S. Siemon	\$ 7 00
Per Treasurer H. Oelschlaeger	32 09
From St. Martin's congregation, Winfield, Kan.	4 78
Per Treasurer A. E. Succop	14 40
From Mrs. A. E. Baden, Winfield, Kan.	110 00
Per Treasurer J. S. Siemon	5 00
Per Treasurer O. B. Bernecker	40 70
For St. John's College, per Treasurer A. E. Succop	250 00
a month for December, January, February, March.	
On February 8	5 00
And	22 78
From congregation of Rev. Hamm, Cushing, Oklahoma	3 66
From congregation of Rev. Allenbach, Lincoln, Nebraska	19 45
Mr. E. Klausner, Winfield, donated in labor	15 00
God's blessing to the kind givers.	
A. W. MEYER,	
St. John's College, Winfield, Kan.	

Received from the Church of the Redeemer, St. Paul, Minn. 100 00
as partial payment of loan from the Church Extension Fund.

Fr. W. SEBELIN,
Treasurer Mission Board.

SYNODICAL TREASURY.

Received per Rev. E. M. Biegoner, from Emanuel Congregation, Rader, Mo., for St. John's College, Winfield, Kan.	\$ 5 00
Miss B. Schaffer, from Young Peoples' Society, Golgotha Church, New York City, for Student Adolph Nello, at Hawthorne College	0 00
Rev. M. S. Sommer, from Grace Lutheran Sunday School, St. Louis, Mo., for indigent students at Conover, N. C.	10 00
Louis Seelig, Treas., from Christ Church Sunday School, Chicago, Ill., for Student Frank Yount	5 00
Dr. D. Winter, Columbus, Kansas	10 00
Rev. J. R. Bracuer, from Grace Young Peoples' Guild, Jersey City, for Student Frank Yount	5 00
Rev. Julius Nickel, from Grace Church, Strasburg, Ill., for Church at Albany	4 85
J. F. Schuricht, Treas., from German Ev. Luth. Synod of Missouri, etc.	250 00
Rev. C. C. Morhart, from Christ Church, Washington, D. C., for Conover College	5 00
For Winfield College	5 00
Rev. Paul Bischoff, from Ladies' Aid Society, Conover, N. C., for Student Frank Yount	15 00
From Mrs. N. Hult, Conover, N. C., for Student Frank Yount	1 00
L. Yung, Treas., from Ladies' Aid Society of Golgotha Ev. Luth. Church, N. Y. C., for East New York Hospital	10 00
For Student A. Nello, Hawthorne, N. J.	10 00
Rev. W. P. Sachs, Pittsburgh, Pa., from Miss Mary Meyers, for Church at Albany, N. Y.	1 00
Andrew F. Toepel, Treas., from St. Mark's Ev. Luth. Church, Detroit, Mich., for Conover College	5 00
For Winfield College	5 00
H. A. Stang, Treas., from Miss H. Finster, New York City, for hospital at East New York	3 00
For Orphanage at College Point	2 00
Rev. W. P. Sachs, Pittsburgh, Pa., Easter Offering from A. E. S.	100 00

MISSION TREASURY.

Received per H. A. Stang, Treas., from Miss Helm, New York City	\$ 1 50
Sophie Mehring, Treas., from Emmanuel Lutheran Sunday School, Baltimore, Md.	25 00
Rev. Julius Nickel, from Grace Church, Strasburg, Ill., for City Mission, Chicago, Ill.	2 15
For City Mission, St. Louis, Mo.	1 10
Louisa Mubly, Treas., from E. Emmanuel Mission League, Baltimore, Md.	25 00
L. Yung, Treas., from Ladies' Aid Society, Golgotha Luth. Church, New York	5 00
For Negro Mission	5 00
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Andrew F. Toepel, Treas., from St. Mark's Ev. Luth. Church, Detroit, Mich.	20 00
Charles Spilman, Treas., Baltimore, Md.	32 41
A. E. SUCCOP, Treas.,	

423 Wood St., Pittsburg, Pa.

April 2nd, 1904.

The Reviewer.

A PAPER ON THE LORD'S DAY AND ITS OBSERVANCE. Prepared by Rev. R. A. Yoder, D. D. D. I. Offman, Printer, China Grove, N. C.

This paper was read by Dr. Yoder before the Tennessee Synod at its session last

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fall, and has been printed by resolution of the Synod, in pamphlet form, for free distribution, at Synod's expense. We are glad to note that it presents the Scriptural and confessional view of Sunday observance, and we hope that it will be widely spread among Southern Lutherans, in order to counteract the false Puritanical view of Sunday that so largely prevails among them.

* * * *

THEOLOGISCHE QUARTALSCHRIFT.—Northwestern Publishing House, Milwaukee, Wis. Price, \$1.00 a year.

This is a new enterprise by our brethren of the Wisconsin Synod. The question might be raised, Do we need any more such quarterly and monthly publications? The answer will depend largely upon the nature of the product. If it is a journal for the dissemination of error that is to be forced upon us, we should cry: Enough! But if it is a quarterly like this one, we welcome it as one more witness for the truth. The journal stands upon the doctrinal basis occupied by the Synodical Conference. The present number, in addition to a few prefatory words, contains three papers: On the essence and meaning of theology; The analogy of faith—a study in hermeneutics; Some modern falsifications of the principles of Biblical interpretation; furthermore, a quotation each from Luther and Dannhauser, and, finally, a review of the second volume of Luther's works in English, as published by Dr. Lenker. Future numbers will bring also homiletical material. This first number contains 48 pages, neatly and carefully printed. We bespeak for it a wide circulation.

* * * *

17 Synodal-Bericht des Iowa Districts. Price, 15 cents. Concordia Publishing House, St. Louis, Mo. Contains the first part of an exhaustive paper on the Lutheran doctrine of Justification, as contrasted with the teaching of the Reformed and of the Romish Churches on this doctrine.

* * * *

STATISTISCHES JAHRBUCH der Deutschen Ev. Luth. Synode von Missouri, Ohio u. a. St. 1903. Concordia Publishing House. Price, 30 cents.

This Year Book has become indispensable to all who would study the work being done through the German Missouri Synod. We give a few totals in another column.

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Vol. XXIII. }
No. 10 }

PITTSBURG, MAY 5, 1904.

PRICE, \$1.00 PER YEAR
IN ADVANCE.

THE ASCENSION OF OUR LORD

See, the Conqu'ror mounts in triumph,
See the King in royal state,
Riding on the clouds, His chariot,
To His heavenly palace gate.
Hark! the choirs of angel voices
Joyful hallelujahs sing,
And the portals high are lifted
To receive their heavenly King.

Thou hast raised our human nature
On the clouds to God's right hand:
There we sit in heavenly places,
There with Thee in glory stand.
Jesus reigns adored by angels,
Man with God is on the throne;
Mighty Lord, in Thine Ascension
We by faith behold our own.

Raise us up from earth to heaven,
Give us wings of faith and love,
Gales of holy aspirations
Wafting us to realms above;
That with hearts and minds uplifted,
We with Christ our Lord may dwell,
Where He sits enthroned in glory
In His heavenly citadel.

So at last, when He appeareth,
We from out our graves shall spring,
With our youth renewed like eagles',
Flocking round our heavenly King,
Caught up on the clouds of heaven,
And may meet Him in the air;
Rise to realms where He is reigning,
And may reign forever there.

- Anon.

Editorials.

During the forty days that the Savior remained on earth after His resurrection He repeatedly appeared to His disciples and held converse with them. Those must have been sweet and precious hours, when the disciples were thus privileged to feel His gracious presence and drink in His words of instruction and comfort. But the time came when His visible presence was taken from them. He ascended into heaven, and left them here orphaned. "Lo, I am with you alway, even unto the end of the world" was His parting assurance. And so He is also with us, for the end of the world has not yet come. He is with us in His Word, and we can commune with Him in prayer. For "where two or three are gathered together in my name," i. e. for the purpose of meditating on His Word and for prayer, "there am I in the midst of them," He says. Let us, then, make diligent use of these means, and we, too, shall experience the sweetness and blessedness of that peace, which the departing Savior left to His disciples.

A Baptist writer, Prof. Rauschenbusch, of the Baptist Seminary at Rochester, N. Y., has recently published an article in which he advances a "brand new" argument against infant baptism. He asks "If child baptism, why not child communion?" That may seem a very plausible argument to a Baptist intellect, but it is poor logic nevertheless. The trouble with the argument is that it takes no account of the essential difference between the two sacraments. Baptism is the initiatory rite of Christianity, by which spiritual children are born into the Kingdom of Christ; the Lord's Supper is the strong bond of union that binds believing Christians together; the chief purpose of the one is to give faith, of the other, to preserve and strengthen faith. Moreover, the one does not necessarily presuppose preparation for a worthy reception of it, while the other does. To show the folly of Prof. Rauschenbusch's argument, one need only take the Scripture passages referring to Baptism and apply them to the Lord's Supper, and vice versa. Thus, for instance, the following: "This do ye, as oft as ye are baptized, in remembrance of me," or "Let a man examine himself, and so let him be baptized"; or "Go ye into all the world and teach all nations, giving the Holy Communion"; "Partake of the Communion and wash away thy sins." As long as Baptists are unwilling thus to interchange the Scripture passages relating to the two sacraments, this new argument against infant baptism counts for nothing. L.

The Holy Spirit should occupy a large space in every believer's heart, yea, He must rule, if our lives are to be fruitful and not barren. Without the Spirit's abiding presence we are selfish, indifferent, and cold. Zeal, love, and faith are impossible as long as He is not present with His gifts. We must not listen to the story of Pentecost as though it did not particularly concern us. The Holy Spirit comes into human hearts to-day, through the Word. He comes for the purpose of transforming our lives, making them better and more useful. The results can be seen, although the Spirit remains invisible. On the other hand, an entire absence of fruits generally indicates that we are withholding our hearts from Him. As we value our salvation, let us not wilfully grieve Him.

A prominent London pastor tells young men who ask him whether they should enter the ministry or not, "Keep out of it until you cannot but help go into it." Short enough, but we fear that the advice would not always be understood. What he wants to guard against is, of course, professionalism in the pulpit. There are, no doubt, some men who enter the ministry to say things which are acceptable to the ear and heart of men, thus insuring their bread and butter. It would be better for such to seek some other occupation. But though all this be true, we should be inclined to put the advice in a slightly different form. We would urge young men to enter the ministry if they show some aptitude for the calling. Then we should warn them against false motives and various other dangers attending their calling. In this way we might expect to get the men whom we so much need, and at the same time hope that they may serve the Lord from a passion for souls, and not for filthy lucre. W.

Again the editor of one of our leading periodicals is pleading his case against the ministers who in his opinion are to be blamed for the absence of so many men, especially young men, from Church services on Sundays.

We do not desire to defend the ministry at large. In fact, we are convinced that one of the complaints made, "Nothing worth while going for," is in many cases justified. For, if the Gospel of a Savior from sin and its evil consequences, is the value-giving substance of a sermon, as, indeed, it is, then the modern splurges, "scientific," "political," "ethical," "moral," and what not, must indeed be found wanting. We do not wonder when, not only young men, but all men, become surfeited with such diet, and, soul-sick, leave the Church that offers no more.

The writer in mind, however, in locating the fault goes to extremes. He not only blames the preacher when he deserves no blame, for after all has been said, he is simply a preacher and not a "pleaser," but he excuses the hearer when excuse is wrong and fatal. We quote an instance. What grounds other than a false sentimentality or a misguided, vapid humanity, can there be for endorsing the following?

"Forty men said to me in substance: 'Sunday is the only day I have to get

acquainted with my family. My children look forward to it, and I do, and when Sunday morning comes I like to walk out into the country with them, and in the winter in the park.'

"I can't believe that a man who does that," remarked another young man of a family, who said practically the same thing, "is going to be eternally damned, and I don't like to go to church and be told that I will be."

"And he's right, dead right," said a clergyman when I repeated this man's statement. "No minister has a right or a basis for condemning such a man to hell or any other place."

"You don't believe, then," I asked, "that such a man is wrong in doing as he does?"

"No, God bless him! no," he said, with emphasis. "Let him take his children into the country or into the park. Let him go and play golf if he has no children, and needs the exercise. In either case he is doing himself good. When a man is locked up six days in a week, from eight until six, I don't blame him for wanting to be in the open all of Sunday—and if his conscience is clear, he is all right."

Though the preacher may have large crowds of men attending his services, and who is not drawn toward men who have a sympathetic view of their fellow-men's lot, nevertheless, if his preaching does not contradict what the bare quotation in its context reports as his opinion, he will do his hearers no real good. The Church has ever championed the cause of the downtrodden and has spoken comfortably to those whose lives are bitter and cold. Nevertheless, to say to the hard working man, "You need no Church, no preaching, no soul food, for you are tired on Sundays," is not only a quack treatment and a sorry amelioration of a hard lot, but a crime far worse in its application and results, than all other oppression that may rest upon him. This remedy starves the soul and deprives life of its most inspiring and ennobling hopes, the hopes awakened and kept alive in us by the foolishness of preaching, the preaching of the Gospel of Christ Crucified. This minister, and the endorsing editor, either do not believe that the Church is the very refuge needed by the world-oppressed man; the hospital for the despised and rejected, the needy and suffering; the oasis in the desert lives of the weary and heavy laden, or they did not consider well the import of their words. Their sympathy will comfort men into despair as well as into destruction. And yet, how many seem in reality to feel or think just as they claim.

No! Man needs the preaching of God's Word. He needs the Gospel preacher to deal out food for his soul. The more deplorable his lot, the more the need for the brighter visions of a heavenly Father who cares for him and who loves him in Jesus with an everlasting love. The more weary and tired of earth's toil and moil, the more he needs the rest of Him who says to all: "Come unto me." Let the sermon be in Jesus' Name, and it will have the

everlasting arm that will uphold and strengthen the straggling, stumbling pilgrim. But, — there will always be some who will not, the Savior complained of such in His time, they *will* not come. They look for rest elsewhere; they seek, but find none. H.



In connection with what is said in the foregoing about the inane content of many modern pulpit deliverances the experience of a writer in the "Lutheran" with a "popular" preacher may be instructive. The Reverend Mark Guy Pearse has been touring the country and has everywhere been drawing large crowds. He is, in other words, a preacher whom people—also men, even young men—will come to hear, at least for a time. But it is noteworthy that, in this instance too, what they are willing to come to hear is not the sober preaching of God's wrath upon sin and of God's love for the deliverance from sin, but the ear-tickling fanfaronades of a preacher who caters to the prevailing spirit of irreverence, a spirit begotten by the religion of the flesh, man's conceited self-sufficiency and self-righteousness. The presumption, amply borne out by experience, is that many of those who will laud such a preacher will not come to hear the proclamation of the old-fashioned Gospel. It has ever been, it will ever be: they will not come. And the example of such preachers as the Rev. Mark Guy Pearse does not disprove the rule. The words that we desired to quote are the following:

"If uttering startling things,—if reducing things sacred to a level almost profane,—if preaching up one-half of the truth by ridiculing the other half,—if making sport of John's picturesque description of Heaven,—if telling people that he would rather walk the streets of Philadelphia than 'streets paved with gold,'—make the Rev. Mark Guy Pearse, of London, a 'noted preacher,' as the 'Ledger' says, then it is easy to be a 'noted preacher.' All a man need do is to catch his audience by the hip and hustle his hearers along with break-neck speed from one piece of irreverent wit to another until they actually cease to be shocked, and the feat of being a 'noted preacher' is accomplished. Of course it is permissible to sandwich a few sane, reverent truths in between a lot of irreverent half-truths,—for the latter need a little good company very badly. To be brief,—if Methodists can not bring a better type of preachers from across the sea to give them light and guidance, if that is the kind of gospel they delight in, then there is little hope for the future of Methodism. We may have our share of dull, dreary Lutheran preachers, but if their sermons are not quite so brilliant as those of Mark Guy Pearse, they are at least reverent. If there are any Lutherans who can listen to such flip-pant preaching from London with pleasure, it is because they have little respect for the Word of God. Deliver us from 'Noted Preachers.'"

If there is any virtue in advertising, Synodical Conference Lutheranism ought to reap substantial returns from the space that is being given to it nowadays in a number of General Council periodicals. But, no doubt, in estimating possible returns from advertising one must take into account not only the amount of space used, but also the value of the medium through which the matter is presented. R.

Contributions.

THE BIBLE AND POLYGAMY

II.

We have not yet quite done with polygamy. The Mormons send hosts of missionaries into the different parts of this country and into Europe, and they by their specious allusions to Scripture succeed in duping many members of other Churches. Attempts at such proselyting in our own Church have come to the personal knowledge of the writer. So it will perhaps be timely to examine the so-called Bible proof for polygamy.

Now there is the passage Exodus 21:10, reading, "If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish." This passage is said to sanction polygamy. But we have another instance here of a passage being taken out of its connection and given a meaning quite foreign to it. If this passage sanctions polygamy then God sanctions stealing in the very next chapter for Exodus 22:1, he says, "If a man shall steal an ox or a sheep, and kill it or sell it, he shall restore five oxen for one ox and four sheep for a sheep." According to Mormon misinterpretation, God regulates stealing, and some one might consider it his duty to steal.

The fact is, the passage Exod. 21:10 does not treat of plural marriage at all. In this whole chapter and the next God gives to his people a code governing their conduct under given conditions. We ask you to read those chapters. In the special case referred to, the true meaning, according to the connection and the original, is the following: "If he" (the father) "take him" (take for his son) "another" (the word wife is not in the original) "her" (the maid-servant spoken of in preceding verse) "food, her raiment, and duty of marriage shall he not diminish". If the father select another bride for his son, their maid-servant shall be protected, she shall be dismissed honorably, or be provided for in some other honorable marriage—not dragged into polygamy or some similar shame. So this passage speaks against polygamy and not for it.

Another passage claimed in favor of polygamy is Deut. 25:5, "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her and take her to him to wife and perform the duty of a husband's brother unto her."

We fail to find any support for polygamy in this passage, since there is

no reason whatever for supposing that the surviving brother who was to take the widow, was already married. There was no reason for supposing that God's law, prohibiting adultery and consequently polygamy, had been abrogated or modified in any way. Some instances where this law of a surviving brother's marrying the widow in question was observed, are given us in Holy Writ. In each case the connection clearly shows that the men were not already married. Read Gen. 38 and Ruth 4. Also Matt. 22:23-30.

Another passage, the one found in Isaiah 4:1, is dragged into the service of polygamy. "In that day seven women shall take hold of one man, saying: We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."

Again this passage does not in any manner countenance polygamy. Read the connection and you will find that the closing section of the third chapter—to which this verse really belongs—treats of the punishments or penalties with which God will visit the evil ways of his people. And it is prophesied that woman shall lose her self-respect to such a degree that several of them will ask one man to marry them. The prediction of this debasement does not justify it, and is not so intended. Did the prediction of Judas betrayal justify that act? Or was the wickedness of Absalom no sin simply because it had been predicted?

So once again we find that an appeal to Scripture in favor of polygamy is a two-edged sword—wounding the person using it.

It is urged that since Christ was born in the line of Polygamy, God has thereby sanctioned that practice.

By the same line of reasoning sin in general would be sanctioned by God, inasmuch as Christ was born of sinful woman, though Himself sinless. Speaking of particular cases, idolatry would be sanctioned, since Solomon, an ancestor of Christ, was an idolator; harlotry would be no sin, because of Rahab (Matt. 1, 5); murder could not be condemned, since David of whose lineage Christ was, committed that crime; and so forth. You see how utterly groundless, yea senseless, the claim of the polygamist in this particular is.

Let us hear the Master himself on this question for "He spoke with authority and not as the scribes and Pharisees." He and the Father are one, and he declares, "I do nothing of myself; but as my Father hath taught me I speak these things," (John 8:28). So we may trust Christ for a correct interpretation of the marriage law and relation. Turn to Mark 10. There Christ says, "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. (Not wives.) And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder." This certainly is plain language, and, coming from Christ,

who is the true God himself. No loophole is left for polygamy. No alteration whatever is to be made in that law established at the time of creation, when "male and female created He them"; on the contrary our Lord takes care to make direct reference to that law, as you see.

The teachings of the Apostles are of course in line with those of Christ. No deacon could be a polygamist. "Let the deacons be the husbands of one wife." 1 Tim. 3:12. Nor could a bishop. "A bishop then must be blameless, the husband of one wife." 1 Tim. 3:2. Nor any man, for the same Apostle says, Eph. 5:2, 3, "The husband is the head of the wife." In the same chapter he says, "He that loveth his wife loveth himself." Quoting from God's own marriage formula, he says, "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh."

Concluding the chapter he says, Let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband."

We might continue in this vein, but enough has been said to show the position of the Bible throughout on this vital question, the purity of the family relation. Let us never for a moment suppose that the Bible tacitly or in any other way countenances polygamy or any impurity.

The Holy Bible has been inspired by a Holy God and "the Lord is holy in all His works." Psalm 145:17.

A. W. MEYER.

“COMPEL THEM TO COME IN”

He who knows human nature will readily understand what the Lord means, when He commands us, saying, "Go out quickly into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind. . . . Go out into the highways and hedges and compel them to come in, that My house may be filled." Luke 14. To send a missionary and to rent a hall are but the first steps in the upbuilding of a church. If that hall is to be filled, that is, if the work is to be a success, or, if we would do our duty, we must go out quickly into the streets and lanes of the city and bring in the people; we must go out into the highways and hedges and compel them to come in. The people will come to us only after we have first come to them. We are to bid them, saying, "Come, for all things are now ready," but how else can we extend this invitation but by going to them? The missionary, be it pastor or layman, who fails to heed the Lord's admonition will not only meet with disappointment and failure but will also fall short of his duty.

Man naturally does not think that he is in need of Christ. Go and convince him by the Word that he is and he will come to Christ.

The business man solicits trade. Why? Because he knows that he must go to the people, if he would have the people come to him. If this were not the case he would not spend thousands

of dollars in paying for advertisements and in paying the salaries of his traveling salesmen.

We speak of traveling missionaries. In fact, every Christian ought to be a traveling missionary, pre-eminently so a minister of the Gospel. And when a congregation has grown to such an extent that the home duties require the whole attention of one man then it is time that a congregation call an assistant pastor who will help to gather in the harvest, or else divide the flock into two congregations, each having its own pastor.

When the Savior says, "Compel them to come in," he says so with reference to those who are without. While pastoral visiting among the members also has its value, yet members should not expect that their pastor make social calls and should not feel offended, if he does not do so. If their pastor does not call for social converse they should remember that it is not because he does not want to but because he has many pastoral calls and other urgent missionary calls to make, among other things, he must go to them who are yet without and compel them to come in that the Lord's house may be filled.

Neither should members let their pastor do this work alone. The command, "Go," is given unto all Christians. And let every one know, "that he which converteth a sinner from the error of his way, shall save a soul from death." James 5. Let us then be up and doing, working while it is day, going out quickly into the streets and lanes of the city, into the highways and hedges, compelling men by the power of the Word to come in and be saved.

JOHN H. C. FRITZ.

THE LORD'S SUPPER

The Precious Benefits of the Lord's Supper

In the first place, what is the Benefit of the Lord's Supper? That is shown us by these words, "Given and shed for you for the remission of sins"; namely, that in the Sacrament forgiveness of sin, life, and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation. From these words we clearly see that the precious benefits derived from the Lord's Supper are three-fold: firstly, by a worthy partaking of the Holy Supper we receive forgiveness of all our sins, and are assured of the same. Remember, the Lord's Supper gives and conveys no other grace, than that which we have already received in Holy Baptism, in the preaching of the Holy Gospel, and in the Word of Absolution. When a person is baptized with water, in the name of the Father, the Son, and the Holy Ghost, God, in virtue of His promise, receives him into his covenant of grace, appropriates everything unto him which Christ has acquired by His bitter sufferings and death, namely, forgiveness of sins, deliverance from death and the devil, and eternal salvation; and he that believes it, has it. When the

Holy Gospel of Christ is preached, the general pardon is proclaimed, which God the Father has already solemnly announced by raising up our Savior from the dead, and the forgiveness of sins is accordingly offered to all hearers, and he that believes it, has it. Finally, when a minister of Christ, or a Christian, pronounces absolution, or forgiveness, to another Christian in the name of Christ, it is as certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself; and he that believes this, has it. From these facts it might be inferred, that it would be of little consequence, should the Lord's Supper be wholly withdrawn from men!

But this is by no means the case. The Lord's Supper is rather the crowning glory of the Means of Grace, which Christ has bestowed upon His beloved Church. Consider: In the Holy Supper, Christ, our dear Savior, offers the consecrated bread unto His Christians with these solemn words, "Take, eat, this is My body, which is broken for you"; and the consecrated cup—wine—with the words, "Take, drink, this is My blood, which is shed for the remission of sins." Do you hear that? Christ our Lord here undoubtedly wishes to say: Here, take My body and eat it, not as a corporal nourishment, but as the Sacrificial Body, given into death for the forgiveness of all your sins; here, take My Blood and drink it, not as a bodily refreshment, but as the Atoning Blood, shed upon the cross for the remission of all your sins. Here the forgiveness of sins is not only preached, announced, and sealed unto us, as in the other Means of Grace, but Christ our Lord at the same time gives His Christians His own body and blood as the most precious and incontrovertible pledge and assurance of the forgiveness of our sins. Just as certain as with your mouth you eat the body and drink the blood of Christ in the Holy Supper, just so certain also should you be that the forgiveness of sins is your portion and your inheritance. The words of Christ in the Holy Supper are immutable. Neither are they dependent on the communicant's faith. If the communicant does not believe or doubts, he robs himself of the benefit and assurance which the Lord's Supper gives, but his unbelief does not, and cannot change the Holy Sacrament. It remains what the word makes it, a precious seal and incontrovertible pledge of the forgiveness of sins.

"Now, in the Lord's Supper there is indeed not a Divine oath, but there is something in it fully as strong, and, so to say, more immutable than an oath. It is the Lord's Testament; for instituting it He said: 'This cup is the new testament in my blood, which is shed for you.' An oath may be revoked, but a testament, when once confirmed by the death of the testator, cannot be revoked; it is become unchangeable. His Testament Christ made the night in which He was betrayed and forthwith confirmed it by His death, and so it is become unalterable. Hence it incontrovertibly follows: where this sacrament is administered agreeably to the Lord's institution, there it is His Testament,

and it invariably contains, brings, gives and conveys what the Lord intended to bequeath in it. And what is in His Testament? He says: 'My body, my blood, and certainly with His body and blood is given what He earned for us by the sacrifice of His body and the shedding of His blood, the remission of sins. His Word and His Testament are two immutable things, and therefore it is without a question He is in the sacrament with His body and blood and all His riches to give to each communicant Himself and all that He is and has.'

Let us remember this and constantly be comforted thereby! For "blessed is he whose transgression is forgiven, whose sin is covered!" Ps. 32. 1. Therefore, "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103, 1-3.

Secondly, the Holy Supper also confers life. This life is not a temporal, natural life, but it is that new spiritual life, which has been regenerated through the new birth in Holy Baptism, and which subsists by virtue of faith in the Lord Jesus Christ, and in the love of God and our neighbor. But since the life is yet very weak and imperfect, and constant growth is necessary, the Lord Jesus has instituted the Holy Supper, as a spiritual means of nourishment, in order to strengthen and to preserve the new spiritual life. The Holy Supper, being our spiritual nourishment, is necessary to the spiritual life of the soul, as food is to the support of the natural life of the body: and as no one can live, or preserve his health or strength, without his ordinary food, so we cannot have spiritual life unless we receive the Holy Supper; and the oftener we partake of the Holy Supper, the stronger and more vigorous is our spiritual life. This daily experience teaches: those who receive the Holy Sacrament often, are generally the sincerest Christians; while, on the other hand, those who very seldom receive the Holy Sacrament, are weak, and very careless! Dr. Luther properly says, 'The Holy Supper is rightly regarded as food for the soul which nourishes and strengthens the new man; for through Baptism we are first born again, but there still remains the old Adam in our flesh and blood; there are so many temptations thrown in the way by the world and the devil, that we often grow weary and sometimes fall! Hence the Holy Supper is given us as a daily nourishment and food that our faith may grow and be strengthened, and that in such contest it may not grow weary or fall back, but ever grow stronger and stronger; for the new life must be such as always to increase and progress.'

Thirdly, the Holy Supper confers eternal salvation. How does the Lord's Supper give eternal salvation? By taking away all our sins, it removes us from the kingdom and power of the devil, unites us with Christ Jesus our Savior, and thus making us children of God it also renders us heirs of eternal

salvation. "If children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8, 17.

Wherein does eternal salvation consist? Eternal salvation consists in unspeakable happiness, joy and glory, which eye hath not seen, ear hath not heard, neither hath entered into the heart of man. 1 Cor. 2, 9. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: but there shall be pleasures at the right-hand of God for evermore. Rev. 21, 4; Ps. 16, 11.

Such, dear communicants, is the precious benefit of the Lord's Supper. It confers forgiveness of sins, life and eternal salvation.

How can bodily eating and drinking confer forgiveness of sins, life and eternal salvation? It is not the mere eating and drinking in the Lord's Supper, indeed, that does them, but the Word of Christ: "Given, and shed for you for the remission of sins; which words, beside the bodily eating and drinking, are as the chief thing in the Sacrament; and he that believes these words, has what they say and express, namely, the forgiveness of sins. May God grant us this blessing through the Holy Ghost, for the sake of Jesus Christ, His Son our Lord and Redeemer.

Praise the Father dear in heaven,
Who such heavenly food hath given,
And for sins which thou hast done
Hath caused to die His own dear Son.
Amen.

J. C. AMBACHER.

Missionary Column.

For over six months the Detroit Conference Committee, in whose hands our Synod's Committee had placed the entire matter, labored patiently to regain control of the former St. Paul's mission and property for Synod. Recently Rev. G. Claus, of the committee reported to the Board that their efforts had proved successful, and that the property was ours. A preliminary loan of three hundred dollars from the Church Extension Fund was necessary in order to satisfy all unsettled and urgent claims against the property. Pastor Claus also reported that the committee expected sufficient donations from the German sister congregations of Detroit to make all necessary improvements upon the church building.

On April seventh the keys of the church were turned over to our committee. The Mission Board had requested Pastor Jesse, of St. Andrew's to assume temporary charge of the mission, and he reports the following: "On April tenth the mission was opened, the undersigned preaching in the morning and Rev. Gielow in the evening. Adult attendance at each service was about forty—a good beginning. Last Sunday's (April seventeenth) attendance was thirty-one morning and sixty-one evening. Between twenty-five and thirty scholars have enrolled in the Sunday-school.

On April eleventh a meeting was held in the basement of Rev. Claus' school building for the purpose of effecting an organization. Nine voting members took part in the organization. The name chosen was, "The Church of the Redeemer of the Ev. Luth. Synod of Mo. and other States." The congregation decided to request the Mission Board to provide them with a pastor at the earliest possible date. The undersigned was requested to act as temporary pastor. "Prospects are very bright at present," so far, Pastor Jesse.

The above report is very gratifying, especially in view of the facts that the form-

er pastor of this church has opened a new and opposition mission about midway between this church and St. Andrew's. The new organization begins with nine voting members, three more than St. Paul's had when it was lost to Synod. Among these nine are three who but recently severed their connection with St. Paul's.

The Board has taken steps to fill the pastorate of Redeemer Congregation, and hopes the Lord will provide a true and faithful shepherd at an early date.

* * *

South Sodus, N. Y.—Rev. A. T. Bonnet writes: "Easter Sunday I publicly examined and confirmed six persons, ranging in age from thirteen to twenty-two years. Two of them were baptized just before they were confirmed. It was an impressive service. The church was decorated with house plants and wreaths of spruce. An arch was built over the platform, with the inscription: 'Christ is Risen.' Everybody pronounced it a beautiful service. On the following Sunday another young lady was confirmed just before the communion service.

In our regular meeting this month two voting members were received. This gives us fourteen.

Have canvassed Zurich partly and intend to open a Sunday-School there. Will preach at Wayne Center Sunday afternoon." So far, Rev. Bonnet.

This mission is some fifteen months old. We rejoice to learn that the Gospel is bearing fruit in that spiritually neglected region. May the good work in and all around South Sodus continue.

* * *

Norwood, Ohio.—Norwood is a suburb of Cincinnati and numbers some 25,000 inhabitants. There is no Lutheran church, either German or English, in the entire town. The church of Our Savior of Cincinnati had its attention called to this place and after investigating conditions came to the conclusion that it was a very hopeful and promising field. Rev. J. G. Henry opened correspondence with the Board and the Board encouraged him to begin work there. Mr. Feldman, the owner of a vacant church building on Montgomery road, kindly donated the use thereof for the present.

Rev. Henry writes: "Yesterday, April 17, we launched our mission in Norwood. We held services at 3 p. m. Thirty-five of our people went out with me. We had sixty strangers present at the service in addition to my members, and all sixty reside in Norwood. The prospects are good. Our plate offerings were \$5.95.

The church may be had rent free for a time. Our Norwood Committee is of the opinion that if we get a suitable pastor soon the mission is bound to be a success. Last summer five hundred new houses were erected there. The town is growing rapidly, and no Lutheran church! Our congregation decided yesterday to request you to come to Cincinnati soon to visit our church, preach at Norwood and look the field over. Some of the people in Norwood interested in this mission say we ought to secure a minister without delay. So come, soon!"

Let us hope and pray that this mission, just launched, may sail onward and smoothly over the sea of this world as the Lord's ark, and may be the means of rescuing many perishing souls. We most certainly must commend the zeal of our brethren in Cincinnati, who, themselves scarcely more than a mission, are already laboring to branch out. But it is just such a zeal as this that will react upon a congregation with rich blessings and in turn cause it to thrive. On the other hand, it is when a congregation does nothing that it falls to sleep quickest and easiest.

We hope that in the near future we shall have more good news from Norwood.

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The Mission Board is glad to be able to state that the receipts since last convention of Synod show a heavy increase over and above those of the preceding twelve months. We know that you, dear reader, will rejoice with us. The Board has been able to meet all its obligations promptly. But from this time forth until the next convention of Synod in 1905 the Board will

have an enormous burden to carry. In addition to the missions we are now supporting we shall have Detroit, which will need our substantial assistance. Then there is Norwood, if we are to take advantage of what seems to be a promising opening. And there is a third place, which will need not a little assistance on the part of Synod on account of deplorable local circumstances, concerning which we shall inform our readers at an early date. This load must be carried. We trust in the Lord of the vineyard that He will provide the necessary means. We trust that He will move the members of our Synod to come to the assistance of the Mission Treasury in this emergency. Remember, please, this treasury with an extra collection on Whitsunday.

Besides the above mentioned fields the Board has, under seemingly hopeless consideration two other places, both of which seem promising. At the same time our Synod will in a short time have the most favorable opportunity it has ever had to secure young laborers for the vineyard. Here are the men and there are the fields. What prevents us from taking these men by the hand and leading them into these fields, saying, "Come, work in this vineyard of the Master?" Only lack of money—that is all. If we only had an extra five hundred just now!

H. P. ECKHARDT.

Church News and Comment.

AT HOME

Koerner's Congregation, Va.—On April 24, 1904, the twenty-fifth anniversary of the pastorate of Rev. F. Kuegele, of Coyner's Ev. Luth. Congregation, was celebrated. The celebration took place at Trinity Church. For the occasion the church was profusely decorated with evergreens, cut and potted flowers. Friends came from far and near to celebrate with us. Especially were we glad to notice a number from our sister congregation at Charlottesville, Va. At the beginning of the service the Rev. Kuegele, together with his wife, were conducted to their seats of honor by a special committee. After the singing of an anthem, "Great is the Lord," by the choir, the services were conducted by the Rev. Oscar Kaiser, of Baltimore, Md., who made special sacrifices to be with us on this our day of great rejoicing. Pastor Kaiser delivered a very interesting discourse, taking for his text, II Cor. 5:18-20: When will the celebration of a minister's pastorate be a blessing to both pastor and people? After the sermon a selection, "Blessed Redeemer," was sung by a quartette. At 12:30 P. M. refreshments were served on the grounds by the ladies of the congregation. At 2:15 in the afternoon a congregational meeting was held in which it was resolved to grant the pastor a much needed rest of six weeks; the same to begin with the first of July. The secretary was also instructed to correspond with a student at St. Louis regarding the procuring of his services during this vacation. After the close of this meeting a second anthem, "Sing Forth the Honor of His Name," was sung by the choir. From among the many congratulations received a few were selected and read. Following this was a reading of the history of the congregation during Rev. Kuegele's pastorate. Rev. Kaiser, in the name of the congregation, then presented Rev. Kuegele with a purse of \$300, contributed principally by the young people whom he has confirmed. In his response Pastor Kuegele acknowledged his gratitude for the gift and for the celebration, which had reached a magnitude far beyond his dreams. He at the same time, however, reminded us that whatsoever had been accomplished by him, had been done alone by the grace of God. To Him, therefore, belonged the honor and praise. After the singing of a quartette, "Praise the Lord," our celebration was closed with the benediction and doxology.

The event will be long remembered by all that were present.

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Grace Church, Cleveland.—On Palm Sunday morning twenty-five children were confirmed and during the evening service fourteen adults received the rite of confirma-

tion. On Good Friday evening one adult was baptized. In addition to these sixteen adults were received Easter Sunday morning by partaking of the Lord's Supper. It is perhaps noteworthy that of these sixteen only four came to us with a letter of dismissal from any sister church, the rest being what we may term, strayed Lutherans. We note this in order that our brethren outside of our Synod may form a just opinion of our work since this ratio is not unusual.

H. E.

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The third intersynodical conference of Lutherans took place as planned, at Detroit, Mich., April 6-8. There were present 305 pastors and professors from the various synods, also a large number of visitors. The two questions discussed were: 1. What is meant by the analogy of faith? 2. How is it to be used? The position of the Synodical Conference, together with the Norwegian Synod, was defined by Dr. F. Pieper in substance as follows: By the analogy of faith we mean the clear Word of Holy Writ. As regards any particular doctrine, we find the clear Word in those passages of Scripture which treat expressly of the doctrine under consideration. The relation between various doctrines is not to be determined by men, but again from the Scriptures alone, insofar as it is there revealed. Passages which treat of one doctrine must not be dragged in to explain other doctrines. The representatives of the Ohio and Iowa Synods, on the other hand, maintained: No interpretation of a passage is correct, if you get from it a doctrine whose connection with other doctrines is not clear to an intelligent Christian. To prove any doctrine you must have recourse to the analogy of faith, that is, to all Scripture, and not merely to proof-passages. The discussion on both sides was long, and warm at times, but no result could be reached. It was deemed almost useless to have another conference; nevertheless another meeting is to be held at Ft. Wayne, in August or September, 1905. It is intended to discuss the passages in the Confessions which treat of Predestination. This and future conferences are to be open to all who call themselves Lutherans, no matter whether they accept all the Confessions or not.

The lines seem to be rather sharply drawn. It is the Synodical Conference on the one side, and practically everybody else on the other. A writer in the Lutheran World says, that an organic union of anti-Missouri Lutherans would seem to be practicable, and thinks it would be a glorious thing. We have no objection to offer; if the various synods can stand it, we can. We want something a little more attractive than mere organic union, and there is no Synod which desires true unity more than Missouri.

A number of the anti-Missouri pastors got together in private and decided to publish an inter-synodical organ, called "Sprechsaal," issued quarterly, sixty-four pages. It is to be open to all who wish to express themselves on controverted points.

W.

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The General Council, the General Synod, and the United Synod in the South held their third "General Conference of Lutherans" in Pittsburg, beginning April 5. Papers on doctrinal and practical questions were presented with the avowed purpose of emphasizing agreement. One paper, that of Dr. Haas on the Attitude of the Lutheran Church toward the Holy Scriptures, provoked some dissent on account of the somewhat advanced position taken by the essayist. The Conference closed with a choral vesper service, the music of which was to serve as a model Lutheran setting.

At the conference of Lutheran editors held at the same time and place, the advisability of organizing a Lutheran Press Association was discussed. It was decided that a regular organization would probably not be best at this time, but those present were unanimous in the opinion that a closer relation between our editors should be established. Accordingly, the Rev. G. W. Sandt, of the "Lutheran," and the Rev. W. H. Greever, of the "Lutheran Visitor," were appointed a committee to arrange a program for an Editors' Conference to be

held upon the occasion of the next General Conference. The only connection between the General Conference is that the latter affords a convenient occasion for the meeting of the former.

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A Large Legacy for Wittenberg College.—Rev. Charles Stroud, a retired Lutheran minister of Springfield, O., has bequeathed his entire fortune, valued at from \$150,000 up to \$400,000, to Wittenberg College, primarily to the Seminary. His wealth consists chiefly of real estate in Springfield and other cities. The entire estate is given to the college. It is said of Rev. Stroud that he was a close man, but that he aimed to keep everything he acquired in order to give it in one sum at the end for some great purpose. Wittenberg College is certainly fortunate. Only a short time ago a bequest amounting to about \$250,000 was received from the wife of Dr. M. W. Hamma, Washington, D. C.—Ex.

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Now the Methodists have had their heresy-trial, too. Prof. Borden P. Bowne, of Boston University, against whom charges had been preferred by Rev. George A. Cooke for his liberal theological views, was tried by the New York East Conference and acquitted.

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The following paragraph from a Roman Catholic paper shows that Rome appreciates the work that is being done for her by the "higher critics":

Before the "Reformation" the Christian world meant and was the Catholic world. It will probably long before next century be the same again. The "higher critics" are knocking the foundation—the Bible alone—from under Protestantism.—Ex.

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Conspicuous in Washington affairs for several days, concluding with April 15, have been a series of entertainments given to visiting Knights of Columbus, a Catholic order, representatives of which assembled in large numbers at the capital from the various States through which the membership of the order is scattered. At one of these entertainments, the following pithy statements touching on the hopes, aims, and methods which Catholics have in view in this country, were made in a speech by the national secretary of the order, Daniel Colwell: "Our is the richest order in the world to-day, and our membership of 110,191 is a cause for pride. There are more than a million dollars in cash in our treasury, and we don't owe anybody a cent. We have just cause for congratulation also in the fact that we have so large a representation of our order in the halls of Congress, and I predict and pray that the time will come when the orders of the Catholic Church can muster a quorum in the House of Representatives..

"We have energy and tenacity of purpose, and when that institution on the hill (the Capitol) has given history as it ought to be written, Catholics will be given the place which has been denied to them, sometimes maliciously, for twenty-five years. In our order of the Knights of Columbus our motto has been quality first and then quantity. We are doing a great work. In New Haven we have the finest piece of land in the very heart of Puritanism, and we are going to erect there a building which shall be a landmark."—Ex.

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A Catholic priest of Germany has recently published another of those characteristic scurrilous attacks on Luther. Prof. Schaff, of Allegheny Seminary, in a reply to this attack, expresses the opinion that "it is to be regretted that so soon after the high testimonials of regard which went up from all parts of the Protestant world for the personal character of Leo XIII, a book so disingenuous, so tortuous in its method of argument, so abusive, should have appeared against the author of the Protestant Reformation, Martin Luther."

One is reminded here of the man who warming the frozen viper to life in his bosom in return for his kindness is bitten by

the poisonous reptile. Our verdict naturally is: It serves them right!

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Dr. Fox, secretary of the American Bible Society, writing in the "Observer" on Roman versions of the Bible and the position of that Church toward vernacular translations, says of the Douai-Rheims Version: "The publication of such a version under papal authority may fairly be quoted as an evidence of the occasional acceptance by Rome of Protestant practice different from her own. There is, however, one sentence in the preface to the Douai Version which betrays the animus with which the work was undertaken. 'Perhaps, indeed, it would have been more desirable that the Scriptures had never been translated into barbarous tongues. Nevertheless, at the present day, when, either from heresy or other causes, the curiosity of men—even of those who are not bad—is so great, and there is often also special need of the Scriptures in order to refute our opponents—it is better that there should be a faithful and Catholic translation than that men should use a corrupt version to their peril or destruction.' Here we have the essence of the Roman Catholic position, stated by its most intellectual exponents."—Ex.

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Archbishop Farley, of New York, recently from Rome, says that the foundation principle of the policy of Pope Pius X, will be to "have children under Christian influence and teaching; then, from them to choose the flower and present them as the firstlings to God for the sake of the Christian ministry." Protestants are arousing to the need of more definite teaching of religion to children by the church and in the home, but are our churches and our laity or clergy dedicating their choicest sons to the Christian ministry as often or as inevitably as they did formerly?—Congregationalist.

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The statement that there are 2,000 lepers in the United States is made by John Jackson, of London, England, organizing secretary of the Mission to Lepers in India and the East, who is beginning a tour of the principal cities of the United States in the interest of his organization. Mr. Jackson explained that the lepers of the United States are largely confined to the extreme Southern States and the Pacific Slope, and that although there is little fear of the disease spreading to other sections, it is important to keep it down in the sections infected. In his address, which treated especially of the work of the mission in the East, he said that there are fully 1,000,000 lepers in India, China and Japan, the number including all cases, incipient and advanced. The mission provides homes, asylums, food and shelter for them.—Ex.

✠ ✠ ✠

Mr. Frederick Warde, the actor, speaking at Toledo on April 24, is reported in the "Brooklyn Eagle" to have said in a lecture on "The Relations of the Stage and the Church":

"You complain of the quality of the plays you get, but it is your own fault if you get poor ones. The manager is in the business for the money that there is in it. He presents just what the public demands. Don't blame us if you get plays of low moral tone. There is no one at fault but the public. If the public demands noble and uplifting plays it will see them."

That is just it. The public demands plays of a low moral tone, because the majority of the people are people of this world, people in whom the Old Man reigns, people who seek to satisfy their fleshly desires, people who are not Christians. And the public gets what it looks for.

Can you, then, dear Christian reader, go to the theater with this class of people and see the class of plays which this class of people demands and gets? Paul gives you the answer to this question, saying, Romans, chapter twelve, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

J. H. C. F.

ABROAD

The "Lutheran Observer" quotes the following interesting bit of information concerning the notorious shrine at Lourdes, France:

"As France derives a revenue, said to approach half a million dollars, from the 'healings' at Lourdes, it was evident the brothers in charge had what would be called in politics a pretty strong 'pull.' It now transpires that the orders have made over the property and its profits to a civil corporation which will administer it, very much as was done by the monks who made the famous Chartreuse cordial. The Government is more ready to suppress schools than distilleries or health-resorts, there being in the latter more promising financial possibilities. Having now secured a 'modus vivendi' the good work at Lourdes will go on, especially as Pius X. has agreed with the authorities what share of the profits is to go to the curia at Rome. So far, Rome has never formally indorsed the miracles at Lourdes, but at the same time the Vatican has judiciously refrained from raising any question as to their validity. The state and the church both make a good thing out of Lourdes, the number of annual visitors having risen the past summer to over 400,000. This means, of course, an expenditure running up to the millions, besides the offering of gold and jewels which are freely laid at the foot of the shrine. Zion City under 'Dr. Dowie is a trifle beside this faith-healing enterprise at the foot of the Pyrenees.'"

L.

Hearth and Home.

FAMILY PRAYERS AND THE BLESSING THAT FOLLOWED

A number of years ago, when the custom of holding family prayers was more common in American families than it is to-day, a certain Mr. Winthrop, a man of sturdy Christian principles, took his family to Europe for a summer of pleasure.

There were in the family, besides the father and mother, several young sons and daughters, all of an age to appreciate and enjoy their first visit to the Old World. They were energetic young people, eager to see everything that was to be seen, and the summer days were all too short for them. Moreover, to their dismay, their father insisted upon having family prayers every morning in Europe, just as he had been accustomed to have them in America.

The girls were embarrassed. No other travellers whom they had met had family prayers. They wished their father would be like other people. The boys grumbled about the loss of time when there were so many things to do. But obedience was a habit in the family and not once during that delightful and long-remembered summer did a member of the family absent himself from prayers.

In Paris they had a private sitting-room into which their bed-rooms opened; and the girls were made uncomfortable by the fact that one other person—a woman, whose name they did not know, and whom they had not met—shared the privileges of the sitting-room with them. What if she should open her door some morning and come in upon the kneeling family?

"How mortified we should be!" said the girls.

But the woman never opened her

door at that embarrassing moment, nor indeed, at any other time while the family was present, although they spent three weeks in Paris.

Half a dozen years later the eldest daughter was at a "tea" in New York, when a woman, whose face was unfamiliar, came up to her and said:

"If I am not mistaken, this is Miss Winthrop."

"Yes," answered the girl, and added, "but I am afraid I do not recall your name."

"You never knew my name," replied the woman, "but your father once saved me from making a great mistake of my life, and I have always hoped that I might some day see him and thank him. Will you thank him for me?"

"Ye-es, willingly," assented the girl, and waited for further enlightenment.

"It was in Paris," the woman continued. "I was all alone and in great trouble; I had no one with whom to consult, and I was in desperate need of help. A little more—a step or two—and I should have ruined my life. Every morning your father prayed in the sitting-room. He prayed for the strangers far away from home, for the tempted ones, the lonely ones—he prayed for me. And his prayers gave me strength to resist my temptation. Your father saved my life."

"You were the lady who shared the sitting-room with us," gasped the girl. "And we were always so afraid you would come in and find us on our knees."

"I, too, was on my knees," the woman answered, "on my knees behind my closed door."



MOSES' LAST LOOK

The end was at last come. It might still have seemed that a triumphant end was in store for the aged prophet. His eye was not dim, nor his natural force abated. He had led his people to victory against the Amorite kings; he might still be expected to lead them over into the land of Canaan. But so it was not to be. From the desert plains of Moab he went up to the same lofty range whence Balaam had looked over the same prospect. The same, but seen with eyes how different! The view of Balaam has been long forgotten; but the view of Moses has become the proverbial view of all time. It was the peak dedicated to Nebo on which he stood. He lifted up his eyes westward, and southward, and eastward. Beneath him lay the tents of Israel ready for the march; and over against them, distinctly visible in its grove of palm-trees, the stately Jericho, key of the Land of Promise. Beyond was spread out the whole range of the mountains of Palestine, in its fourfold masses; all Gilead, with Hermon and Lebanon in the east and north; the hills of Galilee, overhanging the lake of Gennesaret; the wide opening where lay the plain of Esdraelon, the future battle-field of the nations; the rounded summits of Ebal and Gerizim; immediately in front of him the hills of Judea, and amidst them, seen distinctly through the rents in their rocky walls,

Bethlehem on its narrow ridge, and the invincible fortress of Jebus. To him, so far as we know, the charm of that view lay in the assurance that this was the land promised to Abraham, to Isaac, and to Jacob, and to their seed, the inheritance—with all its varied features of rock and pasture, and forest and desert—for the sake of which he had borne so many years of toil and danger, in the midst of which the fortunes of his people would be unfolded worthily of that great beginning. To us, as we place ourselves by his side, the view swells into colossal proportions, as we think how the proud city of palm-trees is to fall before the host of Israel; how the spear of Joshua is to be planted on height after height of those hostile mountains. All this he saw. He saw it with his own eyes, but he was not to go over thither. It was his last view. —Dean Stanley.



THE POTTER'S ADVICE

Jeremiah Cole, a grand-looking old man with silver hair and a long white beard sat at his potter's wheel. He was a valued hand in the terra-cotta works, for he fashioned the clay skilfully, and his upright conduct made his employers trust him entirely. He was usually assisted by two girls; one turned the wheel, while the other, who was called Ruth, weighed out the prepared clay, and rolled it into a ball ready for use. She stood close to Jeremiah, to be at hand to perform any small services he required.

On this morning the old man was moulding some very graceful vases; it was marvelous to see how deftly he handled the lump of clay, and how soon it came into shape by a few delicate touches. So absorbed was he that no words escaped him save, "Steady, steady, faster, steady," to the girl at the wheel.

"It's done now," he said, as he surveyed his work admiringly. "Take it off the wheel, Ruth, and put it with the others. That makes six finished, so far as I am concerned. Six vases waiting for the oven; they must be tried in the fire to prove them, just like the believer. Thank God, though, that our light afflictions are but for a moment. But what's the matter, Ruth? You've been crying!"

"Never mind," she answered, glancing hurriedly round.

Jeremiah understood that he was to be silent, so he pursued his work until the dinner-bell rang. "Now tell me what ails you, Ruth?" he asked again.

"My heart will break," she sobbed; "my heart will break!"

"Can't I help you, child? If I can't the Lord can; so we'll ask Him together."

"No, Jeremiah, I won't pray; I'm too sore for that. Father's ill now, as well as mother. God doesn't care for us, or He'd have kept us from so much sorrow."

"Hush! don't speak rashly. The Lord has not forsaken you, but you're rebelling against Him. Didn't you tell me a week ago you had given yourself

to God, and meant to serve Him with your whole heart?"

"Perhaps I did; but it was only because I thought God would care for me."

"Sit down a moment, Ruth, and hear me. We've been working together this morning. You've been weighing out the clay, which was *ready prepared*, or it would not make a vase. If I'd put red earth on the wheel it would have blown about everywhere. It was because it came to *you* in a prepared state, and to *me* in the exact quantity I needed for my vase, that I was able to make it. Child, learn your lesson from this. A few days ago you said, 'Dear Lord, train me for thy service.' Your heavenly Father is taking you at your word; but you rebel, and do not wish to become a vessel fit for the Master's use. God is our Heavenly Potter. He works in us to will and to do of His own good pleasure, and we must trust Him. He deals with the clay, prepares and polishes us, because He loves us. Those vases yonder are not nearly so beautiful as they will be when they've passed through the fire three times, and birds and flowers adorn them. There are many steps to climb in God's school, and the Great Potter must have faithful children, who yield themselves to be fashioned as He thinks best. Don't be afraid to trust Him. The Father who spared not an only Son will with Him freely give the best gifts. Go home and ask the Lord to help you to say, 'Thy will be done.'"

Ruth took the old man's advice, and returned to her afternoon work with a bright face. As she put the first lump of clay on to the wheel, she whispered to the potter, "God's will be done."

"Bless Him for that!" answered Jeremiah, reverently.—Cottager and Artisan.

Miscellaneous.

NOTICE!

All requests for entertainment during sessions of Lake Erie Conference should be in the hands of pastor Joci on or before May 16. To reach the church take a Main or Michigan Street Car to Dodge Street.

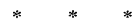
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ACKNOWLEDGEMENTS.

Received with sincere thanks from Messrs. Ireneus Koimer, R. N. Page, Jno. N. Coiner, Philip M. Coiner, Celsus S. Coiner and Elijah Coiner of Coiner's Congregation, Augusta Co., Va., the sum of (\$75) seventy-five dollars for Mt. Calvary's Interest Fund. GERARD WOLFF.



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EDW. E. STUCKERT.

ACKNOWLEDGEMENTS

Received with thanks for President's house at Conover, from Mr. Charles Eberle, Pittsburg, one dollar.

GEO. A. ROMOSER.

* * *

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April 30th, 1904.

The Reviewer.

A BRIEF STATEMENT OF THE DOCTRINAL POSITION OF THE MISSOURI SYNOD. By F. Pieper. In the Year of Jubilee, 1897. (Translated from the German by W. H. T. D.)

LUTHERANISM AND AMERICANISM.

Both of these Tracts, the former containing 24 pages, the latter 15, can be obtained from Concordia Publishing House, St. Louis, Mo.; the price of either is 3 cents. Both are well adapted for free distribution among those that are in need of information with reference to Missouri's doctrinal position and the correct teaching regarding Church and State.

* * *

DIVISIONS. A sermon preached by Rev. A. L. Crouse, in St. Stephen's E. L. Church, Catawba County, N. C., Nov. 15, 1903. Published by request of many members of the congregation, and sold at five cents a copy. A. L. Crouse & Son, printers, Taylorsville, N. C.

The occasion for this sermon was a division in the congregation mentioned in the title, a portion of it having withdrawn from the Tennessee Synod, together with the pastor, while a minority has remained with that Synod.

* * *

38. SYNODALBERICHT DES WESTLICH-EN DISTRICTS. 20 cents. Concordia Publishing House.

"The Admonitions Addressed to Us Christians of the Last Times" is the subject of the edifying doctrinal paper printed in this report.

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{ PRICE, \$1.00 PER YEAR
IN ADVANCE.

PRAYER TO THE HOLY GHOST.

Holy Spirit, once again;
Come, Thou true eternal God!
Nor Thy power descend in vain;
Make us ever Thine abode;
So shall brightness, life and light,
Dwell in us where all was night.

Pour into our heart and mind
Wisdom, counsel, truth and love;
That we be to naught inclined,
Save what Thou may'st well approve;
Let thy knowledge spread and grow,
Working error's overthrow.

Guide us, Lord, from day to day;
Keep us in the paths of grace;
Clear all hinderances away,
That might foil us in the race.
When we stumble, hear our call;
Work repentance for our fall.

Lord, preserve us in the faith,
Suffer naught to drive us thence,
Neither Satan, scorn, nor death:
Be our God and our defense;
Though the flesh resist thy will,
Let Thy Word be stronger still.

And when we at last must die,
Oh, assure the sinking heart
Of the glorious realms on high,
Where Thou healest every smart;
Of the joys unspeakable,
Where our God would have us dwell.

Editorials.

It was no doubt a sad hour for the disciples when they stood on the Mount of Olives and saw the Savior rising from the midst of them and ascending into heaven. For they knew that now they would never again talk with Him face to face and receive instruction, warning and comfort out of His mouth, as had been their wont. No doubt they felt orphaned and forsaken without Him in this world full of sin and misery, surrounded as they were by many foes. But so far from being forsaken by Him, He was after that event with them just as truly as He had been before, nay rather more so. For on that day he not only ascended into heaven, but "far above all heavens, that He might fill all things." Since that day, then, He is, also according to His human nature, omnipresent, everywhere present. What a comfort for those disciples, and for all His disciples of all ages, to know that their Brother, true man like themselves, in His personal indissoluble union with the Godhead, is everywhere present with them, sees their trials and afflictions, hears their prayers, sustains them with His almighty power in all their temptations and under all their suffering, and finally leads them safely through the valley of the shadow of death. For did He not pass through all this Himself? Was He

not tempted by Satan and persecuted by His enemies? Did He not suffer hunger and want and finally succumb to death? Yes, He was afflicted in all things like unto us, and so we may be the more certain that, since He has ascended to His throne of majesty on high, He feels with us in our sufferings and trials here below and will never leave us nor forsake us. Let us always seek refuge with our ascended Savior, for He is with us everywhere and His help can therefore never fail us. L.

Christ crucified is the Church's one foundation. Without Christ; in particular, without His incarnation by which He the eternal Son of God became the Son of Man, our Brother; without His representative obedience and suffering in man's behalf; without His death and resurrection for our atonement and justification; without His ascension to heaven and His session at the right hand of God in glory and power, there were no such institution as, the Christian Church. Christ, His work, is the one foundation, and other foundation can no man lay. Built on this foundation, the Rock of Ages, Jesus, the Communion of Saints, the whole Christian Church professes, if not in the very words, yet in substance:

"Jesus' blood and righteousness,
My jewel is and festive dress;
With this shall I 'fore God prevail,
When I the heavenly portals hail."

Just as true as the foregoing, is also the fact that the Holy Ghost is the builder of the Christian Church. Without His coming to the human heart; without His teaching of the things of God; without His indwelling and continuous prompting; without His sanctification, there were no such thing as the Christian Church. Of himself man cannot know Christ, cannot believe in Him or come to Him. The Holy Spirit alone can and does show us the Savior and lead us to Him, thus building us into that spiritual edifice, the Church, whose maker and builder is God.

Pentecost reminds us of, and always emphasizes anew this truth, so that we sing in our day as the believers did of old:

"Come, God, Creator, Holy Ghost,
And visit Thou the souls of men;
Fill them with graces as Thou dost,
Thy creatures make pure again."

The Holy Ghost "visits the souls of men." The happenings of the first

Pentecost strikingly exemplify this fact. The Holy Ghost descending, "cloven tongues like as of fire," "sat upon each of them." "And they were all filled with the Holy Ghost." The Holy Ghost comes to, visits, individuals, men. He abides not in nations or institutions as such, nor in one man or head of the Church, but in all disciples of Jesus, in the believer's heart.

Pentecost therefore recalls for earnest consideration the word: "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." 1 Cor. 3:16.

"And they were all filled with the Holy Ghost," Acts. 2:4.

The Holy Ghost fills His own. His influence into the heart is never without His influence upon the life. He permeates the heart and every part. He sanctifies His temple, consecrating tongue and hand.

May Pentecost redound to an increase of this "power from on high" also among us. May we be influenced by Him who can teach our tongues to declare "the wonder-works of God." May we join fervently in the prayer:

"Come, O come, Thou quickening Spirit,
True God from eternity!
Let us Thy blest grace inherit
And our souls be filled with Thee;
Then shall spirit, life and light
Dissipate our inner night." H.

A great many people in this world are so much taken up with sordid cares, and absorbed to such a degree in small things, that they lose sight entirely of the fact that God is still in this world. They imagine that He has forsaken them, when, as a matter of fact, they are voluntarily living apart from Him. No wonder that there is so much lack of faith, so much despondency and complaining. The man who realizes that he is put here to work, and that he has no time to waste on mere trifles, cannot do better than to keep close to His Maker as the source of all strength and endurance.

*

The unbeliever takes it upon himself to say that Christianity is nothing more than mawkish sentimentality, and that every healthy man's common sense rebels against it. But he is wide of the mark. If he would honestly examine into the claims and merits of Christianity, he would soon reach the conclusion that it is the sanest thing in the world. For as long as a man has both, body and soul, he needs food for the

one as well as for the other. It is just as unreasonable to starve the soul as to starve the body. There is something wrong with the man who needs no religion; he is sick and blind, and therefore is not competent to judge Christianity on its merits.

*

Who would have thought that in this our "enlightened" age men could be found to clamor for sermons on the Ten Commandments? But even so it is. The Lutheran Church has usually been looked upon as a back number because she persisted in proclaiming and applying the truths of God's Law. And yet, in the light of present day events we are not so much out of date after all. The corrupt dealings of men in high places which the daily press is recording has brought others to see that a little Law from our pulpits may sometimes prove a blessing. True, we do not expect to regenerate men with the Law, nevertheless, such preaching will have one of two effects; it will prompt men to look for help, and they may thus be brought to embrace the Gospel. If so, these men will keep the Law. Or, on the other hand, if they reject the Gospel, the Law will still act as a curb. The Church, however need not be expected to do police duty. The powers that be, are ordained to be a terror to evil-doers; let the government punish these misdemeanors swiftly and surely, then they will cease. But in this clamor for the preaching of the Law we see again a granting of the fact that the Church can produce the best citizens. And in as far as she can contribute toward that end, she ought to do so.

V.

* * *

In the well known incident of the Lord's commending the gift of the poor widow we have a striking illustration of God's cordial recognition of service however humble and obscure. The widow's mite has become proverbial and people frequently speak of giving their "mite" when making a small contribution to some worthy object. Therein lies the danger of misapplying the consoling teaching of this beautiful incident. For we must not forget that it was not the amount of the offering—whether great or small—that evoked praise from the lips of the Savior. It was not what the poor widow gave, absolutely considered, but in what proportion she gave, what she had left over after having given, this was what made her offering so great. She gave all that she had, all that she could give. There were many large contributions on that day when "Jesus sat over against the treasury;" for "many that were rich cast in much." In modern reports of the lifting of such a collection these contributions would be called "liberal." Yet the giving of the one-twelfth of a cent by the poor widow was of all the donations the most liberal, for "she of her want did cast in all that she had, even all her living." What a travesty upon the standard set by Christ it is when penuriousness speaks of giving its "mite." How small and shrunken appear even the largest gifts that flow from abundance when compared with

the very abandon of self-sacrifice involved in the widow's giving.

Reader, what is *your* mite? R.

* * *

A socialistic meeting in Germany recently expressed the opinion "that everybody, who no longer finds himself in internal union with the Church, ought from self-respect also to indicate this by externally severing his connection with it—*provided he can do so without incurring material disadvantages.*" This is the closest approach to Jesuitic moral philosophy that we have yet met anywhere outside of this "sacred" order!

*

A firm in New York is publishing a "Jewish Encyclopedia," which is edited by representative scholars of the Jewish people. It contains an article on "Christianity in Its Relation to Judaism," in which the following tribute to Christianity occurs:

"Christianity, following the matchless ideal of its Christ, redeemed the despised and outcast, and ennobled suffering. It checked infanticide and founded asylums for the young; it removed the curse of slavery by making the humblest bondsman proud of being a child of God; it fought against the cruelties of the arena; it invested the home with purity, and proclaimed the value of each human soul as a treasure in the eyes of God; and it so leavened the great masses of the empire as to render the Cross of Christ the sign of victory for its legions in place of the Roman eagle. The 'Galilean' entered the world as a conqueror. The Church became the educator of the pagan nations; and one race after another was brought under her tutorship. The Latin races were followed by the Celt, the Teuton and the Slav. The same burning enthusiasm which sent forth the apostle also set the missionaries aglow, and brought all Europe and Africa, and finally the American Continent, under the sway of the omnipotent Church. . . . Christianity is not an end, but the means to an end; namely, the establishment of the brotherhood of man and the Fatherhood of God. Here Christianity presents itself as an orb of light."

The hatred of the Jews against Christianity is proverbial. This fact gives the greater emphasis to this testimony. Nobody will think of accusing a Jew of being biased in favor of Christianity. Words like the above, issued under Jewish auspices, are the strongest possible testimony for the wonderful transforming power that Christianity has exercised on the world. L.

Contributions.

OUR YOUNG PEOPLE

Speaking of our young people we are speaking of those who have passed out of their childhood days, but who have not yet entered the years of manhood or womanhood. Youth, as we may call this period of life, is—at least in certain respects—the most important period of man's sojourn here below. Young

people are maturing. They are growing up to be men and women. Youthful innocence—speaking of it in a restricted sense—is ripening into knowledge. A new phase of life is presenting itself unto their view. The physical change which is taking place within them influences their very mind and heart. They now begin to see things in a new light. Their train of thoughts is now being led into new channels. To a very great extent they are now more than heretofore being molded into shape for their future life, both in this world and the next. Opportunities for good and opportunities for evil are now presenting themselves more than ever. Temptations of a peculiar nature are now besetting them and because of the mental and physical constitution which is peculiar to their period of life, the young are especially prone to yield. It is now, especially, that the Devil is courting their friendship. They have now embarked upon waters, which on the surface are calm and serene and invite them to enjoy a pleasant sail, but which have a dangerous undercurrent. It is now for them not to take a wrong view of life but to direct their thoughts into proper channels. It is now especially that they must heed the apostle's admonition, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise: think on these things." Phil. 4:8. Not in the Devil's but in God's workshop are they to be molded into shape. They ought now to spend their years in such a manner that they will never have to regret what they have done. Their life ought to be a life spent in the service of Christ. Only such a life is compatible with health of the soul, for only such a life is the fruit of faith. Only such a life will also insure them the largest possible amount of health for their body, for he who regards his body as the temple of God will be more likely to live in accordance with the laws of health than he who does not. Many young people, blessed with spiritual and bodily health, have gone out to enjoy the world, according to the fashion of the world, have led a life of sin and shame, undermined their health, sacrificed their rosy cheeks and bright eyes and their youthful vigor, begun to decay prematurely, and, worse than all, have made shipwreck of their faith.

But to lead a Christian life does not mean that a young Christian—or any other—must deny himself every pleasure of life and ever walk about with folded hands and with a sad expression upon his countenance. Every Christian can and ought to be among the happiest creatures on God's earth, and certainly young Christians ought always to be happy and cheerful and live in enjoyment of all that God has put at their disposal. Only sinful pleasures they are to deny themselves, but no others, never forgetting, of course, the law of love. A Christian is such by faith in Jesus Christ, and faith in the heart imparts lustre to the eyes, glow

to the cheeks, and a cheerful and happy expression to the countenance. Faith maketh a merry heart. And "a merry heart maketh a cheerful countenance." Prov. 15:13. Not only does Paul say unto all Christians, both young and old, "Rejoice in the Lord always, and again I say, Rejoice," Phil. 4:4, but with especial reference to the young does Solomon say, "Rejoice, O young man in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart and in the sight of thine eyes." Of course, such rejoicing of a young Christian is to be within the limits of God's commandments. Therefore Solomon adds, "But know thou that for all these things God will bring thee into judgment." Eccl. 11:9.

JOHN H. C. FRITZ.

A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS

VI.

Against Such as are Intemperate in the Use of Strong Drink

Here we must think, not only of the manifest drunkard who lowers himself below the level of the irrational beast, drinks himself full and foolish, so that his tongue stammers, his feet stumble or refuse to serve at all, but we must think here also of the habitual drinker, who almost never gets drunk but is often, yes, perhaps is always more or less under the influence of drink, who must have his certain amount of strong drink every day before he can go to work; these are as much slaves to strong drink as the others, slaves to their own passion.

Drunkenness is a heathen vice. "For the time past of our life may suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries," 1. Pet. 4:3.

Whoever is intemperate in the use of strong drink is in the greatest danger of transgressing every Commandment of God, both of the first and the second table.

He evidently does not fear the Lord, neither His Word. otherwise he would avoid such vice concerning which God warns him so often and so earnestly in his word. Is. 5:11: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" Rom. 13:13: "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Eph. 5:18: "And be not drunk with wine, wherein is excess."

A drunkard is in great danger of using the name of God in vain, of blaspheming, cursing, swearing. Prov. 23:33: "Thine heart shall utter perverse things."

He makes himself unfit for prayer. 1. Pet. 4:7: "Be ye therefore sober, and watch unto prayer."

He makes himself unfit rightly to meditate upon God's word, either at home or in public worship.

He commits a sin against the Fourth Commandment. In consequence of his

drinking he is unable to work, and, unwilling to submit himself to a wholesome human order of things, he angers his parents and masters. Is he a husband and father, then his family must suffer because of his intemperance. He takes the money that belongs to them and uses it for drink, does not provide for them, and often drags them down into disgrace and want. He is, furthermore, not able to raise his children in the right way, and fails to set them a good example.

No less does the drunkard often sin against the Fifth Commandment. God's word says, Prov. 20, 1: "Strong drink is raging," Prov. 23, 29, 30: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine! They that go to seek mixed wine!" Where there is drunkenness, there generally angry words, abuse, insult, contention and blows are not wanting. By drunkenness one injures his own body and makes the life of others miserable. During intoxication many a foul murder has already taken place.

Intemperance and the use of strong drink opens the door to evil lusts, against the Sixth Commandment. God's word says, Prov. 23, 33: "Thine eyes," namely, when you have longing for strong drink and use it intemperately, "shall behold strange women, and thine heart shall utter perverse things." Where does one hear filthy speaking, foul jests and unchaste song? Is it not there where people are engaged in drinking?

The drunkard sins also against the Seventh Commandment. He is lazy or irregular in his work, but must have money for strong drink, and therefore, sometimes, does not feel it a sin against his conscience to rob his neighbor in gross or subtle ways, to borrow money in a careless way and not repay it, and he misuses and squanders the property and possessions which God has given him.

Against the Eighth Commandment, the intoxicated heart utters perverse things, Prov. 23, 33. His tongue is often "an unruly evil, full of deadly poison," Jas. 3, 8, so that he deceitfully belies and slanders his neighbor and lets foul jokes, loose speech and filthy language proceed out of his mouth.

In violation of the Ninth and Tenth Commandments, finally, the drunkard is a slave to his own evil desires.

St. Paul, Gal. 5, 21, puts drunkenness among the manifest works of the flesh and he says of drunkards "that they who do such things shall not enter the kingdom of God!" And in 1. Cor. 6, 10 he expressly says: "Drunkards shall not inherit the kingdom of God." Drunkards, therefore, do not belong in a Christian congregation. "If any man that is called a brother be a drunkard with such an one know not to eat Therefore put away from among yourselves that wicked person." 1. Cor. 5, 11, 13: "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, 2 Thes. 3, 6. Trans. by C. O. SMITH.

THE LORD'S SUPPER

V.

How a Christian Ought to Prepare Himself for the Lord's Supper

Concerning Repentance

St. Paul says, "Let a man examine himself, and so let him eat of that bread and drink of that cup." 1. Cor. 11, 28. From this we plainly see, that no one should go to the Lord's Supper without self-examination. Why? The danger of "communicating unworthily" is indeed very great. The sin of making one's self guilty of the body and blood of the Lord is indeed very grave. The possibility of eating and drinking judgment unto one's self is very much to be dreaded. 1. Cor. 11, 27-30. Therefore, let a man examine himself, and so let him eat of that bread and drink of that cup. To examine one's self means to consider well in what condition we are. If we find that our hearts are hardened, that we are not willing to refrain from sin, then we may well conclude that we should not go to the Lord's Supper; for we would surely eat and drink damnation there. Therefore, let us examine ourselves concerning our "Repentance," being assured that without sincere repentance no one can receive the Lord's Supper worthily.

By repentance you are to understand a man's judging and condemning himself, for having done such things as God has forbidden, or by omitting such duties as God has commanded. Concerning repentance, Dr. Luther drew up the following questions for those who intend to go to the Lord's Supper: Do you believe that you are a sinner? Yes, I believe it; I am a sinner. How do you know this? From the Ten Commandments; these I have not kept. Therefore, examine yourself according to the Ten Commandments. In the "First Commandment" God demands of you: "Thou shalt have no other Gods before me." That is, according to Dr. Luther's beautiful explanation: "We should fear, love, and trust in God above all things." 1. You are required to fear God above all things. You should fear God, not in a slavish, but in a childlike manner. For you, dear Christian, the childlike fear of God should be a cardinal virtue, a spur and safeguard against all manner of sins, and a source of true holiness. By the childlike fear of God you should be moved to shun all manner of sins, to obey God and to perform His holy will. 2. You are required to love God above all things. For to him who loves any person or thing above all things, that person or thing is his god. For example, if you love yourself above all things, or your children, or your parents, or your money, or the things of this world then you yourself, or your children, or your parents, or the world, etc., is your god.—It is God's will that you should love Him above all things. You should turn your heart from everything else in heaven and on earth, and should cling to God alone. "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee." Ps. 73, 25. 3. You are required to trust in God above all things. Ps. 118, 8: "It is better to trust in the Lord

than to put confidence in man." You should not put trust and confidence in men, in friends, fathers, mothers, wealth, and whoever and whatever else may be looked upon as deserving of trust and confidence: it is better to trust in the Lord, and confide in such things instead of or above and before the Lord is idolatry. This is demanded of you in the First Commandment. Now can you say, all this have I kept from my youth up? You cannot, and if you are upright, you will not. But you will rather confess and acknowledge, all this have I not kept from my youth up. And that is the purpose of your self-examination according to the First Commandment. From this you should not learn how good and perfect you are, but you should learn how imperfect you are. "Enter not into judgment with thy servant, O God; for in thy sight shall no man living be justified." Ps. 143, 2.

In the Second Commandment God demands of you: "Thou shalt not take the name of the Lord thy God in vain." That is, according to Dr. Luther's beautiful explanation: "We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks." Now examine yourself! 1. You should not take the name of God in vain, that is, you should not use the holy name of God, either thoughtlessly,—unprofitably,—and trifling,—or falsely and blasphemously. 2. You should not curse by God's name, that is, you should not blaspheme God, or invoke upon yourself or others the wrath and punishment of God. 3. You should not swear by God's name, that is, you should avoid all false, blasphemous, and frivolous swearing, and also all oaths in uncertain, not allowable, or impossible things. You know whatever swearing is demanded by the glory of God and the welfare of your neighbor, is not only permitted, but even enjoined. 4. You should not use witchcraft by God's name, that is, using God's name or Word without His command and promise to perform supernatural things, such as conjuring, fortune-telling, consulting the dead, and similar diabolical practices. 5. You should not lie or deceive by God's name, that is, you should not adorn false doctrine or ungodly life with the word and name of God. 6. You are requested to call upon God's name in every trouble, pray, praise, and give thanks. Have you avoided all things forbidden in this Commandment? Have you kept all things enjoined upon you in this Commandment? Examine yourself.

In the Third Commandment God demands of you: "Thou shalt sanctify the holy day," that is, "We should fear and love God, that we may not despise preaching and His Word; but hold it sacred, and gladly hear and learn it." 1. You should not despise preaching and God's Word. That is done by tardily, carelessly, or not at all, attending public worship, or using the written Word of God and the Sacraments. 2. You are required to hold preaching and God's Word sacred, gladly hear and learn it.—Have you kept all this from youth up? Are you not guilty? Can

you justify yourself? Prove yourself! Be honest!

In the Fourth Commandment God demands of you: "Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth." 1. You should not despise your parents and all those who, according to God's ordinance, are placed above you in home, State, school, and Church, nor provoke them to anger by disobedience or any kind of malice. 2. You should give honor to your parents and masters, serve and obey them, and hold them in love and esteem by regarding them as God's substitutes, doing for them what you can, obeying them in all things that are not contrary to God and the love due to your neighbor, and esteem them as a precious gift of God.—Prove and examine yourself according to this Commandment.

In the Fifth Commandment God demands of you: "Thou shalt not kill." 1. You should not hurt nor harm your neighbor in his body; that is, you should do or say nothing whereby his life may be destroyed, shortened, or embittered, and bear no anger nor hate against him in your heart. 2. You should help and befriend your neighbor in every bodily need, and hence be merciful, meek, and forgiving towards him.—What is your daily experience concerning this Commandment?

In the Sixth Commandment God demands of you: "Thou shalt not commit adultery." 1. You are required to lead a chaste and decent life in your thoughts, desires, words and deeds. 2. You are required to flee and avoid all indecent conversations, jests, offensive language, and all opportunity to such sins, and to keep body and soul unspotted. Have you kept what God commanded in this Commandment? Have you kept from doing what God has forbidden? Examine yourself.

In the Seventh Commandment God demands of you: "Thou shalt not steal." 1. You should not take your neighbor's money or goods, nor get them by false ware or dealing. 2. You should help your neighbor to improve and protect his property and business.

In the Eighth Commandment God demands of you: "Thou shalt not bear false witness against thy neighbor." That is, "We should fear and love God, that we may not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on every thing." 1. You should not with a deceitful heart tell your neighbor a falsehood or withhold from him the truth. 2. You should not betray your neighbor, that is, with a deceitful heart reveal his secrets. 3. You should not slander your neighbor, that is, with a deceitful heart speak evil of him. 4. You should not defame your neighbor, that is, with a deceitful heart injure or destroy his good fame. 5. You should defend your neighbor, that is, protect him against false accusations. 6. You should speak well of your neighbor, that is, praise his good deeds and qualities as far as it can be done in keeping with the truth. 7. You should put the best construction on every thing, that is, charitably cover

your neighbor's faults and frailties, and explain in his favor whatever admits of such explanation. Have you kept this Commandment? Examine yourself!

In the Ninth Commandment God demands of you: "Thou shalt not covet thy neighbor's house." 1. You should not craftily seek to get your neighbor's inheritance or house, nor obtain it by a show of right. 2. You should help your neighbor and be of service to him in keeping his inheritance and house.

In the Tenth Commandment God demands of you: "Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his cattle, nor anything that is thy neighbor's." 1. You should not estrange, force or entice away from your neighbor his wife, servants, or cattle, that is, you should in no wise urge or allure them to leave him and come to you. 2. You should urge your neighbor's wife and servants to stay and do their duty.—Thus you are required to examine yourself before you go to the Lord's Supper. And if you thus examine yourself, must you not confess: I am a sinner, I have not kept the Ten Commandments? Most certainly you must!—

God these Commandments gave, therein
To show thee, child of man, thy sin,
And make thee also well perceive
How unto God man ought to live.

Amen.

Concerning Contrition

Contrition is the true and sincere sorrow of a heart which, on account of its sins as shown and disclosed by the Ten Commandments is terrified and distressed in view of the wrath of God and His righteous punishment. Such is true contrition!

What are the qualities which this true contrition ought to have? Chiefly the following: 1. True contrition ought to be internal—that is, seated in the heart and mind; not consisting of mere words or other external signs, nor even a more visible sorrow, which some tender, affectionate people often have, and which shows itself in sighs, sobs and tears, but without any real change of heart; but true contrition must be in the mind and heart—in the mind, by a full and thorough conviction of the evil of sin, and the displeasure and injury it is to so good a God; and in the heart, which, having a sincere love of God, feels a real pain and regret for having ever displeased and provoked Him. Where this is there is true contrition, though there be neither sighs nor tears; but where this is not, sighs and tears will be of no avail. 2. True contrition ought to be a godly sorrow. A person may be sorry for his sins, because by them he has brought suffering, loss, or disgrace upon himself. A sorrow of this kind will never find mercy with God. This is a mere sorrow of the world, not a sorrow according to God. The Scripture tells us that only "godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2. Cor. 7, 10. The true contrition must arise from the knowledge of having offended so good a God, from the great danger to which our sins expose us of being forever separated from God whom we love, of being eternally con-

demned, from the fear of God's wrath and judgments, from the horror of sin on account of its sad opposition to God. These are the motives, which, by the help of God's grace, work true contrition in our souls. 3. True contrition ought to be exceeding great—that is, our sorrow for having sinned against God and for having lost the grace of God by sin ought to be greater than if we had lost all that we have and love in this world; because, as our sorrow for the loss of any good is always in proportion to the love and esteem we bear towards it, so our sorrow and regret for having grieved, yea, lost God's grace by sin ought to be greater than if we had lost all things else, seeing and knowing that we are obliged to love God above all things. 4. True contrition ought to be all-embracing—that is, we ought to have true and godly sorrow for all and every one of our sins without exception; for if we love any one sin, though we should perfectly shun and hate all others, we can never be said to have true contrition. 5. True contrition ought to be accompanied with a firm, sincere and earnest purpose and resolution of amending the life and of forsaking the sins in the future, together with all the dangerous occasions for sin. Such contrition you must have before you go to the Lord's Supper. Examine yourself! Are you sorry for the sins which you have committed against God and His holy Law? Do you heartily repent of them?—

My sin is very sore and great,

I mourn beneath its horrid load;

O free me from this heavy weight,

My Savior, through Thy precious blood;

And with Thy Father for me plead

That Thou hast suffered in my stead;

From me the burden then is rolled;

Lord, I lay hold

On thy dear promises of old. Amen.

J. C. AMBACHER.

Church News and Comment.

AT HOME

Dr. Pieper stated at the recent meeting of the Eastern District Synod at Buffalo, N. Y., that the German Missouri Synod was represented in 40 States. A supply of 80 candidates would therefore allow no more than two to a State. Besides, Australia and Brazil are asking for more men. A supply of 150 candidates yearly, he thought, is necessary. We agree thoroughly, and are bold to add that if such an annual output will leave any candidate unsupplied, it will be the fault either of the church or the man in some respect or other, and not because there would be no more room or no more work to do. H.

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Thiel College Litigation.—For a number of years the above college has been trying to get away from Greenville, Pa., but has been prevented from doing so by an injunction based on the stipulations of the original charter. The preliminary injunction brought against the trustees of the college has now been made perpetual by the opinion of Judge Samuel S. Miller, restraining them "from removing, selling or dismantling the college real estate or personal property." The case, we are told is now to be appealed to the Supreme Court. —Lutheran Standard.

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The following cable message, signed by Rev. M. Stolpe, Dr. E. F. Moldehnke, Dr. Wenner, Dr. Remensnyder, C. A. Miller and K. Kuamene, all of New York City, was recently sent to King Christian, of Denmark, and King Edward, of England:

"In the Passion season one thousand American and Canadian congregations of various nationalities have, without Finnish influence, offered intercessions for Finland. We pray your majesty to communicate this fact to the Czar, and to ask him to deal graciously with Finland." H.

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The Reformed Church in the United States.—A count has been made of the ten cities that have the largest Reformed (Reformed Church in the United States or German Reformed) population, and also of the ten which have the largest per 1,000 of total inhabitants. The cities having the largest population are, in their order, Philadelphia (8,156), Reading, Allentown, Baltimore, Cleveland, Buffalo, Lancaster, Dayton, Canton, O., and York, Pa. Those having the largest per 1,000 (over ten years of age) are Allentown (155), Reading, Canton, Easton, Pa., York, Lancaster, Akron, O., Fort Wayne, Ind., Altoona, Pa., and Dayton.

Graf (or Count) Joseph Degenfeld, general curator of their largest Synod and a member of the General Convention, has been commissioned by the Hungarian Reformed Church to come to the United States and visit the Hungarians and their churches here.—Ex.

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A Contemplated Church Union Viewed Critically.—The problem of Church union, having especially in view the proposed union of the United Brethren, Methodist Protestants, and Congregationalists, is discussed at considerable length in "The Religious Telescope" by Dr. W. J. Shuey, an eminent minister of the United Brethren Church. Dr. Shuey doubts the practicability of blending the connectional and itinerant system of the United Brethren with the absolute independency of the Congregational Churches or of one giving way to the other, but regards as more promising the prospect of welding the United Brethren and the Methodist Protestant Churches; but these two, with the Evangelical Association and the United Evangelical Church, "could do vastly worse," he says, "than to go bodily into the greatest of all Arminian and itinerant denominations—the Methodist Episcopal Church of the North."—Ex.

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An exchange reports the following:

"Our oil king, John D. Rockefeller, is now negotiating for a rare Luther Bible, owned by Charles Bender, of Cripple Creek, Col. The Bible was published in Saxony, Germany, in 1740. It is a compilation by Martin Luther, is in an excellent state of preservation, and is valued at \$3,000. Another copy of the book was sold twelve or fifteen years ago for \$1,500. They are believed to be the only two in existence.

Read the last page of this paper for a cheaper edition of the same old Bible. H.

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The "Inter Ocean," Chicago, commenting on the fact that a committee engaged in the revision of the Methodist Hymnal could find no worthy hymns written during the last twenty-five years, finds in this another indication of a modern lack of faith. "A generation that hesitates to pledge itself to a creed lacks the faith that is expressed in hymns of praise that bite into the mind and become really popular." A very different explanation has been offered, to the effect that the dearth of good modern hymns is due to a prevailing condition of "spiritual prosperity and peace, in which the inspiration of conflict and development is lacking." R.

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At the annual meeting of the American Tract Society, held in Washington a few days ago, the secretary announced that eighty-nine new publications had been added to the society's list during the year. The grand total of publications issued since the organization, including volumes, tracts, and periodicals, was 749,315,572, in 158 languages and dialects. The number of family visits made by colporteurs during the year was 187,673, and 61,580 volumes have been left in the homes. The total number of fam-

ily visits made since the organization of colportage is 15,386,699 and the total number of volumes left in families 16,495,936.

R.

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Some time last year a minister took charge of a church in Worcester, Mass., and announced a novel plan for paying its expenses, which was somewhat widely advertised in the newspapers. He was not to take any salary, but would receive the funds of his flock and multiply them by speculating in oil stock. The natural conclusion of the scheme came last week in the Central District Court where members of the congregation were suing the pastor for commission money alleged to have been withheld by him. The judge denounced the minister in strongest terms, saying he could scarcely find words to express his disgust at the whole transaction and that the oil stock deal was one of the worst schemes of deliberate theft he had ever known. The Court concluded by quoting the words of Christ, "My house shall be called a house of prayer: but ye make it a den of thieves." We should like to add to the judge's remarks a short address to the duped congregation. Those who trust their money in speculative ventures to men because they are ministers, deserve to be fleeced as they almost invariably are. And those churches that employ evangelists and pastors who advertise their skill as soul savers and speculators in oil, gold, rubber, land and lumber and what not, deserve to be disfellowshipped by respectable churches associated with them. Plenty of these schemes and schemers are floating and moving about. No honest person would deal with these unctuous promoters. Those who do so are hardly less vicious than the other thieves with whom they go into partnership, but are considerably less intelligent.—Congregation...ist.

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The Kansas Supreme Court has rendered the opinion that the Bible may be read in the schools of that state; and it declines to order a Board of Education to reinstate a boy who had been suspended because of failure to attend the devotional exercises of a school, the father ordering the son to absent himself. The Court's verdict, judging from a brief abstract of it, seems to make reading of the Bible and recitation of the Twenty-third Psalm a sedative, likely to conduce to good order among the pupils, rather than a religious exercise.—Ex.

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A religious census of Boston recently taken shows some interesting facts. It reveals that there are in this old city of Pilgrim lineage 109,400 Roman Catholics, 20,625 Baptists, 20,319 Congregationalists, 17,968 Episcopalians, 14,013 Methodists, 11,399 Jews, 9,157 Unitarians, 4,118 Universalists, 4,108 Presbyterians, 931 Christian Scientists. Mental Scientists, Friends, Quakers, Moravians, Swedenborgians were represented by very small numbers. The Catholics led all other denominations in all wards except two. There was, of course, the Bostonian complement of queer people. Only one advocate of "Advanced Thought" was found in Boston, and one "Seventh Day" Baptist. Of "Twelfth Day" Baptists—whoever they are—there were sixty. There was one exponent of the Brahmo Somaj faith, and two Buddhists. There were twenty-three Brethren and eight Plymouth Brethren. Dowie was represented by five persons. There were fifteen believers in the Higher Life, and there were two Higher Souls, eleven Holy Ghost and Us, twenty-one Infidels, thirty-eight Atheists and thirteen Agnostics. There were nine members of the Millennial Dawn, two Plan of the Ages, thirty-nine Christadelphians, twenty-six Socialists and one member of the Somet Church.

The two most significant facts revealed in the above figures are these: That though New England was the place where Unitarianism had its first foothold and where it has had most of its strength since the great schism, its present numbers are insignificant in comparison with the total of all other Christians. There was never a relig-

ious movement ever started which had at its beginning such favorable material conditions. It commanded at the start the principal part of the wealth and culture of New England and was not under the strain of pouring out its wealth for church buildings and colleges, since these were inherited from the orthodox body by those who separated from the ancient faith. That Unitarianism lacks vigor and vitality for self-propagation is conclusively shown by the fact that there are so few of that sect in Boston, where the conditions for its growth could not be more favorable. Another fact most gratifying, shown in these statistics, is that there are so few people even in Boston who are willing to be classed as infidels or agnostics. Here is a city of nearly a million souls in which only twenty-one avow themselves as infidels, thirty-eight as atheists and thirteen as agnostics. It may be that these several phases of unbelief have many more votaries than these numbers would reveal, but it is significant that those who avow themselves as unbelievers are not proud of their classification.—The Ram's Horn.

There are something like 6,000 Lutherans in Boston. It is surprising that these should have been overlooked in this census.

ABROAD

The following, from the "Literary Digest" will be read with interest as showing the unchanging spirit and hatred of Rome:

"The Roman Catholic savant, P. Heinrich Denifle, custodian of the Archives of the Vatican Library, has thrown a bombshell into the Protestant camp by the publication in a solid book of 860 pages, of the first volume of his 'Luther and Lutherdom.' When the announcement was made, some time ago, that Father Denifle was preparing a new Luther biography, it was expected that the author, who enjoys a high reputation as a scholar, would produce a dispassionate scientific work from a Roman Catholic standpoint. On the contrary, however, the new Denifle biography is undoubtedly the bitterest attack upon Luther that has ever been made. Professor Hausleiter, of the University of Greifswald, subjects the methods of the Roman Catholic historian to a searching analysis and condemns them as thoroughly unscientific.

"The reader," he says, 'can open the work of Denifle on almost any page and find Luther depicted as 'an empty-headed, begging monk,' 'a thoroughly superficial theologian,' 'a man with an evil heart,' 'one who was filled with a Satanic hatred of the church,' etc., etc. An appeal to the book itself readily conforms this impression, as will be seen from the following quotations: 'The salvation preached by Luther and his followers was not Christ. . . . They found their salvation in fleshly union with women.'

'Luther took to himself, as a witness of the gospel, a concubine, and called her his wife.'

'The monks who deserted the cloisters all turned out to be rowdies. . . . It was a fortunate thing that the church was rid of these questionable characters, and that this cleared the atmosphere. . . . The followers of Luther were the very excrement of human society.'

'The Lutheran God always approved an entirely sinful life.'

The Lutheran doctrine of justification by faith is practically equivalent to an encouragement to sin, since it teaches that God is ready at any time to forgive all transgressions freely.'

'Denifle closes his work with this exhortation:

'We Catholics will have nothing to do with the Lutheran hocuspocus. We reject the silly faith of the Protestants because we are reasonable people and think as rational creatures. Therefore our cry should be, 'Away from Luther, and back to Christ and His Church!' so that we can continue to be good Christians with common sense and judgment.'

'Denifle's attack has, of course, evoked other replies from Protestant sources. They have come in goodly numbers and from the

best of authorities. Professor Harnack, of Berlin, takes up the whole question in the 'Theologische Literaturzeitung' (Leipsic), declaring that the new book is only one of a kind of polemical writings put out from time to time by Roman Catholic scholars and directed against the personal side of Luther. Such travesties, he says, are based upon misinterpretation of what is reported by Luther's friends in his 'Table Talk' and 'Letters,' and the method of the writers is declared to be substantially the same as that of Janssen, who some years ago wrote an extensive history of the Germans, proving on the basis of contemporaneous sources, mostly Protestant, that the Reformation was the greatest misfortune that ever befell Europe.

"The most complete reply has been published by Seeberg, of Berlin, a theologian whose utterances have almost as much weight as Harnack's. He has issued a special brochure, entitled 'Luther und Lutherthum, in der neuesten katholischen Beleuchtung' (Luther and Lutherdom, according to the latest Catholic Exposition), in which examples of Denifle's deductions are compared with the original sources, and proof is furnished that in each case these sources have been abused. Seeberg concludes: 'An historic character like Luther, who moved the world, could not have been the corrupt and empty-headed man here depicted. Denifle's work is the gigantic caricature of the age.'

"The Roman Catholic papers are by no means unanimous in praise of the new Luther biography. Among the most sanguine is 'Der Katholik,' which sees in Denifle's book the demolition of the hollow learning of Protestantism. The 'Germania,' the most influential Roman Catholic journal in Germany, thinks the author has been too 'rough' in his methods; and the 'Volks-Zeitung,' next in importance among Roman Catholic papers, thinks the author ought to have been more careful, although the results are 'safe.' The 'Chronik' declares that many Italian church papers condemn the work sharply."

Protestantism in Italy.—The first meeting of the Student Volunteer Association ever held in Italy, which was recently held in Rome, was attended by representatives of 14 out of the 21 universities and 14 of the higher colleges, with 200 Italian delegates and representatives from France, Spain, Portugal, and Switzerland. The Protestant clergy and several Italian professors took part in the proceedings. The inauguration of the Student Christian Movement in Italy was accomplished.

The Waldensian Church in Italy has colleges at Torre Pellice and Florence, both authorized to prepare students for the university and for professional life, and a theological seminary at Florence, with two professors' chairs endowed, and half of the endowment subscribed for the third. It also sustains a college in South America, where 6,000 of its people have settled in Uruguay and Argentina. It is seeking \$60,000 for the more adequate endowment of these institutions.—Ex.

Under the plea that the clergy of the Armenian Church had used the Church's resources for revolutionary purposes, Russia has seized all Armenian Church property. Russia's purpose is, by the aid of the Church, to Russianize Armenia. H.

According to an Exchange:

"There is a striking contrast between the attitude of the Church of Rome and the Church of Russia toward the circulation of the Bible by the British and the American Bible Societies. Last year the printing houses of the Holy Synod in St. Petersburg and Moscow, supplied the British Society with more than 400,000 copies of Russian and Slavonic Scriptures. The Orthodox Missionary Society of Kazan has undertaken to carry out versions of the Gospels in the languages of five different tribes in the Valley of the Volga. At St. Petersburg and Moscow the Bible Society agents are

exempt from certain taxes. The colporteurs receive free passes from all Russian railway lines, as well as from steamboat companies on the Don, the Dnieper, the Volga, and the Black Sea. The books are carried free on the State railways without limits, and on each of the private lines free carriage is allowed up to 1,200 "poods" (about 19 tons) a year. The British Society's sales throughout the Russian empire last year, exceeded 560,000 copies." L.

In the Mission of the Church Missionary Society in the Protectorate of Uganda in 1903, no less than 5,800 adult converts were baptized. One of the most hopeful features of the work at the present time is the number of native teachers in training, which has risen in twelve months from 292 to 518, taken in conjunction with the fact that 21,000 children are under instruction. Only a small portion of the Protectorate is, however, actually evangelized. The foundation stone of a new hospital in connection with the C. M. S. Medical Mission in Mengo, the capital of Uganda, was laid on Jan. 16, 1904.—Ex.

American missionaries in Korea are all safe, according to a dispatch to the State Department from Minister Allen. He says they are in no danger, and will not be so if present conditions continue.—Ex.

Hearth and Home.

WHY THE PASTOR DID NOT LEAVE

A noble country pastor was on his last visit to the church for the year. Two deacons paid him up the little promised for the year, and told him they had been compelled to double up to do it, and they were certain the church could not pay as much another year. "All right, brethren," said the preacher, "I think I am called to preach; I know I am called to support my family. The church can get a man who lives near by to preach for much less than I can afford to preach for and come so far." But everybody wants you," the deacon said. "Not much," said the pastor, "or more of them would show it. You tell me a very few of the members have paid anything." "You don't mean to say that you are going to quit us, do you?" "Certainly I do." "Why that will break us up." "Well, if I come on, and the church does as it is doing, that will break up my family, and I am called of God to see that my family is not broken up."

The deacons were greatly stirred up over the idea that the pastor, beloved by all and so blessed in the building up of the church, was to leave them. It was Saturday, and Sunday was the pastor's last day. They went out to see some of the brethren. Their first call was on Brother S., who did not feel well, and had not been at the conference. One deacon said, "Well, Brother S., we are about to lose our pastor." "You don't say?" "Yes, he is going to quit us tomorrow." "Laws sakes, what ails him? Is he mad with us?" "Not a bit," he says. "Well what's he going to quit for?" "Well, we told him most of the members didn't pay anything, and it was hard on a few of us, so we would have to come down on his salary next year. And he is going to quit." "I didn't know he preached for money. What are we all coming to, anyhow?" "No, that is not the way he puts it. He

says it is his business to support his family." "To be sure." "And people expect him to pay his debts." "Of course." "And he can't take the time from his work to come so far unless the church pays him." "That is it, is it? Well, brethren, he is right; but it will break us up to lose him. What on earth are we going to do about it?"

About this time, Sister S. came in, and Brother S. said: "Old woman, heard the news? Our preacher's about to leave: going to quit tomorrow, certain as shootin'." "You don't say? What's the matter?" "He says his folks is hungry, and we won't feed them while he feeds our souls." "Well, old man, he is right; if you was a preacher and went off preaching and left me and the children to suffer, I'd quit you and have you church'd too." One of the deacons said: "We have talked it over, and concluded to double our contributions, and see if some others would not. The pastor says all ought to help; that it is Scripture." Brother S. said it was a good idea; he had been giving \$5 a year, and he could give \$10, and he would do it before the pastor should quit. Sister S. said: "Old man, what do you count me for?" "Why, old woman, I have just put down for all of us." "Old man, I have been studying over what the pastor preached about everybody giving, and he is right. You can let your \$10 stand for yourself, and I will give \$5 myself." "Sakes, you don't mean it, do you?" "I mean it, old man." A deacon said, "Brother S., do you think she can pay it?" "Pay it? You don't know her. She can't be beat. I wouldn't live with a woman with a yard full of chickens and a pen full of cows if she couldn't make up \$5 a year for the preacher."

It was agreed now that they would go for a contribution from each member. The mother said, "That will take in our three children." They were called, and agreed to give a dollar each, and work for it. Here was the lump sum of \$18 against \$5 the year before. The whole company was hilarious, and it was agreed that they were on the right track. They went over to a neighbor's home and told how things were and what they had done. The spirit was contagious. Next day the pastor told the church he would not come back and explained why. A deacon rose and said the church had not done its duty, but if the or would give them a month, and come back, they would undertake to see that the members were all seen and urged to do their duty. The pastor agreed, and the deacons with the help of the enlisted members went to work.

The month went by, and the pastor returned to find such a turnout on Saturday as he had never seen. Nearly the entire community was out, and everybody was happy. The deacons reported that their subscription was sufficient to pay for two Sundays in the month instead of one as heretofore, with a liberal rise. Almost every member had subscribed, and they had in many cases paid half in advance that the preacher might be able to pay cash and have no debts. A strange thing had happened. Several strong men, not members of

the church, had voluntarily gone to the deacons and made liberal subscriptions, saying now that the church was doing its duty, they wished to help.

That is why the pastor did not leave the church, and it is why the church grew and waxed strong. This in all essential particulars, is a true story. We knew the preacher and the church, and have talked with the members. They were good missionaries in their part of the country. "Why, brethren," they would say, "supporting the pastor is the easiest thing in the world, if you go about it in God's way." In supporting the pastor they put life and vigor in the church. It is always so that if we do one good thing, it helps on another good thing. There are churches looking for help, here and there, to their ruin when they only need to look after their duty in a plain way according to God's Word. Let others read this and do likewise.—Missionary Worker.



GERHARDT'S HYMN OF TRUST

Gerhardt was a great sufferer in the cause of the Lutheran faith, but his sufferings were in a measure compensated for by the supports of human love. He was born in Saxony. He became a Christian pastor at the close of the Thirty Years' War, first at a small village called Mittenwalde, and subsequently at Berlin. In 1666, he was deposed from his spiritual office in Berlin on account of his firm adherence to the Lutheran doctrines. He received the reverse submissively, and said with characteristic loftiness of spirit, "I am willing to seal with my blood the Evangelical truth, and offer my neck to the sword."

Gerhardt had a lovely and amiable wife, whom he loved with more than ordinary devotion and tenderness. He himself was willing to endure evil speaking, hardship and trial, but it caused him severe pain to think that the burdens of his lot must fall upon her.

A story is told of these altered days, which, although some recent writers have sought to prove it untrustworthy, pious Germans still love to repeat.

He had been ordered to quit the country on account of the difference between his religious sentiments and those of the king. He went in reduced circumstances, with his wife, traveling on foot. One night they came to a village inn. His wife, weary with the journey, and disheartened at her friendless situation, sat down and began to weep. Behind her were the happy scenes of her youth, before her was a land of strangers? The poet tried to comfort her, but the tears would flow. He reminded her of the verse in the Bible: "Commit thy ways unto the Lord, trust also in Him, and He will bring it to pass." "God will provide," he said. "Commit all of your sorrows into His hands."

There was a garden near at hand, and in the garden an arbor. The poet left his weeping wife and went to the arbor for prayer. It was a lovely night in the rosy time of the year. The air was temperate, the sky serene; the moon shimmered on the groves and was glassed on the waters. The poet's mind was in

harmony with nature, he felt a holy calm within, a perfect reliance in God. He began to express his thoughts in verse:

Commit thou all thy griefs
And ways into His hands;
To His sure trust and tender care
Who earth and heaven commands;
Who points the clouds their course,
Whom wind and seas obey;
He shall direct thy wandering feet,
He shall prepare thy way.

That night two gentlemen came riding to the inn, and inquired for Paul Gerhardt, the Lutheran preacher and poet.

"I am Paul Gerhardt," said the poet firmly, not knowing what new calamity might follow the confession.

"We have come from Duke Christian," said the men, "who wishes us to express to you his sympathy in your persecutions and afflictions, and to invite you to come to Merseburg, and make that city your home."

"God be praised," said the poet, looking upon the men more in the light of celestial messengers than dispatch-bearers from an earthly court. "It is His will."

"He shall direct thy wandering feet,
He shall prepare thy way."

Gerhardt thanked the messengers with a heart full of emotion, tears filling his eyes. He went to his room with a beaming countenance, where his poor wife was trying with Christian confidence to restrain her feelings. He told her the news, and handed her the hymn he had written in the garden. "See," he said, "how God provides. Did I not bid you trust in God, and all would be well?" His wife opened the paper, and her eyes fell upon the poet's words written in the darkest hour of his life, when even her fortitude was giving way to despondency.

"Commit thou all thy griefs
And ways into His hands."

Gerhardt died at the age of seventy. His last days were serene, and witnessed to the end the consolations of an all-victorious faith. He was spending the hour in holy exercises, and was in the act of repeating the lines,

"Death has no power to kill,
But from many a dreaded ill
Bears the spirit safe away;"

when the heavenly summons came.



"I CAN DO ALL THINGS THROUGH CHRIST THAT STRENGTHEN- ETH ME."—Phil. 4:13.

A veteran who was charged by the Duke of Wellington to take a difficult position, quickly replied: "I will go, sir; but first give me a grip of your conquering hand." That gave him courage and strength, and he did his duty nobly. We have a mightier and more victorious Captain, Jesus Christ. He calls us to occupy many a trying place in His ranks, and we sometimes find it hard work to respond promptly to His demands, yet we ought ever be ready to say: "Master, I will do what Thou desirest, but let me first grasp Thy all-conquering hand."

Miscellaneous.

NOTICE!

The seventh annual session of Lake Erie Conference will be held in Calvary Church, Buffalo, N. Y., May 24-26 inclusively. All notices for entertainment should be in the hands of pastor Ruesskamp one week before Conference meets.

A. T. BONNET,
Secretary.

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The Reviewer.

LUTHER'S WORKS. Genesis, Vol. I. Edited by J. N. Lenker, D. D. Lutherans in all Lands Co., Minneapolis, Minn. Price, \$1.50.

Dr. Lenker is putting the Lutheran Church under obligation by the series of volumes he is now publishing. It is his desire to print the most important and instructive works of the Reformer in English. The first volume on a number of Psalms was noticed in our columns some time ago. The second volume, now before us, contains the commentary on Genesis, Chapters (1-4, 14), together with a variety of introductory matter.

We are concerned with the book here only in as far as it is a translation. In the whole we should call the work satisfactory, but would urge that in future volumes all possible care be taken to secure a careful and exact translation, with just as few errors in language, just as few inaccuracies and omissions as possible. Luther in the original has sometimes been quoted on both sides of a question, and if a translation does not faithfully reproduce the original, matters will be made still worse. Again, although we do not want to pose as a purist, we cannot refrain from urging that the English used in a work of this kind be correct present-day English. We say these things not to find fault with the Editor, but because we want the undertaking to be a success. We are firmly convinced that careful attention to these matters will be fully worth while.

Before taking up passage and words to show what we mean, it is only fair to Dr. Lenker to say, that the translation is not a new one of his own, but based largely upon that of Dr. Cole, and that in reading the book, we had access only to Dr. Cole and to the German edition of Walch. By comparison with Dr. Cole we find that in almost every case the inaccuracies and in-

elegancies contained in Dr. Lenker's edition are found also in Dr. Cole's translation. This would certainly go to show that in using translations ready to hand, we must be doubly careful. We give a few illustrations. On page 102 we read, "And my belief is that, although a single swallow may appear unseasonably now and then, I doubt, however, whether it ever can be the case, such swallow is restored from its death-like state by God Himself," where the German edition says, "Ich halte es auch dafuer, dass, obwohl zu Zeiten eine Art vergehet (welches ich doch nicht glaube) sie doch Gott wiederum schafft und erstattet." Page 157, "Lest he should be stumbled; p. 318, "if any one wishes to assume the orator;" German, "Wollte aber jemand weitaueftig und rhetorisch davon reden; p. 402, "it is impossible, but that it must be awoke and roused up;" finally, on page 448, a conditional subjunctive is rendered as though it expressed a granted fact. We believe also that the English reader would appreciate it very much if the Scripture passages were, in every case, furnished in the Authorized Version, and not merely in a translation of Luther's version. One statement in Dr. Lenker's introduction is liable to be misunderstood. He calls Luther the "Founder of the Public School;" he means, of course, that Luther was the first to urge the general education of German youth.

As far as the make-up of the book is concerned, every one will be pleased to have Luther's works in such a handy form, on such excellent paper and in large clear type. We would urge and encourage the editor to continue his work.

W.

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A few dozen copies, however, were saved and are in perfect condition. We have secured this entire lot and they are now on the way to our warehouse. Just how many copies there are of each of the four volumes we cannot announce now, but when these are gone there will be none to be had for love or money as the author informs us they will not be republished.

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TRINITY HYMN.

O Holy Father! God of Love and Power,
Unto my fainting soul be Thou a Tower:
Strong to protect when angry foes dismay,
A shelter from the blast, or sin's fierce ray.

O Jesus! loving, tender, patient, mild,
Look down with pity on Thy lonely child;
Check Thou the hasty words, repress the
murmuring sigh,
Dry the sad tear and whisper "It is I!"

O Holy Dove! with gentle wings outspread,
Shed Thine own comfort on my aching head;
With Thy soft influence soothe my troubled
breast,
And hush its strife and tumult all to rest.

O blessed Trinity! To Thee I breathe my
prayer.
And unto Thee commit my whole life's care;
So safety, gladness, peace, shall all be mine,
Whilst everlasting Glory shall be Thine!
Amen. —Standard of the Cross.

Editorials.

We have always need of being "instant in prayer." Under the clouds of sorrow and grief, in the storms of trial and affliction, about the business of our heavenly Father, we need the communion with Him, in whom we live and have our being. We cannot live without prayer, it is "the Christian's vital breath."

* * *

We can pray. Prayer is the act of a child. To "pray" means simply to "ask," and so the Savior Himself has defined it when He said: "Whatsoever ye shall ask the Father in my Name, He will give it you." Every child, even the smallest can ask for its heart's desires, can "make its wants and wishes known." Prayer is our, "the Christian's native air."

* * *

If prayer were essentially reasoning or arguing, if it were humiliation or earning something before God, we might truly be backward about it, might shrink from it. Then we might consider ourselves unable to argue our cause properly; might question the sufficiency or acceptability of our sackcloth and ashes, our fastings and self-castigations; might despair of our meriting the object of our prayer. But now, to pray is to ask, and we all can ask; ask as little children our dear heavenly Father.

* * *

We have a right to pray. No inherent right, it is true, since we are ourselves unworthy of our heavenly Father's consideration.

Though God's love be ever so strong His righteousness condemns every sinner. And yet we have a right to pray, to ask of Him. We have it in Jesus, in whose name we are taught to pray. Jesus has atoned for our sins, has opened the gates of heaven for us, and told us to go boldly before the throne trusting only in His merit. In His name we have the right of redeemed children, a God-given right, to pray.

* * *

We should pray. The Holy Spirit bids us pray. We should pray for ourselves and all men. We should pray always. The heavenly Father's ear is ever open and His arm is never weary. Let us pray, pray more; it is Christlike, it is childlike.

* * *

We can never be sufficiently on our guard against uttering perfunctory prayers, of praying because it has become a habit with us. We open our lips, and perhaps our hearts, our prayers go out from us, but we are not always concerned whether they also reach the throne of God, or whether they are answered. Nothing worse could befall a Christian than to pray in such a way as to please the devil. Strange as this may sound, it is not to be made light of. Satan would rather that we pray not at all. But failing in this, he is content that we should keep on, if only he can make us inattentive and heartless in our prayers. When we pray, let us do so with a purpose, with the feeling that God is near to receive our petitions.

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In answer to the question, "Can Christ be separated from His Kingdom," the "Churchman" of May 7 says, in part: "It is a great, perhaps the greatest evil of Protestantism that, though loyal to the Person of Christ, it is not loyal to His Kingdom. While it preaches with power Christ Crucified, it minimizes this vital principle of His Incarnation—the visible, corporate, organic unity of His Kingdom." We cannot without reserve accept this indictment. Protestantism is a rather large term, and we do not consider it fair to saddle the faults of some of its members upon each and every one of the others. The Lutheran Church, for instance, makes up a goodly part of what is called Protestantism, and yet we should like to see anyone prove from her literature that she has ever been disloyal to Christ's Kingdom, the

Church, and that she has ever made light of unity, or denied its necessity. Our position has always been, that the Church Visible ought to be one, and that we must do all that lies in our power to produce and foster true unity. At the same time, we cannot ignore the fact that divisions have crept in and that to act as though they did not exist is an abomination in the sight of God. It is not in accord with Scripture to look upon the various Church bodies as comprising one family, with Christ as the common Head. He is the Head of the invisible Church only, and that is a unit. To it belong all those who believe in Him, no matter what their Church connection may be. But since this is so, would it not be unselfish and wise to unite the various branches of the visible Church into one organic whole? It is for the sake of this question only that we enter upon the matter at all. The "Churchman" says: "The most hopeful sign of the day is that all communions are realizing the inadequacy, if not the unworthiness, of mere negations, and are more and more striving for union upon positive truth." Although we want unity, we must demur again, because we find that the real differences which exist, are being covered up, contrary to God's Word. On the question of union, therefore, we are constrained to say, that it cannot, except in rare cases, be effected without sacrificing some positive truth. And to sacrifice any part of God's truth would mean actual disloyalty to Christ and His Kingdom. But how do we know that truth will be sacrificed in such a union? Simply because it is proposed to emphasize merely points of agreement and to ignore differences; also because each Church body feels itself in duty bound to adhere to its peculiar tenets and heresies. Thus matters stand today and they are by no means pleasant to think upon. And yet we fear that they will remain so, because men are not willing to use the one remedy which the Lord has put into their hands. They do not strive for the unity of the spirit on the basis of God's Word.

W.

* * *

One of the much perverted and abused passages of Scripture is 2 Cor. 3:6. "The letter killeth, but the spirit giveth life." It is often quoted by liberals and unionists in our day to sustain their position that we must not adhere so closely to the "letter" of the Scriptures, but that the all-important

thing is to catch their "spirit," that we ought, therefore, not allow minor differences in doctrine and practice to keep us apart, but that we should unite with, or at least fellowship, all those in whom we recognize the right kind of Christian spirit. Witness this application of the text in point by a Lutheran, yes, by a Lutheran editor:

"The saddest feature of our present life is that so many men of Dr. G's spirit are resisting what appears to us to be God's leading toward Christian unity. This is in the air; the churches are awaking to the waste and woe and sin of schism, and some of them are trying to get together. When God in his mercy shall visit Zion with spiritual refreshing, we shall be lifted to this higher plane, and when we get there, not the letter that killeth, but the spirit that giveth life, will so fill us with the mind of the Christ and zeal for his kingdom, that we will not magnify the traditions of the elders and the commandments of men, as many of our brethren do to-day, but, following the Christ, will walk in love in the unity of the Spirit and in righteousness of life."

Now one glance at the context, in which the passage occurs, will show what a perversion of its meaning this is. Notice the words that immediately precede and follow. Speaking of the New Testament office of the Holy Ministry Paul says: "Our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: how shall not the ministration of the spirit be rather glorious?" Here then, Paul is contrasting the Old Testament office of the proclamation of the Law with the New Testament office of the proclamation of the Gospel. The "letter that killeth," accordingly is the divine Law, and the "spirit that giveth life" is the Gospel, and no amount of wrenching and twisting will be able to construe this text into an utterance favoring a liberal and loose interpretation of Scripture. It simply says nothing whatever about interpreting and applying the Scriptures. If we would learn how this is to be done, we must go to other passages. And there are plenty of them.

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We cannot refrain from giving a few more specimens from the same pen, occurring on the same page and in nearly the same connection:

"With all our heart we believe in regeneration, not in nor by baptism, but by the Holy Ghost alone; we believe in unionism, and would be against God in the history of the church, did we not believe in revivals of religion. We use only unfermented grape juice in the Lord's Supper.

Yes, we build the sepulchers of the Reformers, and, had we lived in their day, with even a modicum of present-day light, we would have stood with them against their persecutors and slay-

ers. They were noble defenders of the faith—true reformers and martyrs; but they only began a work which is left us of to-day to carry forward; they builded better than they knew. If we interpret Luther aright, and we think we do, were he living to-day, he, with present light, would be among the most pronounced and advanced leaders of General Synod Lutheranism. We would by acclamation make him a delegate to our next General Synod, and by the same acclamation would make him its president. And how he would preside! The true followers of Luther are the liberal and aggressive men."

Our readers will probably have divined by this time who is the author of all this "Lutheran theology." The above contains the chief articles of the creed of Dr. Butler of the "Lutheran Evangelist." The idea of the concluding sentence is truly sublime, but we fear the good Doctor would not care to have old Martin present at a second meeting of the General Synod; the stern old Reformer would make it too uncomfortable for wishy-washy unionists of this type.

★

It was well said by a contemporary recently that "there is a danger of overdoing 'tact.' One may be so tactful as to part with all his direct personal force. There are times for plain speaking, and for the making of enemies, if they have to be made, by a brave witness for righteousness."

Tact is an important and necessary qualification in every Christian, most especially in a pastor. But we must not allow the desire for tactfulness to degenerate into flattery and into an endeavor to keep everybody's friendship at all hazards. Paul certainly was a tactful man. Yet we read of several instances where he "made enemies" by rebuking friends for what he knew to be wrong. And also our great Exemplar did not shun to rebuke men severely when this became necessary, even though He thus incurred their enmity and hatred. Let us, then, seek after and pray for the gift of "tact," but let us also strive to guard against the abuse of this gift.

L.

Contributions.

OUR SYNODICAL TREASURY

What Is the Synodical Treasury?

Do you know what purpose it serves? From this treasury the salaries of our professors, and the expenses of our synod are paid. The professors cannot be paid, and the repairs of the college buildings cannot be made with the money received for tuition from the scholars at our colleges. Most colleges in our country and elsewhere, and especially the larger ones, must be largely sustained by gifts and endowments.

Now the tuition fee at our colleges is exceptionally small and indeed, ministerial students are charged nothing, because these institutions are missionary agencies intended to supply our congregations and new mission posts

with pastors. Consequently it is out of the question, that they should be self-sustaining. The bulk of the expense of salary and repairs must be borne by our congregations. The institutions are theirs, the professors are placed by them. Therefore it rests on them adequately to support them. That is why we have a Synodical Treasury, into which all congregations are to pay their share of the necessary money. If our congregations are all informed of this, it will be easy to answer the next question.

What Have We To Do With Synodical Treasury?

It is the business of every one of our communicants, and each congregation to find the right answer to this question.

In our thoughts and work for the Church, the Synodical Treasury should receive attention from our congregations and individual communicants together with or only a little after the immediate needs of the home congregation.

After the frequent question, How has the money for the minister's salary and other home expenses come in? has been asked in congregational meeting, the next question should be, How much is there for us to give toward paying the salaries of our professors and the expenses of our synod?

Some congregations there may be, who have never considered this second question, and who therefore have been doing little or nothing to carry their portion of this larger church work.

Why Do Our Congregations Neglect Synodical Treasury?

There are good grounds for asking this question. Quite a number of our congregations have done nothing, a large majority have done very little, some surely too little, and a few—about ten percent—have borne the heaviest part of the burden during the past two years.

Why is this so? With some congregations, it may be a case of Acts 3, 17. "And now, brethren, I wot that through ignorance ye did it, as did also your rulers;" with some it may be indifference and carelessness with some real inability.

How is it in your congregation? Let us examine ourselves to which class we belong, and then ask, What must we do, and, What can we do?

What Is Our Immediate Duty?

We must pay what we owe.—Synod's debt of \$3,500.00 is practically back salary. We have neglected to pay the men whom we put into our colleges to prepare laborers for the vineyard. They might have been waiting for their money until now, unless they had meanwhile died of starvation, if the money had not been raised by the loan.

We must pay this back salary, which we owe by raising the sum of synod's debt, \$3,500.00. Some among us have deeply felt this duty. One friend has

promised \$500.00, Coyner's Congregation in Virginia has raised \$250.00. What are the rest going to do? Thirty-five cents are needed from each communicant. Can our congregations each raise this proportionate amount?

What Is Our Constant Duty?

We must pay what we owe when it falls due. We must pay our professors, we must pay our synodical expenses the year round, month after month. This year, every month and every week in this year, our professors have been working and fulfilling the duties set them by the congregations of synod.

Have our congregations fulfilled their duty toward their professors, and the other expenses of synod? Let every congregation keep this duty in mind. You pay your minister, your running expenses,—think also of paying your professors, and the running expenses of synod.

It is wise, nay more, it is a duty to attend to this as systematically as to home needs. Every congregation ought every year to set aside for synodical treasury an amount proportionate to the number of its communicants. Let that amount be, say, twenty-five cents, \$25.00 per 100 communicants, \$50.00 per 200 communicants, and so on. Let this amount be counted as one of the regular running expenses of the congregation, and have its place in the annual report and estimate of the congregation's treasurer on the needs for the coming year. If this is done every year, there will be no difficulty, and surely there will be few who would say, that it cannot be done or that our congregations have not the duty to do it.

How Is It With Congregations Not Yet in Membership With Synod?

There is no reason why congregations that are not yet members of synod, should not also support our colleges in the manner suggested, if in the person of their pastor some connection between them and our synod's work exists. They also have the command to pray for laborers in the vineyard, they also have the need of such laborers, theirs also is the duty to contribute toward the education of laborers.

Let them also systematically make provision for the education of ministers at our colleges.

Finally

Let there be no delay. Because there has seemingly been no system in the provision of our congregations for the support of the synodical treasury, it has lately again been in distress, from which it was relieved by a substantial contribution from the Publication Board. But the ability of the Board is necessarily limited. Therefore in a few weeks the synodical treasury will again be unable to fulfill its obligations, unless the congregations of synod do their duty. Think of your professors, of your duty toward them, and act immediately.

The Special Finance Committee,
A. H. HOLTHUSEN.

CHRIST'S GREAT COMMISSION TO HIS CHURCH—"GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE"

The Ascension of Jesus Christ from Mt. Olivet was the triumphal act in His great work of Redemption. It was the crowning testimonial to His truth and power, confirming to the letter what He had said and strengthening the faith of His disciples at the time when they were to go forth to testify to His majesty and love. His Kingdom was not of this world. He was only a poor Jew, with a scanty band of rude and unlettered followers who believed in Him, and He and they alike were members of a nation disliked and despised by all the nations of the world. Yet He said He would found an imperishable institution. "Upon this rock," that is, upon the eternal rock of truth, "I will build my church, and the gates of hell shall not prevail against it."

So when He was about to re-ascend into heaven and after having claimed for Himself universal authority in heaven, and earth, He gave to His disciples a solemn charge respecting their future ministry. He said, "Go ye therefore, and teach all nations;" literally, "make disciples of all nations," that is, bring them into the Christian fold. He then went on to point out the means by which this end is to be attained, in order to become His disciples men must be baptized "into the name of the Father, and of the Son, and of the Holy Ghost." At the same time He gave the far-reaching and tremendous command, the final and perpetual commission, "Go ye into all the world, and preach the Gospel to every creature."

What was the result? How did the disciples act? Did they remain at Jerusalem? Did they confine their labors to that guilty city? Indeed not! Immediately after the Pentecostal Spirit had descended upon them they went forth, proclaiming far and near the beauty of the Lamb for sinners slain. Peter who had thrice denied His Lord and Master with oaths and curses, now left behind him many that were dear to him, on the borders of the Sea of Galilee, and went up and down the country of Judea, bearing his Savior's joyful message; and then passed over into the distant country of Africa. Philip's steps were directed into Samaria; and in that country he preached Christ. Thomas, it is believed, went as far as India. His heart, which was once chilled with a momentary unbelief, now burned with a longing desire to bring his far-off brethren to the knowledge of saving truth. And St. Paul, that great controlling force of Christendom who had been converted after the Ascension of Christ when he journeyed to Damascus on a very different errand, now travelled over sea and land to tell men of Jesus whom he had once persecuted, and to gather, if it might be, a few stray sheep into his Master's fold. Thus, you see, they acted in the full spirit of Christ's commission, going into all the world, among all nations, and spreading over all the earth the faith, the hope, the love which He had taught them.

This last recorded utterance of our ascending King solemnly pledges the church in every age to missionary enterprise. The Church of Christ is a universal Church, and therefore a missionary Church. The Church ceases to know her Master's spirit, and no longer understands His voice, if she ceases to care about spreading His Kingdom. When the missionary spirit departs from Christians, Christianity will be dead, and will have confessed itself hopeless and faithless. We are not to keep to ourselves the blessings of grace and truth which we have received so bountifully. We have a duty to perform. But it may be said that the great commission was given to our Lord's disciples who were with Him, and not to us. It is true, we cannot all go and preach the Gospel to every creature, we are not all fitted for the ministry, nor are we all called to preach publicly. But we shall be strange men, indeed, if we are not conscious of our Christian calling to help by every means to plant the Gospel throughout the world. And though we may not be able to go ourselves, thank God, there are those whose hearts the Lord has made willing to leave father and mother, home and country, who are now running to and fro, never pausing, never resting in their ceaseless and unwearied labors, ever mindful of their sacred charge, "Go ye into all the world, and preach the Gospel to every creature."

Christ's command is "preach the Gospel;" but alas! many who call themselves "ministers of the Gospel" stand in their pulpits on Sunday and preach philosophy, and teach history and morals; many seek to fill the pews, and crowd the aisles, by those inventions which are substituted for the direct preaching of the Word of God what are sometimes called "popular subjects." The most popular subject, that which every man needs to be told, and told time and again is his utter sinfulness before God, and his immediate and absolute need of a divine and all-sufficient Savior. It is the old, old story that can and will most intensely interest the masses of men. "The common people heard Him gladly." And the way to reach and hold the masses today, is to hold up Christ and Christ only,—**PREACH THE GOSPEL.**

JOHN SCHILLER.



THE GREAT CAUSE OF HOME MISSIONS

If all Christians would give as "God hath prospered" them, how much more Church work, at home and abroad, could be done!

Mission work is the work of saving souls. And soul-saving is the greatest work in the world. "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death." James 5. Stop and think what it means to save a soul from death! Stop and think what a privilege you enjoy in being in a position to co-operate with God in this great work: the saving of immortal souls from the torments of eternal damnation!

Home mission work is the mission work, which is done at home; in the particular community in which we live and its immediate surroundings as also in our home country, as distinguished from foreign mission work, which is done in foreign lands. We are to do the one and not neglect the other. At present, though, for obvious reasons, our efforts must be mainly exerted in the interest of home mission. When we review the field which is open to the English Lutheran Church of this country and which is awaiting the reapers to gather in the harvest, we are reminded of the Savior's words, "The harvest truly is plenteous, but the laborers are few," and we have ample reason to "pray the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9.

It certainly was a step in the right direction by our Synod to begin work in the large cities of our country: St. Louis, Chicago, Pittsburg, Cleveland, Baltimore, New York, Boston, St. Paul, New Orleans, Jersey City, Detroit, Ft. Wayne, East St. Louis. Here we have the population concentrated and find ample missionary material, here we can, with the help of God, build up large congregations which will then in turn send out pastors also to the towns and hamlets.

But mission work in the cities is also far more difficult than in the towns and hamlets. Obstacles present themselves to the city pastor and his congregation which do not present themselves to the country pastor and his congregation at all or not in the same measure. Among other things we have reference to the financial difficulties, especially in our larger cities. Building lots, material, and labor are high in price, the building laws must be complied with, the future possible and probable growth of the congregation calls for a much larger and consequently also more expensive church than the present needs of the congregation demand and their pocket-book can afford. Under these circumstances it is no small task for many a city congregation to acquire its own property, pay its current expenses, and at the same time reduce its debt.

These circumstances will also in a measure explain why some of our congregations have not sent in larger and more contributions for home missions. As these congregations grow older they will be in a better position to give for outside purposes. But no matter how little a person may have, he can and ought to give to him who has less and is in need of help. So no matter how hard a struggle we may have to make ends meet, we have one thing which many others have not at all or not in its truth and purity: God's Gospel of salvation. Let us then see to it that it be brought unto them also, so that their souls may not starve nor languish for want of it. In this way we will be doing our Christian duty, show our appreciation of the Gospel, and be kept from exercising that selfishness which only looks to its own interest and disregards the interest of others. "To do good and to communicate forget not, for with such sacrifices God is well pleased." Hebr. 13.

JOHN H. C. FRITZ.

THE LORD'S SUPPER

Concerning Faith

"Examine yourselves, whether ye be in the faith, prove your own selves." 2 Cor. 13, 5. From this we see that all those who intend to go to the Lord's Supper must have faith. "Without faith it is impossible to please God." Heb. 11, 6.

We have therefore, in the first place, to ask what faith is. "Faith," we read in Hebrews, "is the substance," or firm conviction, "of things hoped for, the evidence of things not seen." Heb. 2, 4. Faith is the evidence of things not seen, as in the Lord's Supper, we can neither see nor taste the body and blood of Christ. Faith is the assured belief, on the authority of God, of those things which can be neither seen by the eyes, nor learned by our senses, nor discovered by our reason. Faith's simple principle is, "The Lord hath said." The Christian's faith is an implicit trust in the truth of God's promises in Christ our Lord in the holy Gospel. "Faith is a firm confidence in the mercy and love of God in Christ." (Luther.) It is a firm conviction of all that is revealed in the Gospel, particularly the consoling truth, that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3, 16; that the Son of God, who is Himself true God, has given Himself to be made man, to suffer and to die for us, to make atonement for our sins, to reconcile us to the Father, to procure for us the adoption of sons, and the inheritance of the kingdom of heaven, and to purify us unto Himself, "a peculiar people, zealous of good words." A Christian communicant also believes the divine doctrine concerning the Lord's Supper. In the first place, he firmly and implicitly believes in the true and substantial presence of the body and blood of Christ in the Lord's Supper, in spite of the devil and of all wicked objections of perverted human reason. In the second place, he firmly and implicitly believes in the precious promise of Christ: "Given, and shed for you, for the remission of your sins." Examine yourself whether you are in the faith. It is impossible to be a worthy and welcome guest at the Lord's Table without this faith. Therefore, examine yourself whether you are in the faith! Examine your faith concerning the Lord's Supper!

If thou this believest truly,
And confession makest duly,
Thou a welcome guest art here,
This heavenly food thy soul will cheer.

Let us, in the second place, consider the origin of faith. True faith is a precious and gracious gift of the Holy Ghost. A mere historical belief of the facts contained in the Bible, indeed, is attainable, to some degree, by the power of human sense, reason and skill. But a saving faith, a firm confidence in the mercy and love of God, is not. Sound faith does not proceed from human sense, reason and skill. There is too

much in the heart of natural man that opposes the truths of the Bible, to allow the natural man to receive the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 1 Cor. 2, 14. And Christ our Lord says: "No man can come to me, except the Father which hath sent me draw him." John 6, 44. Acts 16, 14, we read, that "the Lord opened the heart of Lydia, that she attended unto the things which were spoken of Paul." And every true Christian knows that his faith is a gift of God. He is, therefore, on the one hand, very far from priding himself upon it, or from imagining it to be meritorious, and, on the other hand, is very careful to use all and every means by which faith is worked, sustained and constantly increased. "What have I that I have not received?" is his firm conviction; and his frequent, earnest prayer is, "Lord, increase my faith: Lord, I believe, help thou mine unbelief." By what means does God, the Holy Ghost work and increase faith in us? By the Word of God and the holy Sacraments, as St. Paul plainly says, "So then faith cometh by hearing, and hearing by the word of God." Rom. 10, 17. Through the Gospel the Holy Ghost calls us, enlightens us by His gifts, and sanctifies and preserves us in true faith. Through the Lord's Supper our faith is sustained, increased, strengthened and preserved. True Christians, therefore, "as new-born babes, desire the sincere milk of the word, that they may grow thereby." 1 Pet. 2, 2. They search the Scriptures daily; knowing that in them they have eternal life. They are regular and devout in attendance at public worship. They thankfully, devoutly and frequently receive the Lord's Supper.

Finally, let us consider the qualities of a sound faith. 1. Our faith must be firm. It must be so firm and constant, that nothing can lessen or weaken it; neither riches, nor honors, nor pleasures, nor prosperity: nothing must shake it, no storms of afflictions, no temptations, no tribulations, no persecutions of man: We must constantly go on with a firm faith, and remain resolute under all dangers, even under death itself. Our faith must be so firm, that we can say: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8, 38, 39.

3. Our faith must be active: as we believe, so we must practice. True faith is neither a mere speculative opinion, nor a presumptuous trust in a Savior whom we are making no effort to love and serve. Faith is alive and therefore active. Otherwise it were not a real and living faith but a lifeless counterfeit. On this point Scripture is not only clear, but emphatic. "Every good tree," says Christ our Savior, "bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. 7, 17. And St. James says: "Faith, if it hath not works, is dead, being alone. Thou believest that there is one God; thou

doest well: the devils, also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?—For as the body without the spirit is dead, so faith without works is dead also. James 2, 19, sqq. True faith works by love. Gal. 5, 6. True faith, in the first place, works by love to God. The means of grace—the Gospel and the Holy Sacraments, Baptism and the Lord's Supper, reveal such wonderful love and mercy to man, that it seems impossible to receive it, without loving Him who has done such great things for us. The language of faith is, "We love Him, because He first loved us." 1 John 4, 19. "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5, 14, 15. "I love Thee O Lord, my strength. The Lord is my rock, and my fortress, and my Deliverer." Ps. 18, 1, 2. Have you that love of God? Do you love God, because He loved you? O, how base and callous must that heart be which is not moved by love so infinite as this! The Lord's Supper is the altar of divine love. Let us remember this, and receive it often, as becomes the children of God.

J. C. AMBACHER.

Church News and Comment.

AT HOME

Brooklyn, N. Y.—An unusual, but at the same time a very interesting and profitable meeting was held in the chapel of the Church of Our Savior (Pastor Fritz) on Wednesday evening, May 18. As a rule, many members of a congregation—such who are not voting members—are not acquainted with the work that is being done by the congregation, but which is each individual member's work and ought to be so considered. In view of these facts the Church of Our Savior decided to hold a special meeting, to which all the members of the congregation, both male and female, old and young, should be invited. The meeting was announced from the pulpit and all the members were asked to be present. After the meeting had been opened with a short service, reports were read by the pastor, the church council, the trustees, the financial secretary, the treasurer, the secretary, the Sunday School, and the ladies' society. All the reports showed progress in the Lord's work. The congregation numbers 166 souls, 101 communicant members, and 22 voters. Since last October the average attendance at the morning services has been 76, at the evening services 58. The maximum attendance was 140, the minimum 33.

The financial report showed a cash balance in the current expense fund, part of which must be used to pay the interest due on \$3,800, the first of June. The congregation still gets a subsidy of \$15 per month from the Mission Board of the German Synod, which it expects to reduce before long. An appeal has been made to the members to let the congregation have the use of money on notes without interest, so that it can pay the amount of the mortgage, stop paying interest, and reduce the capital. The meeting was closed with prayer and the singing of the doxology.

J. H. C. F.

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Catawba Springs, N. C.—Holy Communion services were held at St. Paul's Church, Sunday, May 22, and preparatory services on Saturday before. Both services were well attended. The gospel set apart for

Pentecost was read by the Rev. J. M. Smith, former pastor of the congregation. One hundred and forty-two enrolled their names for communion. After Holy Communion was celebrated Prof. H. B. Hemmeyer, was installed as regular pastor of St. Peter's congregation. Installation services were conducted by the Rev. Paul Bischoff. Prof. Hemmeyer took charge of the work at St. Peter's on the second Sunday of March, 1904. A collection amounting to \$9.15 was taken up for the Synodical Treasury.

After lunch the congregation reassembled to hear another very able sermon, preached by the Rev. P. Bischoff.

The weather was delightful, and there was a very large crowd out. Many of the brethren from our neighboring congregations, Bethel, St. John's and Concordia, besides a number of friends from the other churches around us, especially those of the Tennessee and Ohio Synods were present.

Everybody seemed to enjoy the occasion very much, and the writer heard many words of praise about the good sermons preached. Several members were received and two infants were baptized. Our Sunday School has just been organized with more than 100 scholars.

St. Peter's church is situated in Catawba County, N. C., about eight miles north of Conover. A. Q. I.

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A committee made up of representatives from the Wisconsin, the Minnesota, and the Michigan Synods met lately in Milwaukee to decide whether there should be an organic union of these synods. After mature deliberation the committeemen resolved to report to their respective synods that, under present conditions, such a consolidation is not desirable. R.

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The Ev. Lutheran Church of the Holy Trinity, the Rev. C. A. Miller, dedicated a new church edifice, at Central Park West and Sixty-fifth street, New York city, on Sunday, May 15. The building is said to have cost \$350,000. The congregation is connected with the General Council. J. H. C. F.

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President for Bethany College.—Bethany College, Lindsborg, Kan., did not seem to have the difficulty in finding a president to succeed the late Dr. Swensson that some other colleges have. Rev. Ernest Pihlblad was elected to that position. He was born in Kansas City, was one of the first graduates from Bethany, attended Yale University, was appointed to a professorship at his alma mater, and seven years ago was elected vice president. He is said to have been an intimate friend of Dr. Swensson and to be familiar with his educational ideas, and it is thought that he will carry on the work in the spirit of his predecessor.—Ex.

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It is more and more apparent that if the church is to have a ministry at all, it must look to the strictly church colleges of the smaller, but decidedly better order, to provide the men. Recently the Hartford student quarterly has collected statistics from the colleges of the country. They tell their own story on this subject. Yale, for example, with a Senior class of 289, with 181 professing Christians, has but five men for the ministry and two for the foreign field. Princeton has 288 Seniors, with 186 Christians and 11 men for the ministry and six for the foreign field. The University of Pennsylvania has 680 Seniors with 300 Christians and 10 for the ministry and four for the foreign field. Ohio State University has 200 Seniors with 110 Christians and three for the ministry and three for the foreign field. Iowa State University has 219 Seniors, 120 Christians and none for the ministry. University of Kansas has 124 Seniors, 60 Christians and none for the ministry. These figures tell their own ominous story.—Lutheran World.

✱ ✱ ✱

The American Bible League held its first annual convention May 3-5 in New York

City. The purpose of the League is to combat the present day infidelity that attacks the authenticity of the Sacred Scriptures and does business under the name of "higher criticism." The organ of the League is "The Bible Student and Teacher" favorably reviewed in these columns some time since. Prominent men principally from the Lutheran and Presbyterian churches made addresses along the lines indicated. Doctors Remensnyder, Wolf, Weidner, Schmauk, and the Rev. Charles Fry were the Lutherans that spoke. R.

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According to a report in the New York Times the Episcopal church has erected a monastery at West Park, a little hamlet on the west bank of the Hudson river, about ten miles above Poughkeepsie, the Monastery of the Order of the Holy Cross.

"The new monastery has been built on an elevation almost on the water's edge. The grounds consist of seventy acres, and a large part of these are already under cultivation. More than 2,500 grape vines have been planted, and cattle and horses installed. There are also several hundred fruit trees, designed to provide a revenue for the maintenance of the order. Although a Superintendent has been engaged to oversee the farming, the fathers themselves will help till the soil and reap the harvests.

"A rule of the order provides that, so far as possible, provision is to be made that each priest may be able to celebrate the Holy Eucharist daily. Each of the fathers has a room or cell for his own use. A cloister 100 feet long runs almost the entire length of the east front of the building.

"The Order of the Holy Cross was founded in New York City in 1880 as a religious community of priests. Vows of poverty, celibacy, and obedience were required to be taken, and the members are at all times subject to the rule of a Superior.

"For the past twelve years, and up to its removal to West Park, the order has occupied a house at Westminster, Md., presented by Miss Lucretia E. van Bibber. At present the order numbers six fully professed fathers. In connection with it are various circles of persons. First are the oblates, boys who have been placed under the control of the order by their parents or legal guardians. Their dedication to the order is the act of their parents, to be ratified by them if they desire when they arrive at legal age.

"Working in association with the order is a society composed of fifteen priests pledged to a life of celibacy and known as the Society of Oblates of Mount Calvary. These do not live in community, but are doing parish work in various places. There are also eighteen other priests, not formally banded together in a society, who also live under the rules laid down by the order, except that they are not bound to celibacy.

"Of lay associates, men and women, there is a society numbering about 600, known as the Confraternity of the Christian Life. They follow a simple rule of life, and report to the order once a year. Lastly, there is a smaller society, the Confraternity of the Love of God, with special features of devotion and a stricter rule of life.

"The professed fathers wear a habit consisting of a long white cloak, with a black girdle around the waist, to which is attached a black wooden cross. For travelling the habit is changed to black."

We offer these clippings to our readers to show whether the Episcopal church has drifted. Will it not after all yet acknowledge the Pope at Rome? J. H. C. F.

✱ ✱ ✱

The "Advance" reports that the Board of Foreign Missions of the Methodist Episcopal Church has declined the bequest of \$80,000 made in the will of the late W. W. Cooper of Kenosha and Chicago, who lost his life in the Iroquois theater disaster. It is understood that the reason for this action was "because Mr. Cooper met his death in a place of amusement not countenanced by the church." In his letter to the county clerk at Kenosha, declining the gift, Mr. A. B. Leonard, secretary of the board, gives no reason for the action, but says that the de-

cision was unanimous. The refusal has caused a sensation in Methodist circles. Mr. Cooper was a leader in the church, and was one of the founders of the Epworth League."

L.

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The proportion of divorces to marriages in 1902 in eight states reporting statistics is as follows: In Maine, 1 to 6; in New Hampshire, 1 to 8.3; in Vermont, 1 to 10; in Massachusetts, 1 to 16; in Rhode Island, 1 to 8; in Ohio, 1 to 8.8; in Indiana, 1 to 7.6, and in Michigan, 1 to 11. In these states there has been a steady and rapid increase in divorces during the decade, and this increase is believed to be true of the country at large.

These are certainly appalling figures, and it is time that the Christian people of this country be thoroughly aroused to this danger that threatens the very foundation of our country's welfare!

L.

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The following is the latest addition to the "Chamber of Horrors" of the "Church Economist." Such doings need to be pilloried:

The Ladies' Aid Society of the Bedford Park Congregational Church has arranged for a unique entertainment to be given in the Bedford Park Lyceum on Thursday evening, March 10th. It will be called a "Pedlers' Parade," and it is expected to create even more merriment than the recent social at which the men of the church trimmed hats.

In the "Pedlers' Parade" the characters of the pedlers will be taken by the husbands of the members of the Ladies' Society and by members of the Men's League. There will be an organ-grinder with a monkey, a newsboy, an apple man, a banana man, a collar-button seller and a shoestring vender. Two gentlemen will dress up as "Aunt Jemimas," and will make and serve pancakes, and there will be sandwich men and frankfurter men.

The men will be dressed to suit the characters they represent and will do their utmost to sell their wares. The proceeds will be devoted to the Ladies' Aid Society. R.

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It has been estimated that, of the eighty millions of people in the United States of America, there are about thirty millions who are in regular attendance at any place of worship. The remaining fifty millions, in the opinion of a member of the Society of Jesus, writing in "The Messenger," are unbaptized and non-Christian. The writer's deduction is that we are not a Christian, but a pagan, nation.

That's one time when the Jesuit hit so near the mark as to hurt.

R.

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"The latest thing, of which we will probably hear a good deal for some time to come, is the 'Hero Fund,' of which we made mention two weeks ago. Since then ex-Governor Stone, of Pennsylvania, has somewhat vigorously and harshly called Mr. Carnegie's latest beneficence 'the most foolish, ridiculous, and insane' proposition of the time. He called attention to what all will accept as a fact, that true heroism is prompted by sacrificial love and not by mercenary reward. But being a soldier, he naturally exalted the heroism of the patriot who gives his life for his country above all other heroes. 'The Ledger,' not willing to see the military hero exalted above measure, speaks of heroes of peace, among whom it numbers the good citizen who, on a small wage or salary, struggles bravely to support and educate a family. 'In all the world there can be no finer example of heroism than that,' it says. To this class the poorly paid pastor undoubtedly belongs. But he is a type of hero in a much higher sense than that of being simply a good citizen and a faithful father. If he be true to his calling, he lives less for himself and family than he does for the highest welfare of others, and revels in the very thing it all joy that he may win men to Christ and eternal life. With him are to be classed all Christians whose watchword in life is

service. No heroism can possibly rise higher than that."—Lutheran.

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ABROAD

The church of Switzerland is being disturbed considerably by the discussion of two questions at present, viz. the separation of Church and State, and the question whether women should be given the right to vote in the churches. The former has received a new impetus from the agitation in France concerning the expulsion of the friars from the schools and the consequent tension between the civil and ecclesiastical authorities. This question is therefore being agitated in different countries of Europe just now, notably also in England, and it is to be hoped that it will yet be productive of good. In Switzerland one pastor recently moved at the convention of the Synod of one of the cantons, that the Synod make arrangements to raise its own funds and thus become financially independent of the State, but the motion was voted down as it was thought that for the present at least the Church cannot get along without the aid of the State. With reference to the other question of woman suffrage one congregation has already acted and given the women the right to vote, chiefly because the men do not think it worth while to partake in the work of the Church. Other congregations as yet hesitate to follow this example, especially on account of the fear of family disturbances, as the women in general are said to be more conservative than the men. So also in Europe the position assigned to women in the Church by the Scriptures is being lost sight of more and more.

L.

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In 1901 A. D., in Rome, a Jesuit father, Lucca, published a book on Church Law. In it he says:

"The Church has decided upon various punishments for the heretics: (1) The secular government must, at the command and by the direction of the Church inflict the punishment of death on heretics, and can not refuse to take charge of those that have been handed over to the secular arm by the Church for death; (2) this punishment is to be inflicted not only on the adults who have fallen away from the faith, but also on those who have been baptized and with their mother's milk have imbibed heresy and when grown up pertinaciously adhere to it."

This passage was brought to light during a debate in the German Reichstag and now Romish papers are making frantic efforts to prove that Pater Lucca does not represent the sentiment of the "Church of to-day." But the truth is that the harlot drunken with the blood of the saints has not and cannot change, though she may at times cover up her iniquity.

R.

✱ ✱ ✱

The "Los Von Rom" Movement.—Recent estimates of the number of persons who have left the Roman Catholic Church under the influence of the "Los von Rom" (or away from Rome) movement in Austria vary considerably. The most conservative estimate makes it about 25,000, from whom the Lutheran Church has had the largest number of accessions, while the Reformed Church, the Old Catholics, the Methodists, and the United Brethren (probably meaning Moravians) have gathered some of the fruits of the revolt. The chief Ultramontane organ in Bohemia is, however, said to have admitted that 37,000 persons have severed their connection with the Roman Church during the last four years; and another statement makes the number 45,000. The revolt has at last been recognized by the authorities of the Roman Catholic Church, and a pastoral letter has been issued by the Archbishop of Prague and three other Bohemian bishops, warning the faithful against German Protestant associations, especially against the Evangelical Bund and the Gustavus Adolphus Society. The people are advised not to allow their youth to mingle freely with Protestant young people, to avoid using Protestant books, especially Protestant Bibles and Testaments, and even casual attendance at an evangelical church service or prayer meeting is pronounced a sin.—Ex.

Hearth and Home.

"THAT'S THEE, JEM!"

A TRUE AND TOUCHING STORY.

I was some few years ago sojourning at a very beautiful and much frequented English watering-place. I met with an earnest Christian tradesman of the town, whose labors in the cause of religion are many and great. Although his occupation was not in selling books, yet he had, in a prominent place in his shop window, an assortment of Bibles, with an illuminated card containing this announcement: "Luther's Sword sold here." With one of these "swords" that Christian soldier, whom I shall here call by the name of Mr. Carr, fought and won the following battle:

A band or "troupe" of young men, with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar "performance." These people used to be called "Ethiopian Serenaders." After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the "look" of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few "dropping pennies" of the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth:

"See here, young man," he said, "I will give you a shilling and this book besides if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckled out to his mates, "I'm going to give you a public reading!"

Mr. Carr opened at the 15th chapter of St. Luke's gospel, and pointing to the 11th verse, requested the young man to commence reading at that verse.

"Now, Jem, speak up!" said one of the party, "and earn your shilling like a man!"

And Jem took the book and read, "And he said, a certain man had two sons; and the younger of them said to his Father, Father give me the portion of goods that falleth to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances, that lulled all into silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's thee, Jem!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty

famine in that land, and he began to be in want."

"Why, that's thee, again, Jem!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with husks that the swine did eat, and no man gave unto him."

"That's like us all!" said the voice, once more interrupting; "we're all beggars, and might be better than we are! Go on; let's hear what came of it."

And the young man read on, and as he read his voice trembled: "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and the love ever bestowed upon him there; and the hired servants, all having enough; and then himself his father's son and his present state, his companionships, his habits, his sins, his poverty, his outcast condition, his absurdly questionable mode of living—all these came into his mind, and fairly overcame him.

The day—that scene—proved the turning-point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long lost and dearly-loved child's returning to the familiar earthly home; and still better, in his return to his Heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of the "Prodigal Son," both for time and for eternity.

"Yes, there is one who will not chide nor scoff,

But beckons us to homes of heavenly bliss:
Beholds the prodigal a great way off,
And flies to meet him with a father's kiss."

—British Workman.

A GOOD INVESTMENT

Baron James de Rothschild once sat, for the artist Ary Scheffer, to represent a beggar. While the great financier, attired in rags of a beggar, was in his place on the estrade, I happened to enter the studio of the great artist, whose friend I had the honor to be. The Baron was so perfectly disguised that I did not recognize him, and, believing that a veritable beggar was before me, I went up to him, and slipped a louis into his hand. The pretended model took the coin and put it into his pocket. Ten years later I received at my residence an order on the office in the Rue Lafitte for 10,000 francs inclosed in the following letter: "Sir.—You one day gave a louis to Baron Rothschild in the studio of Ary Scheffer. He has employed it, and to-day sends you the little capital

with which you intrusted him, together with its interest. A good action always brings its reward.

Baron James de Rothschild."

On receipt of this order I sought the billionaire, who proved to me, from the books before me, that, under his management, my louis had actually fructified so as to have swelled to the large sum sent me.

If an able financier as Baron de Rothschild could thus increase in value what was given to him, can we doubt the promise of our Lord to repay us an hundred-fold even in this present time, and to give us finally life everlasting?—A Frenchman.

FOUND BY A PRAYER

The attention of one of the city missionaries of New York was attracted by the appearance of a room he saw, in passing one of the large tenement houses filled with poor. The room was bare, but very clean and neat; the small window-panes were polished so brightly that the rays of the sun could enter unhindered, and the window-sill was even adorned with several flowerpots. In the middle of the room a small table was set as for dinner; the meal consisted of one loaf of bread; a mother and three children of from seven to twelve years sat around the table.

When the missionary stopped at the door unnoticed, the little group bowed and together prayed the following stanza of a hymn which was translated into English by the former Prince Consort of England:—

"Let our going out be blest,
Bless our entrance in like measure;
Bless, O Lord, our toil and rest,
Bless our bread, our grief and pleasure,
Be in death Thy blessing given
And make us blest heirs of heaven."

That evening the board of directors met for supper in one of the halls of the city-mission, and when our friend was requested to ask the blessing, he prayed the above stanza, and afterwards told the guests what he had seen in the morning.

Hardly had he finished when a strange gentleman who was passing through New York and had been brought there by a friend, came to the missionary, greatly excited, and inquired particularly about the family, and if the room in which they lived were far away. The missionary told him it was only a few minutes walk, and if he intended to practice charity, he would gladly take him over after supper.

"It is not charity, but a stronger feeling which prompts me," said the stranger, "and the gentlemen will surely allow me to explain myself. Being orphans, my sister and I were carefully raised in the fear of the Lord by our good old grandmother in a farm-house in Scotland. She taught us daily to pray the prayer we have just heard. My sister married very young and moved faraway; my grandmother soon died; I came to America and thus I lost sight of my only relative. That prayer is used daily in my house in the

far West, and I am convinced that it is used in my sister's family, if she is still alive. God knows how earnestly I have wished and prayed to find her again. Is it not possible that by His wonderful providence I should be led to her through this stanza?"

And it was so. When, at the missionary's knock, the widow opened the door, she immediately knew her long lost blither. After the first happy greetings, light, fuel, and food were at once provided, so that the children roused from sleep looked around bewildered and thought they were dreaming. The brother heard a sad story of early widowhood in a strange land, and of gradual sinking from wealth to poverty, and of the vain struggle for daily bread. "We had eaten our last loaf of bread to-day," said the widow, "and I did not know where to get money to buy more; my trust in God was so shaken that it seemed like mockery to pray our prayer, but when the words came from my lips, I felt that we just needed God's blessing, therefore we prayed with our whole heart. Little did I think that He would help us so wonderfully."—Adopted by A. K.

THE ANGRY FATHER

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy.

Hillel perceived this, and said to the youth, "What aileth thee? Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others He is called Love. This appears to me strange and inconsistent."

The teacher calmly replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High."

"By no means," answered the youth, "That is figurative—but wrath—"

Hillel interrupted him, and said:

"Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus, on business connected with their traffic. Both these young men had been thoroughly instructed in the religion of their fathers.

"When they had sojourned for some time at Ephesus, they were dazzled by the splendor and the treasures of the city, and yielding to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry and worshiped in the temple of Diana.

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter, he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat.

"But the other father laughed, and said: 'If business do but prosper with my son, I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wroth.

"Now which of these two fathers," said Hillel to the youth, "dost thou consider as the wiser and the better?"

"He who was wroth," answered Theon.

"And which," asked the preceptor, "was the kinder father?"

"He who was wroth," again answered the youth.

"Was Cleon wroth with his son?" asked Hillel.

And Theon replied: "Not with his son, but with his backsliding and apostasy."

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple.

"Behold then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee. Selected.

OH, THE SHAME OF IT!

"It is annoying to hear these Canadians boasting about the achievements of their ridiculous little country," exclaims the New York World. "Do they know that in the year 1901 there were only 322 divorced women in all Canada, against 1,059 in the single State of Rhode Island the year before, and 2,061 in this city? We could fill the Metropolitan Opera House with divorcees. In the whole province of Ontario, with over 2,000,000 inhabitants, only forty-eight divorces have been granted in thirty years, and some years there are none. You can't get a divorce there without an act of Parliament. Yet Canada pretends to compare herself with the United States, which had 114,065 divorced women and 84,003 divorced men in 1900, including thirty divorced girls under fifteen years old and 2,427 more under nineteen."

Miscellaneous.

ACKNOWLEDGEMENTS.

Received with thanks to the donors for President's house at Conover from "A Friend," St. Louis, \$2; through Treasurer Succop, \$16.09.

Geo. A. Romoser.

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John Sachs Jr.

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The Reviewer.

THE LIFE OF DR. MARTIN LUTHER. By Ernst August Brueggemann, Concordia Publishing House, St. Louis, Mo. Price 60 cents.

Although there is no dearth of biographies of Luther, also in English, yet there is always room for another, especially for a good popular one like Pastor Brueggemann's. While the "Life of Luther" by Teacher Just, only recently issued by the same house, was intended chiefly for school use, this present one was written for the home, and we hope that many will buy the book and acquaint themselves with the life of the great Reformer.

JAPAN TO-DAY. By J. A. B. Scherer, Ph. D. J. B. Lippincott Co., Philadelphia. Price \$1.50 net; \$1.65 postpaid.

Dr. Scherer was for a number of years teacher of English in the Government School at Saga, Japan, and is therefore fully qualified to speak on the subject which he handles in this book. From what we have read and heard elsewhere, he has given us a faithful pen-picture of Japan and its people. In his rambles through this island kingdom he came into contact with the various classes of people, learned to know their customs, their home-life, and their religion, all of which he describes at length in the various chapters of his book. Although the reader may be obliged to dissent from some of the judgments pronounced, he will not fail of being interested by the book. It is furnished with twenty-eight fine illustrations.

38 SYNODALBERICHT DES MITTLEREN DISTRICTS. Price 15 cents. Concordia Publishing House, St. Louis, Mo.

The paper read at the convention of this district-synod treats of the duties of German congregations towards their anglicizing members. This subject is worthy of serious study and also this contribution toward such study is welcome and useful. It is not said, of course, that every reader will agree throughout with the author.

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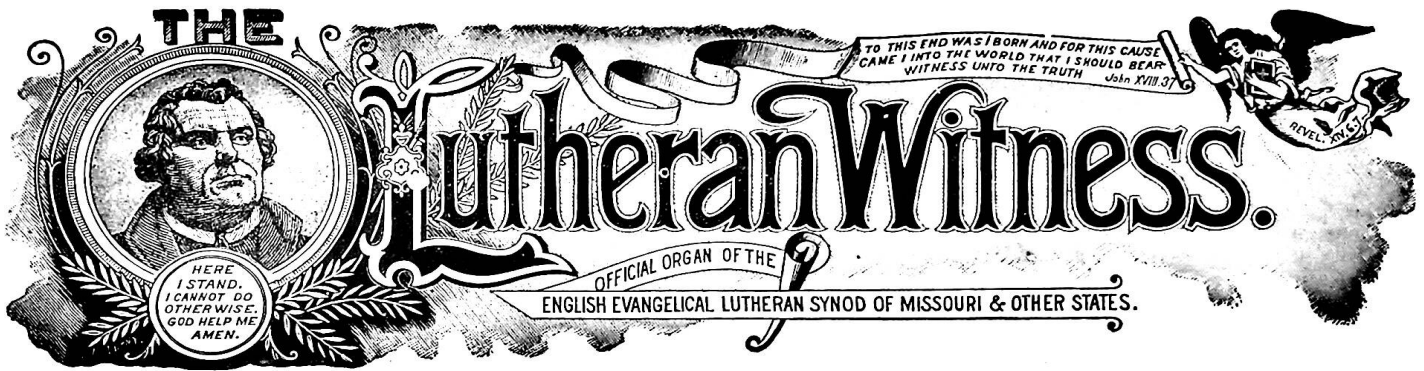
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A SUMMER PRAYER;

Oh, send Thy summer to my soul,
Lord of the changing times;
Make Thy grand music o'er me roll
From sea and river chimes;
Give me my share of growth and good,
Like thriving corn and songful wood.

Thou givest more abundant life
To wheat, and grass, and tree,
That rise and stretch in upward strife—
Lord, give such strength to me.
Restore me with Thy Spirit's breath,
And let Divine life conquer death.

O Sun of Righteousness, shine through
The mists of sin and care,
Call fragrant blossoms fresh and new
To spaces rough and bare;
And, by the glory of Thy face,
Make my life show some signs of grace.

I lift my weary eyes to Thee,
My Saviour and my King;
Extend Thy bounties unto me,
And teach my lips to sing;
My times are under Thy control,
Lord, send Thy summer to my soul.

—Marianne Farningham.

Editorials.

The Christian's attention and heart is not fixed upon God as unceasingly as it should be. Had man remained in his original state of innocence, he would have found his highest pleasure in communion with his Maker. But after the Fall, his attention was turned largely to material things. And so it has remained. The affections of man's heart are lavished upon his fellow men; then he studies to please. And if it be not men, then it is things. Thus it happens that God is forgotten at times and, in some cases, altogether. But we are speaking of the Christian, who professes that without God he is nothing; how is it possible that he can neglect to worship God? Only because he too, has inherited the nature of the first man who fell. But this fact must not be urged as an excuse for our neglect. We must see to it that we have stated seasons for reading God's Word and for prayer. If we form the habit we shall find that God is more in our thoughts at all times.

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Some of the bishops of the Protestant Episcopal Church are beginning to express their desire for a cathedral in their see cities, in order that there may be "one place where the ideal of the Prayer Book may be presented in its fulness." They claim that they do not want to be extravagant, and that they

have no hankering for "mere ornamental appendages;" but how can they hope to escape the charge? It is not houses of worship that they want and need, for they have these. They *do* want something over and above that which is necessary, although the cost will not be a trifle; and all for the sake of an ideal. No one will understand us as being opposed to good, and even stately church-buildings, whenever they are needed for worship and when Christians are not over-burdened in paying for them. We wish there were more such. But we cannot see the wisdom of putting up large and expensive buildings where they are not absolutely needed, and thereby taxing the strength, not of one congregation merely, but, perhaps, of a whole diocese. The money thus spent is needed too much in bringing the Gospel to those who are little benefited by the fine churches which they cannot attend. Maybe this is censoriousness, but we cannot help thinking of the souls who must do without the bread of life, while we Christians have enough and to spare.

The one thing for a man who speaks about the "powerlessness of the old evangelism," to do is, to go back to his Bible and to study up the subject. May be he will find that what he thought to be "old evangelism" is in reality not such. Much that goes as such in our time, as in all times, is anything but such. There were many Jews according to the flesh, in the days of our Lord, yet only a very few knew the Redemption that had come out of Zion, and so were Jews indeed. So there are many to-day who consider and call themselves Christians but who are ignorant of the very essence of Christ's Gospel.

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The man that knows intellectually what the "old evangelism" is and still speaks of its "powerlessness," belongs into the society of those who already in the times of the Apostles took offence at the Gospel and called it "foolishness." These people think they are something; something that the Gospel has not taken into consideration. The Greeks considered themselves above it and the modern critics consider themselves beyond it. The Jews did not know "what belonged to their peace;" neither do the critics of our day, and largely, because they do not "know themselves." The converted sinner, no

matter whether his sphere be professional, commercial, or what, will always find his place beneath the Cross.

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The "old evangelism," the Gospel preaching, is never, and can never be "powerless." It is the "power of God unto salvation to everyone that believeth." The Church that preaches this Gospel wields God's almighty power, and saves souls from death unto life. Nothing can render the Gospel powerless, not even present day conditions, yes, not even the gates of hell. Everything must make way before it, and the modern magnate, as well as the modern workingman must believe it, if he would be saved.

★

The trouble of so many churches nowadays is, that they have whatever of the Gospel they yet lay claim to, mostly, under the bushel. Instead of preaching it, together with the Law which even yet is the schoolmaster unto Christ, they deal frantically with ethics for which they lay no foundation, or they disport themselves as common scolds. Let them come back to the "old evangelism" of the first Pentecost, let them speak as the Spirit, whom Christ has sent, and who brings Christ and the things that He taught to the disciples' remembrance, gives utterance, and the power of the old Gospel will still move and vivify the world. No "new evangelism" is needed, the "old evangelism" is what the world wants more of. Give it. Preach it.

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A flagrant error of the sponsors of the "new evangelism" is, that they think conditions to have changed. The era of trusts, of general prosperity, is thought to have developed a new generation that needs a new Evangel. How really learned men can harbor such opinions is by no means easy to understand. And still such thought seems to have been customary for some men of nearly every generation. The men who are "wise in their own conceit" seem to be ever with us. And yet, it remains until the end of time the truth, "there is no difference, for all have sinned and came short of the glory of God." This is the common basis of mankind of all ages; *all are sinners*. And for all sinners, the "old Evangel" proclaims one Savior, "Jesus Christ, the same yesterday, to-day and forever."

H.

For the Christian who from earliest youth has been under the influence of the Spirit of God and has been taught to receive, with unquestioning faith, the teachings of Holy Writ,—for such a one it may be somewhat difficult to appreciate the force of the Apostle's words that the preaching of Christ crucified is foolishness to the Greek, to the world-wise man. That that which is to him the source of sweetest consolation—the vicarious atonement of his Savior—should be to others an object of annoyance and even of ridicule, is a thought so repugnant as to be well-nigh unthinkable to his enlightened understanding. But let such a one look well to himself and he will find within himself, too, the prompting to doubt and reject as unreasonable and foolish the teaching of righteousness through a Substitute. And though he fight down such doubt and by the power of the Spirit within him cling the more firmly to the precious Gospel of Christ crucified, he will see more clearly that the Apostle's statement about natural man's rejecting that self-same Gospel as foolishness is indeed no hyperbole.

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It is indeed no overstatement of fact when the Apostle speaks about the repugnance felt by the natural man for the Gospel of Christ, as anyone can assure himself by a survey of the world around him.

Among the thinkers of our day Sir Oliver Lodge's is a name to conjure with. This scientist stands in the front rank and what he says commands attention. He has lately said something about Christian doctrine and here is an extract from his pronouncement:

"As a matter of fact, the higher man of to-day is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing, and in so far as he acts wrongly or unwisely he expects to suffer. He may unconsciously plead for mitigation on the ground of good intentions, but never either consciously or unconsciously will any one but a cur ask punishment to fall on some one else, nor rejoice if told that it has already so fallen.

"As for 'original sin' or 'birth sin,' or other notion of that kind, by which is partly meant the sin of his parents, that sits absolutely lightly on him. As a matter of fact, it is non-existent, and no one but a monk could have invented it. Whatever it be, it is not a business for which we are responsible. We did not make the world; and an attempt to punish us for our animal origin and ancestry would be simply comic, if any one could be found who was willing to take it seriously.

"Here we are; we have risen, as to our bodies, from the beasts; as a race the struggle has been severe, and there have been both rises and falls. We have been helped now and again by bright and shining individual examples—true incarnations of diviner spirits than our own—notably by one supremely bright Spirit who blazed out nineteen hundred years ago, and was speedily murdered by the representatives of that class whose mission it appears to be to wage

war against the prophets, and to do their worst to exterminate new ideas and kinds of goodness to which they are not accustomed. Fortunately for the race, they are only able to kill the body; the soul, the inspiration, the germ of a new and higher faith, seems forever beyond their grasp."

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These words are brutal in their frankness and will come as a shock to those to whom sin and redemption from sin through the blood of the Lamb are solemn verities. But no one can fail to see that Sir Oliver's words prove that the Apostle knew whereof he was speaking when he defined the attitude of the natural man towards God's plan of redemption. Man's thoughts are of earth and his aspirations rise no higher than the clod from which they spring. Self-satisfied, there is no room in his heart for thoughts of sin and atonement and repentance. He rejects the Gospel of the forgiveness of sin and the promise of a happier world to come, and demands the "Gospel" of self-suffering and self-righteousness and happiness here in this world. Says Samuel Gompers, President of the American Federation of Labor, in speaking of the "breach between the Church and labor":

"The workingmen want light—the light that will throw sunshine into their homes; not merely spiritual sunshine, but light that will give them better comforts in their lives to-day. They are tired of praying for the 'sweet by and by' all the time, and enduring the bitter now. They want something here. 'Thy will be done on earth as it is in heaven' they want fulfilled on earth, and not to wait until they go to heaven."

As if Christianity had not brought about all the light there is in the world and about all the sunshine there is in the homes of workingmen. As if it were not patent that the despising of the message which the Church brings is at the bottom of the increasing discontent and oppression and woe both for the rich man and the poor. When men are willing to believe that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should have everlasting life, then men will learn to see and love their neighbor as a fellow-sinner loved and redeemed by the same Father in heaven. Then, too, man, while appreciating and making use of the God-given blessings here in this world, while drinking of life to the full as only a Child of God can do, will never so far forget his high destiny as to anchor his soul's aspirations to the perishing, sin-cursed things of this world. But—let us not forget it—also from this viewpoint it is true: "Except a man be born again, he cannot see the kingdom of God." He who despises the means of grace through which the Spirit works in the heart, no matter how great his learning and how high his Culture, will regard such preaching foolishness and—cannot see the kingdom of God.

R.

In an article on "Unification of the Baptists," the "Lutheran World" says in conclusion, that we Lutherans may

well follow their example, and unite even though we do not agree in every point of doctrine. And the editor justifies this position by the strange plea that "certain diversities of beliefs and practices—if there be such among us—may give 'opportunity for mischief,' but with equal opportunity the good will triumph over the evil, and the truth has never aught to fear from an open contact with error. 'Let there be light' is the watchword of all who have the truth at heart."

This is something altogether new to us. We have always understood the Scriptures to warn us against all commerce with evil and error. They speak in sundry places of "a little leaven leavening the whole lump," of "evil communications corrupting good manners," of false teaching "eating as doth a canker." Let the learned editor compare 1 Cor. 5:6; 15:33; Gal. 5:9; 2 Tim. 2:17. Perhaps these passages will convince him that truth has a great deal to fear from an open contact with error.

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Of course, we cannot entirely escape all intercourse with evil and with error, as long as we live in this world, where according to the will of the Master, the tares and wheat are to be allowed to grow together. Nor is it God's will that we should withdraw from all contact with wickedness and error. For in order to do that we should have to leave the world. On the contrary, we should continue to live on in the surroundings, in which God has placed us, and wherever and whenever we are thrown into contact with wickedness and error, we should testify against it and seek to win for truth and for Christ those who are ensnared in the meshes of sin or of error. Our chief duty as Christians is to rescue the fallen and the deluded. That was what Christ did and brought upon himself the name "friend of sinners." But that is an altogether different thing from the union of truth and falsehood advocated by the editor of the "Lutheran World" and a host of other Lutherans. We are to seek to win those that are erring and convince them of their error, but we are not to countenance their error by forming a false union with them, by which we would say to them as it were: Never mind those little diversities of beliefs and practices, which exist between us. If you are a little wrong here and there, that counts for nothing, so long as we are agreed in fundamentals. No, we are to tell such people: The leaven of your errors, though it be ever so little, will leaven the whole lump, if we unite with you, before you purge it out; it will eat as doth a canker. Every error, no matter how small and insignificant it may appear, is a dangerous thing and is to be avoided!—Yes, in spite of all this rant about old-fogyism and this enlightened twentieth century, the plan that has been adopted by the Lutherans of the Synodical Conference and the other synods that participate in the free conferences held for the purpose of effecting, if possible, a union between them is the only Scriptural one.

L.

Contributions.

TO OUR RECENTLY CONFIRMED BOYS AND YOUNG MEN

It is a blessed day, a day of sacred joy, the day of Confirmation, when we kneel at the altar of the Lord to receive His blessing and to pledge ourselves to Him in body and soul for time and eternity. Confirmation is a rite so solemn, a ceremony so impressive that the day is rarely altogether forgotten. The whole act commonly conducted with the singing of that precious hymn:

My gracious God and Lord;
Let me be Thine forever,

it leaves its imprint on the memory for a lifetime. And happy every one who keeps the vow made at the Lord's altar. A good conscience is his reward in time and an eternal inheritance is laid up in store for him in his Father's house having many mansions.

As a rule soon after Confirmation the choice of a trade, a permanent occupation or a life's calling must be made. There is a wide field from which to choose, because there is and must be a great variety of occupations which are useful and necessary for the existence and welfare of society and commonwealth. In this connection the writer wishes to commend a calling to you which is of the greatest utility both for the life that now is and for that which is to come. The most useful of all callings is the ministry of the Gospel. Of it the Apostle says: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." The Gospel brings peace with God through Jesus Christ. It exhibits that righteousness which avails before God and which is imputed unto faith. Time and again has the Gospel demonstrated itself the most powerful agency for the promotion of true civilization and the betterment of social conditions among men. The Gospel of Christ has banished idolatry from a large part of the earth; it has lifted many a savage tribe out of its brutish condition; it has overcome many dark superstitions and barbarian cruelties; it alone brings abiding comfort to the heart of the disconsolate and kindles the light of an everlasting hope to the dying. Where is there a calling so noble, a vocation so useful as the Gospel ministry?

To fill the ranks of the Gospel ministry the Lord wants boys and young men, did want them already while He was walking visibly upon earth. Therefore He gathered and instructed disciples that He might send them forth to preach His salvation. And He charged those whom He had gathered about Him saying: "The harvest truly is plentiful, but the laborers are few. Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest." Matth. 9:37. Praying the Lord to send harvesters the disciples were of course to use their endeavors to win young men for the work of the ministry, which they also did as we see at various places in the book of Acts. It is the Lord's will that each generation is to make provision for the preaching

of the Gospel in the next following generation, and so on to the end of time, that the oath be fulfilled which the Father swore to Messiah, saying: "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." Ps. 89:35. Out of each generation of boys some must become preachers, and this number must become greater generation after generation, as the borders of the Church are widened and the field for the preaching of the Gospel is enlarged. Will you, my young friend, who are reading these lines be one of many to represent your generation, the one now growing up? If the future needs of the Gospel are to be fully supplied many, even quite a large percentage of the present generation of boys will be wanted for the ministry. Will not you be one of them?

You will perhaps ask: Why should I? Because Jesus Christ came from the bosom of his Father and "has redeemed you, a lost and condemned creature, purchased and won you from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that you might be His own." There is the chief reason. Jesus Christ has purchased you at a high price. He has ransomed you by His own divine blood, and you are His by the right of purchase. You are His and to Him you are to live and no more to self and the world, and therefore you should become a preacher or a missionary, because He wants laborers for the vineyards which He has already planted, and He wants His Gospel preached from Greenland's icy mountains to India's coral strand.

You say: I do certainly intend to be true unto my Lord Jesus Christ as long as I live and I do expect to serve Him as a member of His church, but not every one is cut out for a preacher or is called to the ministry. We cannot all be preachers and I can serve God in another calling. So you can and I hope you may ever continue to serve the Lord in whatever occupation you may be. It is true too, we cannot all be preachers, neither is it the Lord's will that we should; "for the body is not one member, but many." It is likewise true that not all are called of God to this office. After recounting various gifts which were bestowed on the ancient Christians and in part are still, Paul goes on to say: "All these worketh that one and the self-same Spirit, dividing to every man severally as he will." 1 Cor. 12, 11. The Holy Ghost does not endow every boy with the gifts needed for this public office, neither does He prompt every youth in whose heart He dwells to enter the ministry. If you have not received the gifts necessary for the performance of this office, or if you are not prompted to it internally, you need not on that account fear that the Holy Ghost did not dwell with you. He has His workshop in the hearts of many whom He does not prompt to become preachers.

When the Lord wants a boy for the ministry He will awaken the wish in his heart and will incline him that way. By

His Holy Spirit the Lord will cause those whom He wants for this work to see the duty and necessity of it and will convince them that they themselves also should engage in this work. Now if you find such a prompting and drawing in your heart; if you do not only see the necessity of preaching in a general way, but you feel it your duty to put your hand to the plow, O then do not resist this drawing of the Holy Ghost. Do not suppress the conviction that you ought to study for the ministry. When you are prompted to it do not say that you do not want to, neither seek an excuse. When the Lord says: "Whom shall I send, and who will go for us?" be ready to answer: "Here am I; send me." Isaiah 6:8.

You perhaps think He is asking something which you can not do. The secret wish is in your heart and you are not unwilling, but you are very backward about expressing your wish, and you sometimes even think it would not be altogether right to offer yourself, because you have learned in the Catechism: "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Hebr. 5, 4. Here remember, if you, moved by the love of Jesus, cherish the wish of preaching His name you are not taking an honor to yourself. God has kindled that desire in you and you should not suppress it. Ask Him to grant you courage to express the wish of your heart and then speak about it to your parents, your pastor or some other Christian friend. And if you should have allowed several opportunities to speak pass by unimproved do not drop your resolution, keep it up and you will surely find the courage to speak. Neither should you allow the fear that you might not possess the gifts to complete the prescribed course of study to seal your lips. If you are troubled with doubts in that respect speak to those who have been your teachers and let others be the judges. God has indeed not pledged Himself to give brilliant gifts to all whom He calls, but he gives the needed gifts to those whom He calls, and often He performs through meagerly gifted men what the much gifted fail to accomplish.

You realize your unworthiness for so sacred a calling, sometimes as much so as to be tempted to abandon the idea. You are a mere boy, perhaps the son of poor parents who occupy no prominent place in the community, and should you entertain such high aspirations? Let me candidly tell you, I like that kind of sentiment much better than if you would count yourself as worthy or worthier than the next boy. The proud, the conceited, the ambitious are in danger of doing more harm in the ministry than good. God does not respect the proud, He gives grace to the humble, and the good accomplished in the ministry is by the grace of God.

While you are thinking of the ministry the thought may rise in your mind asking: Is there any money in it? And when do you ever see the names of true and faithful Gospel preachers emblazoned in prominent headlines in the newspapers like the names of politicians, military and naval men? No,

preachers do not get rich, neither do the most faithful among them as a rule become famous in the world. But when did you ever see a faithful steward of Christ starve to death? The Lord will always stand by His promise: "Seek ye first the kingdom of God, and his righteousness, and all these things," the necessary food and raiment, "shall be added unto you." Matth. 6: 33. It is wonderful indeed, how decently many a preacher can support himself and family on a mere pittance of a salary. God is able to make a little go a long ways, and it is verily true what David says: "A little that a righteous man hath is better than the riches of many wicked." Ps. 37: 16.

What do you aim to live for in this world? To make money? To gain renown? And if you do succeed in becoming a plutocrat and winning honors with men, what good will these things do you when you come to die? Will they enable you to look death in the eye calmly and to say: I am ready to depart? The man who has lived for this world only must experience the full bitterness of the word: "The world passeth away, and the lust thereof." Not so with the faithful minister of Christ who has spent his lifetime in preaching the Gospel. Though he has occupied a humble position and has often been obliged to live scantily on a meagre salary, he has the satisfaction of looking back over a life spent in the most useful manner, and though he have but a little handful of grain to bring for the eternal barns, he shall not fail of his reward.

My Christian young friend, in choosing a life's calling consider the needs of the kingdom of God. The churches must be supplied with preachers. The old ones are wearing out and there must be young ones coming on to take their places. And do you not see the multitude of those standing aloof from the Church. Ought they not be urged to come in? Is it not a sacred duty to preach the Gospel in the streets and lanes of our cities, in the valleys of our mountains, in the backwoods of our western wilds? And there are the unnumbered millions of heathen walking in darkness and wasting their lives in ignorance, vice and sin. Why, O why must they live in misery and die in despair, when the Gospel of Christ is the power of God unto salvation?

Yes, a host of preachers and missionaries is needed to proclaim the Gospel to the rising generation. Will you not be one of them? Will you not have your name enrolled? "The Master is come, and calleth for thee." John 11: 28.

F. KUEGELE.

WHAT DOES IT IMPLY TO BE A LUTHERAN?

(Lecture Delivered at the General Lutheran Conference, in Durban, South Africa, Sept. 9, 1903.)

What is a Lutheran? A Lutheran is nothing else, no more and no less than a Bible Christian. He sticks to the Bible in each and every part with all his heart. If this is so, there you already have in a nutshell, what it implies to be a Lutheran.

What, then, is the Bible, what does it contain, what does it teach? The Bible is God's Word, God's Revelation to mankind. What does it teach? It teaches the way of eternal salvation. This a Lutheran believes with a firm conviction (Heb. 10, 22), firmer than the certainty that he himself is a living being, who exists and breathes. But he does not only believe that the Bible teaches the way of salvation; he knows that he himself is on this way, and he follows it, and shall finally reach the goal, eternal bliss.

This is a happy, joyful knowledge, a Lutheran's true jewel, surpassing in splendor and glory all other knowledge, surpassing all riches, yea, all other things existing. Such a knowledge can be imparted by the Holy Spirit only.

A man may have a human knowledge and conviction only, that the Bible is God's Word, a knowledge, that leaves the heart unstirred and unaltered. This knowledge does not help the soul for eternity, for even also "the devils believe, but they tremble."

The knowledge which is useful, is divine, created by the Holy Ghost. The Holy Ghost convinces a man, that he is a fallen creature, a sinner, who needs forgiveness from God, against whom he has sinned. Moreover the Holy Ghost teaches such a convinced sinner, that God is willing to forgive a penitent sinner. He has given the best possible proof of this willingness, having sacrificed his (own) only begotten Son. And now he offers penitent sinners forgiveness of sins for the sake of this, his only begotten Son, Jesus Christ, who, himself guiltless, gave himself for sinners to make atonement for their sins.

The Scriptures testify in innumerable places in the Old, as well as in the New Testament, that this doctrine of Sin and grace is the chief doctrine, the kernel and substance of God's Word. And a man who is taught by the Holy Ghost, knows and has felt and admitted in his heart, that this is so. [Rom. 4; Ps. 40; John 5; Luke 24.]

Through this conviction there springs up a new fountain of life in his heart. He begins to love God and also his neighbour, created in the image of God, and he is more and more filled with this love to the God of his salvation and to his fellow-creatures.

This is according to Luther's beautiful saying in the preface of the Epistle to the Romans.

Faith is a divine work in us; it changes us in such a manner that we are born of God, John 1, 13; it kills the old Adam and makes us different men in heart, mind, soul and powers, and brings with it the Holy Spirit. Faith is a living power, always busy,

always active, so that it cannot fail of doing good at all times. Nor does it ask whether there are any good works to be done; but before the question is asked, it has already done them, and is ever active. He who does no such works is an unbeliever, who gropes and searches for faith and yet knows neither what faith nor good works are, although he may be prating much about faith and good works. Faith is a living and conquering trust in God's mercy, and so sure that it would die a thousand deaths if necessary. Such a confidence in, and knowledge of, divine grace makes a man joyful, courageous, and happy before God and all creatures; these things the Holy Spirit works through faith.

* * *

In these introductory remarks are expressed the two great principles of our Church, the so-called formal and the material principles.

The formal principle is that the Scriptures are the only source and criterion of doctrine. A Lutheran confesses, that the Scriptures not only contain the Word, but are the Word of God, and that there is no error in the Scriptures, but that the Scriptures are Israel's perfectly pure well. He that admits errors in the Scriptures has no firm basis of operation, fights with dulled weapons. Compare the articles of Smalcald: It will not do to frame articles of faith from the works or words of the holy Fathers. We have, however, another rule, viz.: that the Word of God should frame articles of faith; otherwise no one, not even an angel.

God moved the holy men, Prophets and Apostles, to write, and endowed them with the qualities necessary for recording faithfully God's revelation to mankind. God is the real author of the Scriptures, therefore the Scriptures cannot err. This influence of God on the holy authors we call inspiration.

Compare the Formula of Concord (Epitome). The Holy Scriptures alone remain the only judge, rule, and standard, according to which, as the only test-stone, all dogmas should and must be discerned and judged.

Scripture is its own interpreter.

If a man says in questions of astronomy: "You must respect my differing opinion," I am willing. But if a man puts forth a theological doctrine, at variance with Scripture, I say: "No! I do not respect it, it is contrary to the doctrine of Scripture."

The second principle of Lutheran doctrine the material principle, is the doctrine of justification by faith. Somebody may dispute the propriety of this expression or this terminology, that the doctrine of justification by faith is the material principle of the Lutheran doctrine or Lutheran dog-

matics; but all true Lutherans agree, that justification by faith is the central doctrine in Lutheran dogmatics. Luther says: "In it (the doctrine of justification) David presents to us the sum of all Christian doctrine, the bright sun which enlightens the Christian Church."

The doctrine of justification by faith is the *articulus stantis vel cadentis ecclesiae*, the article, by which the Church stands or falls.

Martin Luther bowed humbly before the Scriptures, apprehended the doctrines of Sin and Grace more clearly than any other teacher since the time of the Apostles; his heart was burning to magnify the glory of God; and the true Lutheran Church follows his lead.

The Reformed Churches may seem to have the article of justification by faith in its purity. But this can hardly be said since they do not know thoroughly, what faith is. Calvin for instance, was not sure of his salvation.

And they, so to speak, fence in their faith with precepts and ordinances and works. I do not deny that many Christians in other churches may be more active and energetic than many Lutherans, be it said to the humiliation of Lutheran Christians. We are here discussing the the question of true doctrine. But where this doctrine lives in a Lutheran Christian heart, it is always active, though not perhaps in the way that many Christians in other churches show their activity.

All other points of doctrine are connected with the doctrine of Scripture and inspiration as the foundation or fundamental doctrine and with the doctrine of justification by faith as their standard and rule.

We have time to show this only in some of the most important or essential points of doctrine.

H. J. S. ASTRUP.

A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATION

VII.

Against the Covetous

The covetous are, according to God's word, transgressors of the first commandment. Avarice is idolatry. Col. 3, 5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." A covetous person is an idolator. Eph. 5, 5: "For this ye know, that no . . . covetous man, who is an idolator, has any inheritance in the kingdom of Christ and of God." The covetous man makes gold his hope and says to fine gold: "Thou art my confidence." Job 31, 24.

A covetous person is also a transgressor of the second table of the commandments, for he has no love for his

neighbor. 1 John 3, 17: "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Chap. 4, 20: "For he that loveth not his brother whom he has seen, how can he love God whom he has not seen?"

Covetousness is the root of all evil. 1 Tim. 6, 10: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many a sorrow." Prov. 28, 20: "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."

God threatens the covetous man with severe punishment. Is. 5, 8: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" 1 Cor. 6, 10: "Nor covetous . . . shall inherit the kingdom of God." A warning example is that of Nabal, 1 Sam. 25; Gehazi, 2 Kings 5, 20; Judas Iscariot, Luke 22, 3, 2-6; Matt. 27, 5.

Christians should be ready to communicate of their earthly goods unto them that are in need. Is. 58, 7: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thy self from thine own flesh?" Heb. 13, 16: "But to do good and to communicate forget not; for with such sacrifices God is well pleased". Matt. 5, 42. "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." Prov. 3, 27, 28: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee".

For those who are of the same household of faith, Christians should especially have a liberal hand. Gal. 6, 10: "As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith." Jas. 2, 15, 16: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be warmed and filled; notwithstanding ye give them not those things, which are needful to the body, what does it profit?" A beautiful example is that of the congregations in Macedonia, who though they were themselves very poor, still gave liberally in all humility, for they were willing to give all that they were able and more than they were able, 2 Cor. 8, 2, 3.

Christians ought to give willingly for the support of the ministry. 1 Cor. 9, 14: "Even so has the Lord ordained that they which preach the gospel should live of the Gospel". Luke 10, 7: "And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his reward". Gal. 6, 6: "Let him that is taught in the word communicate unto him that teaches in all good things."

In a congregation all, rich and poor alike should not be obligated to give the same amount. The rule to follow in this matter is found in 2 Cor. 8, 12: "Accord-

ing to that a man has, and not according to that he has not".

It is God's will that manifestly covetous persons in the congregation be taken into church discipline, and if they will not make amends that they be excommunicated. 1 Cor. 5, 11, 13: "If any man that is called a brother be . . . covetous . . . with such a one no not to eat . . . therefor put away from among yourselves that wicked person."

Trans. by C. O. SMITH.

Church News and Comment.

AT HOME

Concordia Publishing House has issued a Descriptive List of the Lutheran School Exhibit at the World's Fair. 458 schools are represented by written work of pupils. Of bound volumes of written work there are 732; of photographs of school buildings and classes 809. The List gives the location and grade of school, name of teacher, and subjects exhibited. R.

Gettysburg Theological Seminary has received a donation of \$10,000 for the establishment of a chair in elocution. L.

The Ministerium of Pennsylvania held its 157th annual convention beginning May 26 in Philadelphia. Dr. M. C. Horine was elected president. A Board was named to take up the work among the Slavonians in Pennsylvania. Muhlenburg College received much attention both in the way of censure and of commendation; finally, a committee was elected to raise \$150,000 for this college. Some time was devoted to the discussion of theses on the Holy Spirit. R.

A new Immigrant Home is to be established in Baltimore, Md., under independent Lutheran influence. W.

The Lutherans in Greater New York.—The first Lutheran church in New York City was founded by Dutch Lutherans about 1649. Their church building was torn down twenty-four years later by order of the governor because it was too near the fort now represented by the Battery, and with the damages awarded them the congregation built Trinity Church. In 1783 the congregation united with a German church which had been founded in 1750, and Trinity Church was sold to the Episcopalians. So far the language question had been between Dutch and German. An English movement was begun in 1784, under the direction of Dr. Kunze, pastor of the united (Christ) church, but two of the English assistant pastors going over in succession to the Episcopal Church, it was suspended, and was not revived till 1815, when Dr. C. F. Schaeffer resumed the English services. A second English church was organized in 1868. The first Lutheran church in Brooklyn was formed in 1841; the first English Lutheran church in 1859. Notwithstanding great and serious losses to other Churches, says "The Lutheran," from which these facts are derived, and which has devoted one of its recent issues principally to the subject of "Lutheranism in the Great Metropolis," there has been a remarkable growth of Lutheran forces in the city during the last half century. In 1850 there were only two Lutheran churches in Brooklyn, and six in New York. These eight congregations have now grown to 116, with an aggregate communicant membership of 45,745, "so that now Lutherans rank next to the Episcopalians in numbers, distancing Presbyterians and Methodists by a considerable margin;" and very encouraging progress has been made in the direction of introducing English services into the German congregations and of establishing entirely English congregations in important parts of the city. Of these 116 churches 32, with 14,345 mem-

bers, are connected with the Synodical Conference; 53, with 24,438 members, with the General Council, 12, with 2,721 members, with the General Synod; and 19, with 2,649 members, with independent Synods.—Ex.

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Lutherans in Canada.—The Lutherans in Canada have hitherto passed almost unnoticed, although there are 92,394 of them, and have not been mentioned in "The Canadian Almanac," which has, however, given lists of the ministers of other of the larger denominations, and although the percentage of their increase in ten years—44 per cent—has been three and a half times greater than that of any other denomination. They have been recognized in the latest issue of the "Almanac," and it gives a list of 131 Lutheran ministers, 69 of whom belong to Synods, connected with the General Council, 31 to the Missouri Synod, and 18 to five Scandinavian Synods. To complete the list the pastors of the Finnish Lutherans in the Northwest should be added.—Ex.

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In its notes on the recent Presbyterian Assembly the "Presbyterian" says:

"The Assembly put itself on record in no uncertain way as favoring the preparation, and voluntary use of a book of Forms and Services for Sabbath Worship. Dr. Henry Van Dyke explained his report upon the subject in a tactful and taking way, and after a brief speech in its support by Dr. Patton, it was approved as far as reported and the committee was directed to further prosecute its work and report finally to the next Assembly."

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The Virginia Baptist General Association at its last meeting appointed a committee to present to the Southern Baptist Convention a resolution it had adopted advising the appointment of a committee "of the wisest and most conservative men to consider the whole situation, with a view to suggesting practical ways by which more effective aid in the moral and religious welfare of the Negroes in the South may be extended."—Ex.

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The "Lutherische Kirchen-Zeitung" is responsible for the following account of a spiritistic seance conducted under the auspices of Prof. Chase and Mrs. McCoy. A number of the faithful and, without the knowledge of the latter, a number of sceptics (from the standpoint of spiritism) had found their way to this meeting. Everything worked well. The mediums did their duty and when the proper stage of receptivity was reached in the audience, the spirits announced their presence. The gas was turned off, the wick of a lamp on a stand nearby was turned down and its light shaded. A spirit materialized and spoke to several persons present whose answers vibrated with thrills of awe. Thereupon the spirit beckoned to Rev. Caylor and informed him that he (she, it?) was his disembodied mother. Caylor quickly arose and shouting: "O my mother," he ran toward the spirit and enclosed him in his arms. He later declared that the spirit was a woman clad in thin, shining raiment. Dr. Comstock in the meantime turned up the lamp wick and removed the shade. At the same time another gentleman lit the gas and then a fine melee resulted.

Prof. Chase who endeavored to save the "spirit," was knocked down; the lamp was smashed; the "spirit" tore loose, but was presently seized again by a reporter who was likewise a sceptic. The spiritists later denied everything and continued in their folly.

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Found Out.—We recently read that Mormon missionaries in the mountain districts of the South try to make converts by boasting of miracles performed by Joseph Smith, the founder of their pernicious sect. Well, in a Chicago paper Charles H. Cartwell lately told how Joseph Smith was "found out" when trying to perform one of his tricks which he called miracles. Mr. Cartwell says: "Some time in the thirties Smith and a party of his followers were proselyting in Muskingum County, Ohio. He appointed a cer-

tain day when he would show the people his wonderful powers, and that he was a second Christ, by walking on the waters of Mud Creek. The water was always muddy. A day or two before the time set grandmother's brother Robert and a couple of neighbor boys were accidentally attracted to the Mormons working at the creek, and, concealing themselves, watched the Mormon put down stakes and put planks on them from bank to bank, the plank resting about six inches under water. After the Mormons left the boys went down and took out the center plank, where the water was about ten feet deep. The next day 'Balaam' Smith came down to the creek, and, after a long exhortation, started across the creek. He was all right and on top till he came to the center, where his 'powers' seemed to leave him, and he, like McGinty, went to the bottom. This was the end of Mormonism in that county."—Ex.

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The following item from the Western Christian Advocate may shed a little light upon the wonderful things claimed for Christian Science Concerning "A Marvelous Cure," the editor of the Advocate says:

"A Jewish friend of ours—a prominent physician of Cincinnati—told us recently how an elderly aunt of his had been 'cured' by Christian Science. 'If you can imagine such a thing as a Jewess becoming a Christian Scientist,' he said, 'you have here a rather rare combination.' The auntie is so stone deaf that one has to put his lips inside of her ears and yell like a Comanche to make her hear at all, and then she is liable to mistake a commonplace remark about the weather for a profound observation on Browning. And sometimes she takes the roar of the limited express for the chirping of a robin; but, nevertheless, she serenely and smilingly assures every one that she has been completely cured of her deafness, and her gratitude to Christian Science is very touching. And no one disputes with the old lady or tries to set her right. They only smile back, and are glad that she has an imagination that can bring her so much innocent pleasure and comfort." L.

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Confession or Etiquette, Which? "The Vatican authorities have given the strictest notice to those who recommend persons for audiences of the pope, that they must guarantee that such persons will conform to the Vatican etiquette, in kneeling and kissing the hand of the pope. This notification was issued as a result of the conduct of some Americans, a few weeks ago who refused to kneel when the pope appeared."

This piece of news was printed in nearly all papers of some prominence in America. This is the first time that the vogue of kissing the pope's hand is called "etiquette." The shrewd diplomacy of "Rome" finds profit in a little shifting of words. No "American" will refuse to "kiss" as a matter of "etiquette" whereas, he might refuse, and does refuse to "kiss" as an expression of homage, or confession.

The object is clear: "Kiss you must," is the mandate, "but that you high-strung Americans may not shy at a command, since you do not obey commands, we shall call it 'etiquette' and have your homage still,—see?"

Serves them right!

W. P. S.

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The "In God We Trust," and "Christian Nation" enthusiast must get a spell of insomnia when he reads that "trust" and Christianity, went sadly begging for recognition at a recent meeting of Representative American Women, when the Race Question was up for discussion. Out of a total of thirty-four (34) present, thirty-two (32) endorsed the statement, "There are thousands of children born, that have no business to be born," and being sufficiently wise themselves as to how the birth of children can be prevented, they advised the appointment of a Commission whose business it should be to instruct the "ignorant poor" with their large families, how this "evil" can be avoided. Desperate wickedness, this; is it not? Dialectic wisdom! W. P. S.

Miss Clara Barton, known the world over for her humanitarian work as president of the Red Cross Society, is not immune from criticism. She was charged with arbitrariness in the disbursement of funds and the management of the work. Under this fire she resigned and Mrs. Gen. John A. Logan became president. The society is now to be entirely reorganized. Miss Barton has made this her life work, and in the unselfish discharge of duty as the head of a great relief organization she has for many years performed faithful and efficient work.—Ex.

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It is anticipated that a bequest by the late Mary Sophia Walker to the Protestant Episcopal Diocese of Massachusetts will furnish about \$1,000,000 for the erection and endowment of a cathedral.—Ex.

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ABROAD

American Lutheran pastors, on an average, receive very meager salaries. But it seems they are not the only ones, for at the recent Anglican Church Congress it was stated that there were 1491 parishes which paid the incumbents less than \$500 annually. W.

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The chief procurator of Russia, in a late report to the Czar on the state of Russian religion brings out the fact that the power and wealth of the Greek Church are immense. There are 66,780 of these churches in the empire. During the last year 833 new places of worship were consecrated. In connection with these churches there are 16,658 monks and 36,146 nuns. There are 2,050 head priests and 42,743 ordinary priests. These together with 58,156 deacons and under-deacons, make a grand total, along with seven other divisions, the figures of which are not given exactly, of 170,000 persons in official positions. A sum of nearly \$30,000,000 was paid by the Russian people last year for the support of this vast organization.—Ex.

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The following bit of church "politics" may be interesting to our readers:

"The Archbishop of Capetown, exhibiting a profound and subtle 'philosophy of clothes,' has gravely instructed the whole clergy of South Africa in synod assembled that it is quite permissible for one of them to take part with ministers of other denominations in a united service, provided he attends 'in his ordinary, every-day attire merely as a gentleman.' But if he dons his surplice, it becomes quite another affair—he is no longer merely a gentleman, but 'an official of the Church of England.' It is a pity Carlyle could not have got hold of the archbishop before he wrote 'Sartor Resartus.' But events are not always as synchronous as we should like to see." L.

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In an appeal for more missionaries for the Philippines the representatives of various missionary societies working there say:

"We are convinced that it would be hard to overestimate the vastness of the opportunities to win souls among the Filipino people. At least one-third of the seven million are severed from the Roman Catholic Church. They are spiritually restless and searching for spiritual streams. Their eagerness is pathetic; their readiness to hear is astonishing and gratifying. We believe a million souls can be led to Christ in a generation if we have prompt and generous support. The next few years will definitely fix the religious status of these people." H.

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In France the convent schools are being abolished. These schools were under the control of Catholic sisters who reared the children in ignorance of real life, in a superstitious religion and in unnatural virtues that produced unnatural vices. They have done their share in ruining the French. Catholic Parochial Schools are institutions for perverting the children. God deliver the French from them and grant them to give ear to the Light that lighteth every man that cometh into the world.

Hearth and Home.

THE DEACON'S SINGING-SCHOOL

"I am going out to see if I can start a singing-school," said the good man, as he stood buttoning up his overcoat and muffling up his ears, one bitterly cold winter night.

"A singing-school," said his wife, "how will you do that?"

"I have heard of a widow around the corner a block or two who is in suffering circumstances. She has five little children, and two of them down sick, and has neither fire nor food. So Bennie Hope, the office boy tells me. I thought I would just step around and look into the case."

"Go, by all means," said the wife, "and lose no time. If they are in such need we can give some relief. But I cannot see what all this has to do with starting a singing-school. But never mind, you need not stop to tell me now; go quickly, and do all you can for the poor woman."

So out into the piercing cold of the wintry night went the husband, while the wife turned to the fireside and her sleeping babes, who, in their warm cribs, with the glow of health upon their cheeks, showed they knew nothing of cold or pinching want. With a thankful spirit she thought of her blessings, as she sat down to her little pile of mending. Very busily and quietly she worked, puzzling all the time over what her husband could have meant by starting a singing-school. A singing-school and a widow—how queer! What possible connection could they have.

At last she grew tired of the puzzling thought, and said to herself, "I won't bother myself thinking about it any more. He will tell me all about it when he comes home. I only hope we may be able to help the poor widow and make her poor heart sing for joy." There, she exclaimed, "can that be what he meant? The widow's heart singing for joy! Wouldn't that be a singing school? It must be; it is just like John. How funny that I found it out!" and she laughed merrily at her lucky guess. Taking up her work again she stitched away with a happy smile in her face, as she thought over again her husband's words, and followed him in imagination in his kind ministrations. By and by two shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she never felt so fond before. At the first sound of footsteps she sprang to open the door.

"Oh, John! did you start a singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; "but I want you to hunt some flannels and things to help to keep it up."

"Oh, yes! I will; I know now what you mean. I have thought it all out. Making the widow's heart sing for joy, is your singing-school. (Job xxix. 13.) What a precious work, John! 'Pure religion and undefiled is to visit

the fatherless and widows in their affliction.' My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do it alone. I want to draw out some of this wonderful music."

There are many hearts which would be better if there could be singing-schools started in them. Let you and me do all we can. Perhaps others may catch the keynote, and help to swell the song, until many a widow's heart shall be comforted, and the fatherless be fed.—Advocate and Guardian.



A FAMOUS PRESCRIPTION

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end:

Madam, what you need is to read your Bible more!"

"But, doctor, began the bewildered patient—

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me in a month from to-day."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly—she reflected with a pang of conscience. Worldly cares had crowded out prayers and Bible study for years, and, though she would have resented being called an irreligious woman, she had become a most careless Christian. She went home, and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as though you needed any other medicine now?"

"No, doctor, I don't," she said, honestly. "I feel like another person. But how did you know that that was just what I needed?"

For an answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders, if they would only take it."

This is a true story. The doctor died only a little while ago, but his prescription is still good.—Christian Advocate.



THE RELIGION OF A GENTLEMAN

"At the very least, a man's religion ought to make him a gentleman." Mr. Alford spoke with some impatience.

"What personal illustration are you going to follow that remark with?" asked his friend, with a smile.

"I have a personal illustration in mind, but you haven't yet assented to the general proposition."

"I am disposed to be conservative. A man's religion ought to do a great many things that it does not always do. You must allow something for the man."

"But I was giving what I counted the 'irreducible minimum.'"

"And the thing of most importance? Then you are mistaken. Religion may sometimes be very real and not make a man a gentleman; nor is the making of a gentleman the thing of most importance. I suspect that you are referring to our mutual friend, Carson."

"Yes; he is at it again. A more obstreperous, unbalanced, and mischief-making man I never knew."

"You think his religion has improved him?"

"I know it. Before his conversion Carson was as you know him, only more so, and in another way. He is a hard man to get on with, because he gets impatient with others when they are less zealous than he is in good works. He was once as reckless and wanton in pursuit of evil as now he is intemperately zealous for good. He was as quarrelsome as he is now—more so, in fact—and a good deal less likely to be on the right side when he quarreled. Moreover, he was not then, as he is now, penitent after his blunders.

"You did not know that he was a man capable of penitence? The intensity of his zeal in error when he is wrong is the measure of his self-condemnation when he is over the heat of his passion. He is quick-tempered, hasty in speech, uncharitable in judgment, narrow in his outlook—what more shall I admit? He was once all this and more. And now he is, first of all, absolutely sincere; there is not a dishonest fiber in his being. He is in dead earnest, and might well put to shame some men of more culture who take things easy. From the soles of his feet to the ends of his hair he is full of human sympathy that goes out to every living thing that God has made, full of readiness to help, and he never seems to get tired.

"He is a valuable man, and his religion is a grand success, but it will never make him a gentleman; he will always be a blunderer, a man of hasty

speech, deficient in the graces of the Christian life. But if you knew him as I do, he would be about the last man you would choose to illustrate the failure of religion to change a life for good."

The other man was silent for a time. "I did not know all this," he said after a little. "I must make some allowance for Carson—and perhaps there are some things that I can learn from him. I am just wondering whether my own religion has done as much for me."

"Nevertheless," said his friend, "your proposition ought to make him a gentleman. There is no good reason why a man, being already a gentleman, should not also be a Christian; and there certainly is no reason why a Christian should not add this excellent grace and be a gentleman. But religion is not of necessity a failure, even if it does not in every case make a man a gentleman.—Youth's Companion.

Miscellaneous.

NOTICE!

By authority of the President of Synod, Prof. Hemmeyer was on Pentecost Sunday, May 22, 1904, installed as pastor of St. Peter's Church, Catawba Co. N. C.

Paul Bischoff.

ANNOUNCEMENT.

By order of President of Synod candidate Geo. E. Mennen was ordained to the office of holy ministry and installed as pastor of the Redeemer Church at Detroit, Mich., on the 1st Sunday after Trinity by the undersigned, assisted by Rev.'s L. List, Wm. Hagen, F. W. C. Jesse, Theo. Brohm, A. Detzer. Sermon by Rev. A. Detzer.

G. CLAUS.

ADDRESS: Rev. Geo. E. Mennen,
1370 Wabash Ave.,
Detroit, Mich.

ACKNOWLEDGEMENTS.

Received for the greatly afflicted family of Bro. W. P. Walters of my congregation:

From St. Andrew's, Pittsburg, Pa., per Rev. W. P. Sachs, as follows:

From Mr. A. E. Succop	\$100 00
" Mr. A. E. Niemann	10 00
" Mr. Wm. Niebaum	5 00
" Mr. Chas. Voskamp	5 00
" Mr. John Sias	5 00
" Miss Julia Held	5 00
" "N. N."	5 00
" Mr. Wm. Voskamp	3 00
" Mr. W. Walker	3 00
" Mr. Geo. Klingelhofer	2 50
" Mr. Chas. Eberle	2 00
" Mr. Chas. Niebaum	2 00
" Mrs. Anna M. Eicheleay	2 00
" "N. N."	2 00
" Miss Anna Ahlers	1 00
" "N. N."	1 00
" "N. N."	1 00

Total \$ 154 50

From Ladies' Aid of Trinity Church,
Pittsburg, Pa., per Rev. A. H. Holt-

husen	\$ 25 00
From a Friend	40 00
From another in St. Louis	1 00

Grand Total \$220 50

May God reward all the kind givers with His richest blessings.

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5. The Hill of Evil Counsel.
6. Village of El Bireh, the Ancient Beeroth. Josh. 16, 5.
7. The Wady El Kelt, or Brook Cherith.
8. Mount Ebal: Josh. 8, 33, 34.
9. The Village of Endor.
10. The Tomb of David.
11. The Plain of Esdraelon.
12. The Fountain of Gideon.
13. Jerusalem from the Jericho Road.
14. Valley of Jehosaphat.
15. Village of Shunem and Mount Gilead.
16. Pool of Hezekiah, Jerusalem.
17. View of Nazareth.
18. Panorama of Cana.
19. Wilderness of Judea.
20. The Field of the Shepherds. Luke 2, 15.
21. Sea of Galilee near Capernaum.
22. The Principal Source of the Jordan.
23. The Mount of Beatitudes.
24. Chorazin, on the Shore of Lake Galilee.
25. View of the Country of Judea.
26. Jacob's Well.
27. View of Jericho.
28. View of the Land Genezaret.
29. Caesarea Philippi.
30. Outside the Garden. Mark. 14, 37.
31. Village of Siloam.
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HE CARETH

"Casting all your care upon Him, for He careth for you." 1 Peter 5:7.

What can it mean? Is it aught to Him
That the nights are long and the days are
dim?

Can He be touched by the griefs I bear,
Which sadden the heart and whiten the
hair?

Around His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife;
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the
shadows be,
When the lights die down from the path
I take,
When the strength is feeble and friends
forsake,
When love and music that once did bless,
Have left me to silence and loneliness,
And my life-song changes to sobbing
prayers,
Then my heart cries out for a God who
cares.

When shadows hang o'er me the whole
day long,
And my spirit is bowed with shame and
wrong,

When I am in fault, and the deeper shade
Of conscious sin makes my heart afraid;
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Savior, can it be
That the God of the universe cares for
me?

O wonderful story of deathless love!
Each child is dear to the Heart above.
He fights for me when I can not fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakens the song;
The sorrow that bowed me down He bears,
And loves, and pardons, because He cares.

Let all who are sad take heart again;
We are not alone in our hour of pain;
Our Father stoops from the throne above
To soothe and quiet us with His love.
He leaves us not when the storm is high,
And we have safety when He is nigh.
Can it be trouble, which He doth share?
Oh, rest in peace, for the Lord does care!

—Selected.

Editorials.

The fitness of designating the present season the "heathen months" of the year will hardly be questioned by those who are acquainted with the ways of many during "vacation." Leaving the folds to which they are accredited, many seem to insist on identifying themselves as "lost sheep," laying aside religious restraints—they are sometimes called religion—just as they do their vocation, or their winter clothes. No wonder that our so-called summer resorts degenerate, one after the other, along the line of, "summer," "simmer," "sinner" resorts.

By reason of the foregoing a "vacation" is frequently a time of sore trial even to the sincere and well meaning Christian. We all have the flesh adhering and in itself it's about as bad in one as in the other. It is ever ready for a spurt along an unobstructed road of sin. It is alert to the opportunity when we are away from home and has made many a health resort a "stealth" resort. Stolen indulgence is the record of many a "vacation."

*

We cannot afford to vacate our religion. To do so, is as fatal to the spiritual man as heart failure to the body. True religion permits no vacation and needs none. It is happiness everywhere; at home and abroad, in the mountains and at the seashore. It is the true freedom of the regenerated man triumphing over the delusions of sin. May the spirit of God strengthen and keep us in it again in the present season. H.

We consider the resisting of temptation a serious matter, and rightly so. It is a thing that we *must* do. But we go a little too far when we look upon it as an irksome task, as something that entails loss upon us. To resist the tempter should be a joy and a pleasure to us. Just as the strong man rejoices to run a race, so we should rejoice that the Lord has made us strong to resist the onslaughts of the wicked one.

*

Do you make it a practice of remembering your pastor in your prayers? Your pastor is human, he has some of the faults common to all mankind. But he is doing a good work for you. He has sacrificed higher ambitions in order that he might serve you, he is constantly seeking the welfare of your soul. Is it asking too much, then, that you should pray the Lord to strengthen him, to keep him faithful and true? Try it, and you will be well paid for your intercession. The slight dissatisfaction which you had in your heart will then disappear altogether, or you will have the courage to speak of it in such a manner as to give no offense, and you shall find that your cause of complaint can easily be removed. God hears also your prayers for your pastor.

*

The following characterization of the free-lance evangelist, B. Fay Mills, was recently furnished by the Universalist bishop at large:

"He has no basket for his fish. If he hooks some he must either toss them back into the stream or leave them to flop aimlessly on the sand until their energy is gone."

Perhaps we should prefer to have the judgment come from some other source, but there can be no doubt that it fits. This is one of the objections that we have to evangelists and revivalists. These men try to convert sinners, but when they succeed, after their fashion, they frequently permit the converted to drift into whichever church he may. Especially is this so in the case of those evangelists who work independently of all the churches. And what is the result? Some of these converts drift from one church to another, feeling at home nowhere, while a good many others simply relapse into their former life of sin, and never even join a church. They show up periodically and spasmodically, whenever a revival is in progress. It may be argued that these are exceptions to the rule, but if so, they are too common, and it cannot be gainsaid that they form one of the fruits of the system.

The moral of it all is that the steady, persistent work of the Church counts for most in the long run. The preaching of the Gospel week after week, the thorough instruction of the young, that is what we need. We do not see what revivals can add to this. W.

"O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" thus the Psalmist rapturously exclaims while considering the magnitude and beauty and grandeur of God's works of creation. Yes, God's works are truly wonderful. The sun and the moon and the stars pursue their courses with unerring exactness. "The heavens declare the glory of God, and the firmament showeth His handiwork." And also this earth on which we live bears abundant evidence to the goodness and wisdom of the Creator. Is it not wonderful to behold, how all the different animals are daily fed by the bountiful hand of their Maker, and how this great household of nature has now existed for six thousand years and how during all this time God has governed and upheld it?

*

Yes truly, great are the works of God! And we Christians should learn to admire His power and wisdom and goodness with the Psalmist. It is only

too often the case that we daily behold these miracles of God's power and wisdom in nature without noticing them and paying any attention to them. Because we see them so frequently we get accustomed to them and look upon them as something very ordinary. This we should guard against. And a diligent and close observation of nature is the best preventative. We are again living in the season, when nature unfolds its greatest beauty, when every form of vegetation about us flourishes. Let us not neglect the opportunities afforded us and learn to admire the greatness of God in the works of nature.

*

But this brings on another train of thought. The goodness and wisdom of God as manifested in the work of creation is only a faint image of His wisdom and goodness and love as exemplified in the great work of the redemption of the world. Yes, that was the crowning work of creation, when God sent His only begotten Son to redeem sinful and lost mankind. Without it, man and nature with him, must have forever remained under the curse that sin had brought upon them. But now "the earnest expectation of the creature waiteth for the manifestation of the sons of God. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." May the contemplation of God's wisdom and goodness in the works of creation therefore lead us into a fuller and constantly increasing recognition of His mercy and love for His creatures as shown in the work of redemption.

*

The "Alling Bible Class" is the name of a Sunday school class for young men in one of the Presbyterian churches in Rochester, N. Y. A description of its character and its phenomenal success, as far as numbers are concerned, is given by the "Advance" in the following:

"The class began in 1884 as an ordinary boy's Sunday-school class of eight, in the Central Presbyterian church. In 1895 it numbered 1,065. Now it is somewhat smaller, because of its very success, which has caused imitation in the other churches and drawn off some of the members. This success has been gained by cultivating the young men, getting up things which attract them—class socials, baseball and bicycle clubs, debating society, field day, and annual banquet. Young men are systematically sought out and invited to the class. Class enthusiasm has been stimulated. A class organization with elected officers has sought actively to promote its interest. The aim has been to attract young men in order that they may be attracted also to study of the Bible and to the Christian life. There are comparatively few communions of the Central Church at which some members of the class are not received into church membership. Eighty-seven occupations are represented by members of the class; among them are architects and coachmen, lawyers and janitors, teachers and truckmen, students and shoemakers."

We have our doubts about the pro-

priety of all this external machinery for attracting young men into this class for Bible study. But this much at least we can learn from it, that we ought to imitate the zeal evidenced by the leaders and members of this class in attracting young men.

* * *

Those were words more true than flattering that Dr. Coyle spoke at the opening of the Presbyterian Assembly in Buffalo. Here they are:

"Next to this, one can but note the drift of the people in general away from lofty ideals. It is something that should give us pause when conservative journals and conservative public men are constrained to characterize this as an 'age of graft.' Warnings have recently sounded out from both pulpit and bench against the money madness of our times. . . . Our ideals of honesty have gone down. The scramble for wealth has become a menace to our institutions and our liberties. Only let us have quick gains and fat dividends and not be too squeamish about fine scruples. . . . The conscience, which put rock foundations under this Republic, is gone, or going, and in its place has come the canker of fraud and knavishness. Extravagant notions of life, intemperate thirst for amusement, inordinate hunger for show and parade, are driving the people to all sorts of juggling and sharp practices to get money."

"A part of this drift is the fading out of conviction. We have grown broad at the expense of depth. By an overemphasis of latitudinarianism we have lost intensity. Root is sacrificed to spreadth. Solidity is slain on the altar of sentiment. Men are calling themselves tolerant, when they are only tepid; liberal, when they are only lukewarm; charitable, when they are only cold. There is no end of froth-talk in rallies and conventions and union meetings to propitiate the gallery gods. The great verities of time and eternity are touched lightly, or skipped altogether, for the people must be entertained."

"Linked to this, its fruitage indeed, is the vanishing sense of sin. It is winked at and glossed over and condoned. There are no sinners any longer, and especially in the high places of respectability. If there are any lost people, they are down in the slums. The Ten Commandments are not supposed to apply anywhere above the submerged tenth."

"Our ideals of the home have gone down. We talk of Mormonism and affect a horror of-it, as an unclean and loathsome thing; but as between a system that allows a man to have three or four ex-wives, or a woman to have three or four ex-husbands, and a system that permits a man to have his plural wives all at once, there is very little to choose. I am not sure but the odds are on the side of the Mormon. If this social scourge of easy divorce continues, it will call down upon us as a people the curse of Almighty God. You see this lowering of ideals as to the home in another direction. I trust it will not seem out of place to speak of it in a General Assembly. Wives are taking the place of mothers. Childless firesides are be-

ing substituted for family circles. The flat and the apartment house and the club, together with certain social and prudential considerations, are robbing our married women of maternal instincts and ambitions. It is the ring of the telephone and not the cry of the baby that we hear nowadays. One of the greatest needs of our modern life is mothers. . . .

"Our ideals of reverence have gone down. It is awful the liberty we take with things consecrated and venerated for ages. We laugh at everything. No position, no office, no calling, no relation in life escapes our satire. Nothing is sacred. The family, the court, the church, the highest and holiest things are made sport of. . . . A tree cannot stand without roots. It must grip the solid and substantial if it is to resist the storm and keep its branches in the sky. So precisely with men and nations. If they are not rooted in profound reverence for things good and high and holy, they must go down."

Dr. Hall, president of Union Theological Seminary of New York City said recently in an address before the Religious Educational Association of Chicago:

"It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. Religion seems to have no place with us in our everyday life. I know from observation that religion has little, if any, part in our American civilization to-day. Our home life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

*

There is nothing especially novel about these words; they simply add testimony to testimony. They are noteworthy as coming from such sources and significant as passing unchallenged at the time and place where they were spoken. And the causes for the conditions that these words bewail? Some of these causes are not far to seek. In Dr. Coyle's own communion, in Dr. Hall's own seminary, and in the Religious Educational Association, tenets are held which have contributed not a little to hastening this degeneration of Christian morals. The higher critics have ruthlessly laid hand on the Sacred Volume and taken away from under the feet of many the ground on which morality must be built. The doctrines of original sin and depravity, of the heinousness of sin and of the awfulness of hell have been cast aside as obsolete. Before men's eyes is no longer held the incentive of the vicarious life and death of Him through whom must come our redemption and regeneration.

*

Said Dr. Patton in an address before the American Bible League: "In days gone by, in the days within the recollection of some of us who are over fifty years of age, it was an understood thing that every question in theology—whether it was the Divinity of Christ, or the Future State, or Justification by Faith, or what not—every question was settled on exegetical grounds and by an appeal to a text of Scripture. We all know

that—now, don't we? Now, why has exegesis gone by the board? Because a change has come over the world to a very large extent in this matter, and men, if they will really be honest with themselves and scrutinize their own thinking, will realize that it is not always a question with them what the Word has to say, but whether they are bound by it, even when they know what it says." That Dr. Patton's words are true no one can deny. That such an attitude toward the Word of God—the Rule and Standard of life—results in moral degeneracy, will surprise no Bible-loving Christian.

★

That men have lost their bearings and are drifting is evinced by another fact; namely, the marked lessening of Protestant hostility to the doctrines of the Romish Church. An incident illustrative of this occurred at the recent convention of the Methodist General Conference at Los Angeles, California, when an attack on Catholicism was sharply opposed by eminent Methodists. Commenting on this incident the Boston "Transcript" says:

"Like action [against opposition to Rome] led by Mr. Butler, of East Weymouth, was taken at the recent meeting of the Southern New England Conference. The same spirit was seen in the decision of the Presbyterian Church North, when it recently excised from its standards of faith denunciation of the pope as Antichrist. It was shown in the generous comments of the Protestant press of Christendom after the death of Pope Leo XIII. It is seen in the recent large gift by a Protestant toward the building of a Roman Catholic cathedral in St. Paul, Minn. It is conspicuously evident in Harvard's present course of lectures by an eminent French Catholic on "Religion and Democracy."

Rome has not changed. The Bible that she prohibits has not changed. The precious doctrines drawn from the Word—which doctrines she curses—have not changed. They have changed who are losing their hold on the Bible and in the doctrine of salvation by faith alone.

R.

Contributions.

WHAT DOES IT MEAN TO BE A LUTHERAN?

(Lecture Delivered at the General Lutheran Conference, in Durban, South Africa, Sept. 9, 1903.)

II.

The Doctrine of Conversion

The genuine Lutheran Church holds as its gain and precious treasure the experiences and result of the great controversial struggles on doctrinal points that under the guidance of the Holy Spirit have been fought within the Church in bygone days. Then the privilege of the true Lutheran Church in the preservation of the pure doctrine, the deep insight into the Word of God and into the operating of the Spirit of God in the hearts and into the way of salvation, so that true Pastors in the Lutheran Church are more apt than other ministers of the Church, to enlighten, lead and console tender consciences.

In the doctrine of *conversion* it should be the great aim in the Lutheran Church on Scriptural ground to follow the best teachers in sending off all *synergism*, such as propounded by a Victorin Strigel, a Laterman, even a Melancthon and of later renowned theologians, a Luthardt, Kahnis, Franck and others, and to give God the whole honor for man's salvation (Hos. 13:9), as it behooves us to give God the whole honor for man's redemption (Is. 63:3). I have trodden the winepress alone).

A Lutheran should, like Augustine, rejoice in confessing, in adhering to, in carrying out the thesis: Man's will is in his Conversion purely passive. (Form. of Concord.) The good shepherd goes after the sheep, till he finds them. God must through His Spirit break the resistance of the heart and of an unwilling make a willing one. Rom. 9:10: So then it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy. When a man through the grace of God, has been converted, then and not till then, his will commences to act in accordance with God and His will.

Him who wishes to grasp—as faintly as it is allowed human intelligence to grasp it, the depth and mysteries of this special point of doctrine, I wish to refer to Luther on the Freedom of the Will which is theologically and philosophical the best I know that is written on that point and I suppose will be the best for all times, in spite of all animosity against it and misunderstanding and mispresenting. It is a perfect gem. [It is translated into English, if you will not or cannot enjoy it in the original; but read it, please, over and over again].

As to the Doctrine of Predestination

I must be very brief although it would require more time to treat it thoroughly, than it would to treat almost any other doctrine and although there have been so many controversies about it in the Church. It is intimately connected with the doctrine of *conversion*. A synergist would never be able to comprehend the depth and the bearing of the doctrine of predestination.

Only a humble childlike faith can understand it, a contrite and renewed spirit can appreciate it and rejoice over it; but even then only contra the natural reason. When I have put forth this doctrine as in the F. C., I have sometimes been told that that was *Calvinism*. Why? Because this doctrine is really more offensive than almost any other doctrine to the natural, corrupted, and perverted reason, although it is full of consolation to a spirit that bows in obedience to the Word of God. You must follow Luther's advice in the renowned and beautiful passage of the preface to the Epistle to the Romans.

He says: "Do thou follow this Epistle in its arrangement. Concern yourself first with Christ and the Gospel, in order that you may recognize your sin and the grace extended to you, and that you may then war against sin, as you are taught in the first eight chapters. Then, when in the eighth chapter you have seen something of the cross and of suffering—this will teach you how to understand predestination in the 9th, 10th, 11th chapters, how comforting it is; unless it be

under suffering, sorrow, yea, the very pains of death, you cannot treat of predestination without injury and without a secret wrath against God. The Old Adam must first be dead, before he will suffer this thing and drink this strong wine. Therefore beware of drinking wine while you are still an infant. Every doctrine has its own limits, its own proper age and time."

There is an immeasurably great consolation in this doctrine, if it is rightly understood and applied to heart and life.

A Christian knows, that his flesh is weak, sadly weak, and he is at no moment secure against the persecutions and enmity of Satan, the World and his own flesh, wherefore he at every moment of his life is in need of "working out his own salvation with fear and trembling." Philip. 2:12. But still he ought to be sure of his salvation, being, as the Apostle puts it again in this same epistle to the Philippians (1:6.) confident of this very thing, that "he, which hath begun a good work, will perform it until the day of Jesus Christ." For a Christian and his salvation and whatever is his, are in God's hands, and Jesus says John 10:28: "Neither shall any man pluck them out of my hand." God elected his believers to inherit the kingdom, before the foundation of the world was laid. He elected them, *that they should believe*, and he leads them through all tribulations, raises them up, when they stumble and fall, and leads them to the goal, eternal life.

There may be many mysteries that we cannot solve with our thinking in this life, but there is nothing in this doctrine leading either to presumption or to despair, on the contrary this doctrine is full of consolation to an humble believing heart, as the F. C., so beautifully and truly sets it forth. (Sol. Decl. XI.). "And faith conciliates the seemingly contradictory statements". We must not try to penetrate farther than God has revealed His secrets to us. We ought not to ponder presumptuously and ask: Why has not God elected this man and that man, not brought his Word to such and such a nation? God is indebted to nobody. We ought to ask wonderingly, thankfully and admiringly Why has God elected me? Answer: Solely out of his bountiful goodness and mercy.

Here comes in the question of *obduration* and other questions, which cannot all be treated in a short lecture. I refer to F. C. Sol. Decl. XI, very instructive for any Christian wishing to understand his Catechism more, and to strengthen his faith.

The Sacrament of the Altar

The Lutheran Church is the only Church, that teaches the pure doctrine of the Sacrament of the Altar, our beloved Saviour's testament to his disciples. In order to understand and appreciate Luther's marvellously deep insight into the Word of God, especially in respect to the above point of doctrine, his faithfulness, constancy and courage having to face two enemies, the Catholic Church as well as the Reformed, not only theologians, pastors and missionaries, but if possible also other Christians ought to read and study some of Luther's writings treating of the Lord's Supper. They

ought see not only how masterfully Luther discusses, distinguishes, handles difficult theological terms, what a power he had for reasoning. But more than that: What good Scriptural proof he brings, how wide and broad and deep this special doctrine is in its bearings, its consequences. For instance, how closely connected the doctrine of the Lord's Supper is with the doctrine of the Person of Christ, his two natures, and the omnipresence of his body and how the Reformed doctrine is based upon a Nestorian Rationalistic conception of the Person of Christ or the union of his two natures. They might see, what a deep gulf there really is between Lutheran and Reformed theology. No doubt Luther was sorely tempted not to press the difference between the Lutherans and the Reformed in those times of strained political circumstances. But no: he could not barter with his conscience, as he himself so often says: Faith, your friend, your eye, must not be trifled with. He exhorts Christians to adhere to the clear and simple meaning of the Word of God.

He says in his sermon on the Sacrament of the body and blood of Christ, against enthusiasts: "See to it that you heed God's Word, and that you remain in it as a child in its cradle. If you let it go for a minute, you have fallen away from it. That is the devil's occupation, trying to tear people away from it and to put them in the way of measuring God's work and will with their reason." And he gives the advice that a man who is in doubt concerning the real presence of the body and blood of Jesus, keep away from the Sacrament until he has become sure of this real presence of the Lord.

It is clear, that the Reformed do not have the Holy Sacrament of the Altar. They tempt Christ by not obeying His word, and He does not deign to prepare his table for them. And no Lutheran should partake of what they represent to be the Holy Supper, if he does not want to deny the Lord or His Word.

Luther says on the importance of holding fast the Word of God: "It does not help them, that they say: They honor all the rest of the Word of God and the Gospel." God's Word is God's Word, one must not play with it. He who mocks God or makes of Him a liar in part of His Word, mocks the whole Deity and makes light of all blasphemy."

With Respect to the Doctrine of the Church

and other doctrines I cannot go to any length, as this paper is only intended to form a short outline of what it is essential for a Lutheran to embrace who wishes to be a Lutheran and his Church to be a true Lutheran Church, established on the right doctrine and right principles, laid down by Christ and the Apostles.

I. One of the principal points to keep in mind as essential to the true Lutheran Church and as a mark distinguishing it from other Churches, is the principle: *A free Church in a free State.* The State as a State has no obligation to the subject as to religious education, neither have the kings and magistrates. They have no responsibility for the salvation

of souls. And the Church as a Church has no business to mix with or interfere in politics. (Math. 22:21; Lu. 12:14).

Luther holds this principle in his teachings. He appealed to the Christian princes in a time of great need, to help and establish the church and congregations "for the sake of charity," but he soon resented the interference of princes and jurists in ecclesiastical matters.

II. Another point: Church Government and the doctrine about it does not belong under the 4th Commandment. That is an undue motive or confusion. Only God's Word has to give Commandments in church matters and no Pope, Bishop, or other ecclesiastical authority. The congregation delegates its right and duty as well of preaching as of governing to duly elected representatives. A pastor must be obeyed for God's sake, as long as he preaches the Word of God faithfully, but it is a matter and duty of the Church to judge, whether he does so or not (1 John 4:1). Church government must be obeyed for the sake of order and charity, as long as it does not state anything that is contrary to God's Word, or arbitrarily demand obedience to any ceremonies or alterations of ceremonies or other things, which it might ordain according to its own subjective ideas: Ye are all brethren, Math. 23:8. I may refer to Walther's renowned book: "Kirche und Amt."

And now, dear brethren, I think I must hurry to the close. I could still have much to say about many points of doctrine, how they ought to be maintained in their purity and as distinctive for the Lutheran Church against other Churches. But the above are some of the fundamental and central points; if they be kept and maintained in their pureness, the others would, I think, follow.

H. J. S. ASTRUP.



A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS

VIII.

How Those Who Refuse to be Reconciled

are to be approached by an Elder is also a question which is hard to answer. Refusing to make friends is a sin against the fifth Commandment. It consists in this that one hates his neighbor. Refusing to be reconciled is a mortal sin together with which faith cannot exist. The Lord has said not only: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," 1 John 3:15, but Paul also, Rom. 1:31, 32, expressly places the implacable amongst those who are worthy of death; yes, the Lord himself says in the parable of the King who would take an account of his servants, that our heavenly Father will deliver us to the tormentors, if we from our hearts forgive not our brother his trespasses, Matt. 18:34, 35.

It is easy to fall into the sin of refusing to be reconciled; a single thoughtless word is often sufficient to stir up great hatred. The offender and the offended both forget the words of Paul in Eph.

4:26: "Be ye angry, and sin not: let not the sun go down upon your wrath." The longer the enmity lasts and the closer the persons, who have fallen out with one another, stood to each other, the greater and more violent it generally is.

Now the offender is certainly to be led to know that he must acknowledge his fault to the person whom he has offended. It is not only right and proper that he should do this, but God has also expressly enjoined it in his word. In Jas 5:16 we read: "Confess your faults one to another." The offender must beg the offended person's pardon for the wrong that he has said or done. Here we may use to good advantage the example of King Saul, who when he came to the knowledge of the wrong which he had inflicted upon David, said: "I have sinned: return, my son David: for I will no more do thee harm. . . . behold, I have played the fool, and have erred exceedingly," 1 Sam. 26:21.

What however, must he that has been offended do, if the offender will not come and acknowledge his fault? Is the offended person then excusable if he remains irreconcilable? Certainly not. Of course, the offended person often says: My neighbor has offended me, he must come and beg pardon. If he comes, I will forgive him; if he does not come, then the whole fault rests upon his shoulders if we are not brought to terms of peace: I shall not make the start. But that is not right. Christ says, Luke 17:3: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Matt. 6:14, 15: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mark 11:25, 26: "And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven forgive your trespasses." Therefore we pray in the fifth petition: "Forgive us our trespasses, as we forgive those who trespass against us." We should heartily forgive and readily do good to those who sin against us.

Surely the love for God and of our neighbor ought to urge us to avoid refusing to be reconciled and to practices of love. Our God forgives us for Christ's sake daily so much, and we ought surely also to be ready to forgive our neighbor his faults and to seek to be reconciled with him, to take the first step even if the offender does not come at once to us. Therefore John writes in his first Epistle, Chapter 4:20: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he has seen, how can he love God whom he has not seen?" St. Paul also warns us thus in Eph. 4:31, 32: "Let all bitterness, and wrath, and anger, and clamor and evil speaking, be put far from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you."

Often those whom we admonish to be reconciled finally declare themselves ready to make peace, but one sees plainly that it does not come from the heart. They do it perhaps only to get rid of those who admonish them. "Well, yes, I

will forgive him, but I will not forget him." When they have allowed themselves to be forced to this resolution, many think that that is sufficient. But that is not satisfactory! That is no forgiveness when one will not forget what has been done amiss. Only then is it forgiving when one really pardons that wherewith one has been offended, and, at that, in such a manner that one looks at all that has happened as though it had not taken place. From the heart must we forgive, says our Savior in Matt. 18:35: "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses."

Trans. by C. O. SMITH.

TO THE PASTORS AND CONGREGATIONS OF SYNOD

Owing to the fact that our report blanks for statistics, which are mailed to all pastors of Synod at the close of the year, must be accompanied by "directions for making up the parochial reports," if we would get complete and corresponding statistics, the Statistician of Synod has prepared such and herewith submits them for criticism and suggestions, before having them printed on separate sheets. Will you, please, read and consider them carefully and write your suggestions to Synod's Statistician no later than August 1st.

Directions for Making Up Parochial Report

Pastor. Give name and address.

Congregation. Give name and place. Pastors serving two or more congregations, should give returns for each separately, using a separate blank.

Preaching Stations. Such missions which have not yet been organized into a congregation. Report on a separate blank.

Souls. All those who, at the time the report is rendered, are under the pastor's spiritual care, i. e. all baptized members of the congregation. Do not include Sunday-School scholars whose parents merely permit them to attend your school as visitors, but who do not consider you the pastor of those children. City pastors should be especially careful not to include visiting Sunday-School scholars who are members of another Sunday-School.

Communicants. All who are privileged to go to the Lord's Supper, i. e. all confirmed members.

Voters. All male members who are entitled to vote at the time report is rendered as specified in congregation's constitution.

Parochial Schools. Give number of schools; not rooms. If the pastor or teacher gives instructions in the Christian doctrines on Saturday or any other single day or days give under this heading and mention the day or days.—If the pastor teaches indicate with the letter "P" under "Pastor."—Give number of pupils enrolled at the time report is rendered.

Sunday Schools. Give schools; not classes. If you have a morning and afternoon session at the same place then count one school only, but mention that you have two sessions.—Give number of teachers and officers, including the pastor.—Give number of pupils enrolled at time report is rendered. If you have two sessions at one and the same place do not count scholars who attend both two times.

Baptisms. Adult baptisms: All such baptized persons who were previously instructed, irrespective of age.

Communed in year. The total number of all who received the Lord's Supper during the year.

Received by Certificate. All who came direct from a congregation with which we have pulpit and altar fellowship: by letter or oral recommendation of the pastor of that church. (The latter, of course, will be the exception to the rule.)

Restored. All those who formerly belonged to a recognized Lutheran congregation, but who for a time belonged to no church or to some other than a recognized Lutheran church, but who *now* have been restored to their old faith.

Removed or Transferred. All those who because of removal or for other reasons were dismissed by letter to a sister church. Those who were lost to our Lutheran Church because of their removal, enumerate under "Losses."

Excommunicated. Only those who were excommunicated by direct action of the congregation according to Matthew 18. Those who excommunicated themselves or who have withdrawn enumerate under "Losses."

Gains. The total number of communicants gained during the year; by confirmation or by letter or confession of faith.

Losses. The total number of those who were lost during the year: by letter or by excommunication or by withdrawal or by removal.

Moneys Contributed by the Church. Under "Home Purposes" do not include moneys received from the Mission Board as a subsidy.—Be sure to fill in under various headings the amounts contributed indicating by the sign X where no moneys have been contributed for a specified purpose. Don't leave any blanks. Your "Total" ought to be the sum of the figures given.—Observe the same rules for "Contributions by Parish School and by the Sunday-School."

General Remarks. Pastors changing parishes toward the close of the year should give the report for the *new* parish. Full and accurate reports ought to be kept by all pastors so as to enable the successor (or a church officer in case a successor has not yet arrived when report is due) promptly to make up and mail a complete and correct report.

Follow directions in all details, so that complete and corresponding reports can be printed.

Make up your reports as soon after the first of the year as possible and mail without delay to Synod's Statistician, preferably not later than January 20th. In case of unavoidable delay notify the Statistician, at the same time stating when he may look for your report. Write names and figures plainly.

JOHN H. C. FRITZ,
THE STATISTICIAN OF SYNOD,
37 COVERT STREET,
BROOKLYN, N. Y.

Missionary Column.

ANOTHER DOOR OPENED

Where? In Lancaster, Pa. The attention of the Board had been called to this field by Pastor Sachs, of Pittsburg. The parties of Lancaster interested in the establishment of a Mission Church in this city were directed to Pastor Bornmann, of Columbia, Pa., who kindly volunteered to take up the work. Read his report and I am sure that you will find cause to rejoice with us. The brother writes under date of June 7th:

"It was on the 17th of November, 1903, that Messrs. John Sachs and Henry Musselman called at my house here in Columbia to see if it could be made possible to start a mission in Lancaster. They, together with their wives and one sister had for valid reasons severed their connection with the churches where they were members. After hearing their case I expressed my willingness to serve them with the Word of God, but would like to have another meeting with them and also request the Rev. H. Walker, of York, Pa., to be present then so as to be thoroughly convinced that we were not intruding into another man's field. Just one week later, November 24th, the above named met the Rev. H. Walker in my study, and after learning the details we came to the conclusion that we dare not say, no! but must help these men who desired not only to be Lutherans by name but also in deed. Our plan was to have services in Lancaster every Sunday evening, but this could not be carried out. The only thing left for me to do was to preach at Lancaster during the afternoon. So rooms were secured and on Sunday afternoon, January 3rd, the first service was held. There were fourteen persons present (besides those who came with me from Columbia). Since that day I preached every Sunday afternoon. The exact average attendance from January 3rd to May 29th would be twelve.

On April 20th I received a letter from a man in Lancaster requesting me to visit him in the evening of the following day. Of course I went. He told me of a mission at Rossmere, i. e. in the eastern part of Lancaster, which we could have providing we pay \$1,000 for the chapel, etc. (the original price was \$1,050, but we managed to get it for \$1,000. It is hardly necessary to say that I made no deal then, but asked for time to consider. I wrote to your Board about this on April 26th, and requested your advice. You advised me to have Rev. H. Walker go with me to investigate and report details. The ever-willing and ready missionary, Rev. H. Walker, consented, and so on May 10th

we investigated. We found the location a favorable one for mission work, also not too far for our people to go there instead of to our room on King street. We also learn that there was good hope of gaining at least some people who attended that mission heretofore. On May 20th Rev. H. Walker and the Messrs. Sachs, Musselman and Bauers met again here at Columbia to discuss the matter concerning the payment of \$1,000. On that same day I also received your letter promising a missionary for Lancaster. We came to the conclusion that our men should borrow money and have the property deeded to themselves until an organization is effected. On May 25th we gave the man at Lancaster the definite reply that we would accept the mission and the Messrs. Sachs and Musselman would settle the financial part with him, we to take charge of the mission on January 5th. This has been done. And I can report that there were 42 present at Sunday-school in the morning, and from 70 to 80 at services in the evening; of the given number in the evening only 12 were from Columbia, leaving 60 to 70 from Lancaster. Am sorry I cannot give the exact number for the evening. I could not count them, and Mr. J. Sachs, whom I asked to do the counting, was so overjoyed at the goodly number present that he forgot to count. But I assure you that this given number is not exaggerated.

We intend to have Sunday-School at 9:30 A. M. every Sunday and services at 7:30 P. M. until September. I preached on June 5th; next Sunday the Rev. H. Brauns will preach; on June 19, I, and on June 26th Rev. E. Paar. July and August Rev. H. Walker and Prof. M. Walker will assist me. My congregation has given me permission to omit services here at Columbia every second Sunday evening in order to serve Lancaster. So that part is all right, too.

As to the "salary question" of the missionary, I would state that it is impossible to say how much could be raised during this year. But rest assured the people will do what they can. I am sure of that. They will not fall a burden to Synod any longer than they must.

With kindest greetings to all the members of the Board,

Yours for Christ,

J. GEORGE BORNMAN.

* * *

Here, then, the Lord has thrown the door wide open, and twice at that, and has said in unmistakable terms, "Come and enter!" And we were not slow in accepting the invitation. Credit is due Pastor Sachs, of Pittsburg, who urged the Board to begin work there with great persistency. As to Brother Bornmann we feel that Praeses Walker has put it just right in a recent letter, in which he says: "Not too much credit can be given to him for his faithful, energetic and arduous work done so willingly in establishing this mission and advancing it up to its present promising state." We also quote the following from the same letter: "It seems to me our prospects are very good for a steady growth. Of course it will be up-hill work there as elsewhere, and progress

may not be fast at first. I am very glad we are getting a foothold in that city. That will be one more for Missouri in these parts.

May the Lord in His goodness and grace continue to prosper the work begun so auspiciously and carried on thus far so faithfully."

To these words of one who is ever ready to lend us and our common cause a helping hand, let us say, Amen.

* * *

REDEEMER, DETROIT

Pastor Jesse wrote us the following interesting letter on June 8th:

Yours of the 6th inst. to hand. Since the "Redeemer Church" has now passed out of my hands, I will briefly cover time of my administration in a short report:

Status of affairs is largely the same as at my last writing. All those who have been with us from the first are still with us. And the feelings of all seem to be peaceful, joyful and hopeful. Small gains have been made since. Two more voting members will be admitted at next meeting; at least three more are in view. The Sunday-School has increased to fifty. The opposition will not hamper our cause. On the contrary, it may prove a blessing. For it is only a further incentive for our members to make the growth and welfare of the church a matter of most personal interest, and thus make each member a power for good in assisting the pastor in his efforts to draw outsiders. And those who had formerly been misled now have their eyes open and serve as watchmen who will never again permit old events to recur. Taking everything into consideration, I do not believe that it was overestimating the territory when I expressed the opinion that this is one of the most promising fields in the city. But—it will require hard work before the confidence of those not connected with our mission will be restored after having been so ruthlessly shaken.

The pulpit has been supplied regularly with one exception, when one of Rev. Claus's teachers read a sermon—the people afterwards expressing their fullest satisfaction. Last Sunday evening was a joyful time for the little flock. Candidate Geo. E. Neuman has accepted the call to this charge and was to be ordained and installed. The church, which had been newly painted on the outside and furnished inside, by the assistance of the Ladies' Aid Societies of the city, was beautifully and tastefully decorated with palms and flowers. Every pew was filled, and a number of chairs were required to accommodate the members and friends who had come to take part in prayer and praise to the Almighty and in the rejoicing of the congregation. The liturgical service was conducted by Rev. J. A. Detzer, who also preached the ordination sermon. Rev. Claus performed the act of ordination and installation, the pastors J. A. Detzer, W. Hagen, Th. Brohm, L. List and the undersigned assisting. Vocal selections were rendered by a quartette and the choir of Rev. Claus's church. The members of the "Redeemer Church" are rejoicing—and indeed are

to be congratulated—because the Lord has given them a faithful pastor.

* * *

CHURCH EXTENSION FUND

Do not overlook or neglect this Fund. It is in the nature of a continued, ever recurring blessing. When it has helped one mission it goes on to the next and renders assistance there with the same money. Redeemer Church, Baltimore, has returned \$100.00 of its loan; Bethany, Baltimore, \$100.00; Jackson Square, Baltimore, \$140.00; Redeemer, St. Paul, \$100.00; East St. Louis, \$18.00. A total of \$458.00 returned. Now comes a call from Detroit for \$450.00 which are needed as a first payment on the Redeemer Church property before our committee can get possession of it. Whence are we to take that money? From this Extension Fund. The \$450.00 now take a trip to Detroit and sojourn there for a while. But this sum is careful to take a return ticket, for it expects to come back to the Extension Treasury after a time, and then go forth to some other city.

Friends, a contribution to this Fund is good investment for the benefit of the church. There is no end to the good it will do until time ends.

H. P. ECKHARDT.

Church News and Comment.

AT HOME

IN MEMORIAM

Whereas it has pleased God to take unto Himself a member of this Board, our friend and brother, Mr. H. H. Niemann, of Pittsburg, Pa.,

Resolved, that we record our thankfulness to our Heavenly Father for the life and the example of the deceased;

Resolved, that we express our sympathy to his family and congregation;

Resolved, that we request the publishing of these resolutions in the "Lutheran Witness;"

Resolved, that we forward a copy of this memorial to the family and one to the congregation of the deceased.

H. B. HEMMETER,
GEO. A. ROMOSER,
W. KEMMLER, Jr.

* * *

The catalogues of our two colleges have appeared and will, no doubt, be placed in the hands of all the pastors of Synod. Besides, they are at the disposal of all who wish to know what has been done in our colleges during the past year and of those who desire information with a view to induce students to enter next September. Synod recognizes in the colleges institutions of vital importance for the continuance of Synodical work, and it is to be hoped that many new pupils will be enrolled in these schools in September. For catalogue and information address the president of the college under consideration. R.

* * *

Winfield, Kan.—The canvass now being made in our congregations looking to the lifting of our Synod's debt, or a material reduction of it, is meeting with an encouraging response, according to reports reaching me. Something more definite can likely soon be announced.

Four calls for laborers in the vineyard have been sent to St. Louis. Two young men have already passed the examinations and entered upon their fields early in June; one at Akron, Ohio, and the other at Detroit, Mich. The third call is from a new field in Pennsylvania, and the fourth from the former charge of Rev. Coyner, St. Louis.

May God add his blessing. Our attendance at St. John's College shows an increase over last year.
A. W. MEYER.

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The Lake Erie Conference met in Calvary Ev. Lutheran Church, Buffalo, N. Y., in regular session May 24th to 26th. The roll call showed eleven pastors present. The morning meetings were devoted to two essays; a doctrinal paper entitled "John's Baptism a Christian Baptism," by Rev. Jno. Henry, and a practical paper, "Sick Visitation," by Rev. C. H. Ruesskamp. Questions of interest on Synod's indebtedness, S. S. literature, "Witness" subscriptions, etc., used up the time of the afternoon meetings.

Holy Communion was celebrated Wednesday evening, the Rev. W. Dale preaching the sermon. Conference adjourned to meet in Detroit, next year. A. T. BONNET, Sec.

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The Eastern Conference of Synod met at Washington, D. C., as guest of Christ Church, Rev. C. C. Morhart, pastor, June 21 to 23. About twenty pastors attended. Pastor Kuegele read a very interesting paper on the Analogy of Faith, which was thoroughly debated in several sessions. The remaining time was taken up by discussions of various matters of general interest, such as the publication of Sunday-School literature, and of a uniform musical setting for the Common Service, to conform as far as possible with the music used in the German Synod. A resolution was passed, asking Synod to divide the Conference into a northern and a southern district. On Tuesday night the Conference was entertained at supper by a member of the church and a very pleasant evening was spent. Services with Holy Communion were held on Wednesday night; the confessional address was delivered by Pastor Braeuer, of Jersey City, N. J.; the sermon was preached by Prof. Weiss, of Conover, N. C. The church was beautifully decorated with cut flowers; two solos were sung by young ladies, and a quartette of trained voices gave a fine selection. The evening offering amounting to about \$20 was given to Concordia College. On Wednesday noon the Conference paid its respects to the President of the United States at the White House. The President who was introduced by Pastor Morhart, most cordially and energetically welcomed the Conference and expressed his high regard for the Lutheran Church. The Chairman of the Conference, Prof. Hemmeyer, of Conover, N. C., responded in a most felicitous manner, and emphasized particularly the fact that the Missouri Synod stands for the entire and absolute separation of Church and State. The President was told that we honor him as the head of a God-given government and was reminded of the significance of his name, Theodore, i. e., gift of God. The members of the Conference then shook the hand of the President and each received a kind word from him. The Conference was greatly delighted with the hospitable entertainment with which it was received by Christ Church, and hopes to meet in Washington again.

On the day after the adjournment of Conference the Board of Trustees of Concordia College held its annual meeting at the same place. A whole day was devoted to the interests of the college. Among the improvements planned special mention may be made of the sanitary remodeling of the dormitory. The reports on the affairs of the college showed gratifying progress.

C. C. M.

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Norwegian News.—The four different Lutheran Synods among the Norwegians have all had their annual meetings in May and June.

The Norwegian Synod had four district meetings; the eastern district met in Chicago; Iowa district in Nebraska; Minnesota district in Brandt, Deuel County, South Dakota; and Pacific district in Portland, Oregon. Doctrinal discussion formed the main point of interest at all these meetings.

The eastern district in Chicago discussed the Seventh Commandment, "Thou shalt not steal," and showed how important and practical is the Word of God, when applied

to the conduct of men in all conditions. Iowa district discussed what is meant by a Christian life, and also the importance of Christian schools.

While the Synod in 1903 paid up all its debts and laid by liberal sums as funds in the different treasuries, 1904 showed a deficit of \$10,000 in the School and Synod Treasury.

This did not hinder the work of progress, however. It was decided to begin work on a new building at the Normal School at Sioux Falls, S. D.; the cost of which, together with repairs of the old buildings, is estimated at \$40,000. Prof. Gisle Bothne, of Luther College, Decorah, Iowa, was given full salary for a year's study in Europe, and Prof. Olaf Brandt, of Luther Seminary, Hamline, was recommended to take a time of rest and recreation in Montana for his failing health, and subscriptions were taken to defray his expenses.

It was reported that 20 students were graduated from Luther College, and 12 theological candidates were graduated from Luther Seminary. One pastor, Lockrem, professor at Pleasant View Luther College, Ottawa, Ill., formerly belonging to the Free Church, was after examination by the faculty accepted as a member of the synod.

Two new churches were dedicated in Chicago during session of synod. Contributions to the home missions in this country had been larger than before, but still more was needed and more workers were asked for. The Zulu mission, South Africa, reported blessed results in its work; many baptisms and additions to the congregations; but owing to hard times both in Zulu and in Norway greater contributions were needed from America, which was willingly admitted. Synod increased the salaries of several workers at the mission; and as no man could be obtained here to take up the mission work in Zulu this year, decided to support a new missionary to be called from Norway.

While parochial schools are few and far between in our synod, the school of Rev. B. Harstad at Parkland, Wash., reports over eighty scholars, two teachers and a surplus in the treasury. This is the first attempt in this line by our churches on the west coast. Encouraged by the successful attempt in Parkland, other churches are endeavoring to follow the example. Two of our pastors in North Dakota, who have resigned on account of age and failing health, have settled at Parkland, Wash., and this place with its large Lutheran academy, school, and thriving congregation seems to become a refuge for many tired workers in the church.

J. H.

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The friends of Bethany College, Lindsborg, Kan., have just been made glad by a generous gift of Col. C. A. Smith, of Minneapolis, Minn. At the commencement exercises held June 2, Mr. Smith offered the college a hundred million feet of timber. The timber thus donated is not to be sold until it is worth \$100,000. It is given on the condition that the alumni and students try to raise an equal sum by January 1, 1906. As soon as the gift is accepted by the Board, Col. Smith will transfer the first twenty-five million feet of timber, and for each \$25,000 he will transfer another twenty-five million feet until the whole sum has been raised. With this timber land as security, Mr. Smith will loan money to the college in order that the donation may begin to yield at once. The fund will be called "The Carl Swensson Memorial Fund" in honor of the late Dr. Carl A. Swensson. Col. Smith and Dr. Swensson had been intimate friends for many years and this movement is an evidence of it. Bethany is to be congratulated on the gift. The Lutheran Church needs more men of the kind of Col. C. A. Smith. May their tribe speedily increase!—Lutheran.

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The Open Door in the Northwest.—Frequently we see statements coming from other church bodies showing how much material there is among the Germans and Scandinavians of the Northwest and how much is being gathered in by other than Lutheran churches. So according to the "Lutheran World" an Episcopal bishop of Minnesota has this to say:

"Moreover, the experience of the last two years has convinced me, through the repeated demonstrations of the fact made by some of our clergy, that the second generation of our German and Scandinavian population present a field white for the harvest, in response to faithful work in behalf of our beloved communion, I think I am not far amiss when I say that over one-half of the persons whom I have confirmed during the past year have been of Scandinavian or German extraction." Such statements should always powerfully impress us with the great opportunity as well as with the great responsibility of the Lutheran Church in this country, seeing that the above people are almost wholly of Lutheran parentage.—Ex.

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The New York Conference of the Augustana Synod numbers 166 congregations and 29,919 communicant members, who contributed for all purposes during the past year the sum of \$233,533.65, or an average of \$1.80 per member. Of the above amount, the sum of \$6,398.17 was contributed for Home Missions within the Conference.

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In Financial Straits.—From an exchange we learn that Wagner College at Rochester, N. Y., the German-English College belonging to the New York Ministerium, is in great financial straits, and must possibly be closed.—Ex.

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To the Methodist College at Durham, North Carolina, according to the Brooklyn "Eagle," the sum of \$100,000 has recently been given by two members of the millionaire Duke family, the only condition being that the Methodists in North Carolina shall give \$50,000 more, these gifts being for a woman's college which will be an annex to Trinity College. The Dukes and their father have now given a total of \$900,000 to Trinity.

Also in our Lutheran Church there are men whom the Lord has greatly blessed with earthly riches. Let us not forget that we are to be faithful stewards over that which God has given us, be it much or be it little. Christ laid down His life for us; we certainly ought to lay down our gold and silver—at the very least—in true appreciation of what He has done for our salvation.

J. H. C. F.

Miscellaneous.

NOTICE!

Under authorization by the President of Synod, the Rev. E. T. Coyner was installed on second Sunday after Trinity, June 12, as pastor of Calvary Church, Morganton, N. C., by the undersigned, assisted by Professor Weiss. GEORGE A. ROMOSER.

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NOTICE!

During July kindly address me 1615 S. Twelfth street, St. Louis.

A. W. MEYER.

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NOTICE!

All official communications intended for Secretary of Synod are to be addressed from now till September 15th to the President, J. FREDERIC WENCHEL, Secretary.

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ACKNOWLEDGEMENT

Received from Grace Church, Cleveland, O., per A. D. Helfrich, Treasurer, \$37.30 for Synodical Treasury.

FR. W. SEBELIN,
Treas. Mission Board.

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CHANGE OF ADDRESS

Rev. A. Haentzschel
501 South Tenth street,
Columbus, Ohio.

ACKNOWLEDGEMENTS.

SYNODICAL TREASURY.

Received per Prof. G. A. Romoser, Conover, N. C., from St. Paul's Congregation, Catawba Co., N. C.	\$ 5 00
From Mrs. (X. Y.)	3 00
Rev. Paul Bischoff, from Concordia Congregation, Conover N. C.	12 00
From (N. N.) Conover, N. C.	3 00
J. F. Schuricht, Treas., from German Synod of Missouri, etc.	250 00
Rev. M. S. Sommer, from Grace Ev. Luth. Sunday-School, St. Louis, for Winfield College Treasury	50 00
Rev. H. P. Eckhardt from Grace Luth. Sunday-School, Cleveland, O., for Conover	13 93
Henry A. Stang, Treas., from Church of the Redeemer, N. Y. C., for Professor's Home, Conover, N. C.	15 09
Dr. D. Winter, Columbus, Kan.	10 00
Rev. Paul Bischoff from St. John's Congregation, N. C., for student, J. F. Yount	10 00
Rev. Paul Bischoff for student J. F. Yount, from Concordia Sunday-School, Conover, N. C.	5 00
From Young Ladies' Society	5 00
From D. P. Dellinger, N. C.	50
Rev. A. H. Holthusen, S. S., Pittsburg, Pa., for Synod Debt Fund.	9 00
Rev. A. Haentzschel, from Congregation, Columbus, O., for Synod Debt Fund	10 75
Rev. Theo. F. Hahn from Ladies' Aid Society, Congregation of the Redeemer, Ft. Wayne, Ind., for Synod's Debt Fund	10 00
For President's House, Conover.	10 00
For Indigent Students, Conover.	2 50
For Indigent Students, Winfield.	2 50
L. W. Peterson, Treas., from Christ Church, Chicago, Ill.	32 30
Geo. J. Becker, Treas., from Calvary Congregation, Buffalo, N. Y., for Indigent Students	10 22
J. F. Schuricht, Treas., from German Synod of Missouri, etc.	250 00
Rev. Oscar Kaiser, from Jackson Square Congregation, for President's House, Conover	12 25
For Sanitarium, Denver, Col.	16 50
A. Francis H. Luplow, Treas., from Mt. Oliver English Ev. Luth. Congregation, Milwaukee, Wis.	15 00
Rev. E. M. Blegener, Rader, Mo., from St. Paul's Congregation, Webster Co., Mo.	10 00
From Trinity Congregation, Morgan, Mo.	8 00
Rev. C. C. Morhart from Christ Church, Washington, D. C.	10 00
H. F. Lindeman, Treas., from Martini Ev. Luth. Congregation, Baltimore, Md., for President's House, Conover College	9 03
Prof. H. B. Hemmeter, Conover, N. C., from St. Peter's Congregation	9 15
Prof. C. A. Weiss, from Tuition, Conover College	160 00
MISSION TREASURY.	
Received per Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C.	10 00
Miss D. Wachenfeld, Easter offering from the Sunday-School of the Church of Our Savior, Brooklyn, N. Y.	15 00
Rev. Paul Bischoff, collection at Anniversary of Ladies' Societies, Conover, N. C.	7 50
Rev. M. Winter, from the English Luth. Congregation, Creston, Neb.	7 40
Rev. E. C. Fackler, Baltimore, Md., from Violetville Congregation, for Home Mission	2 00
For Indian Mission	1 00
For Negro Mission	1.50
From Violetville Sunday-School for Home Mission	1 15
Rev. E. C. Fackler, from the Luth. Church of the Redeemer's Sunday-School, Baltimore, Md. for Negro Mission in Baltimore	1 16
Rev. W. Cook, from Salems Ev. Luth. Congregation, Springdale, Ark., Pentecost Collection	4 00
From N. N.	5 00

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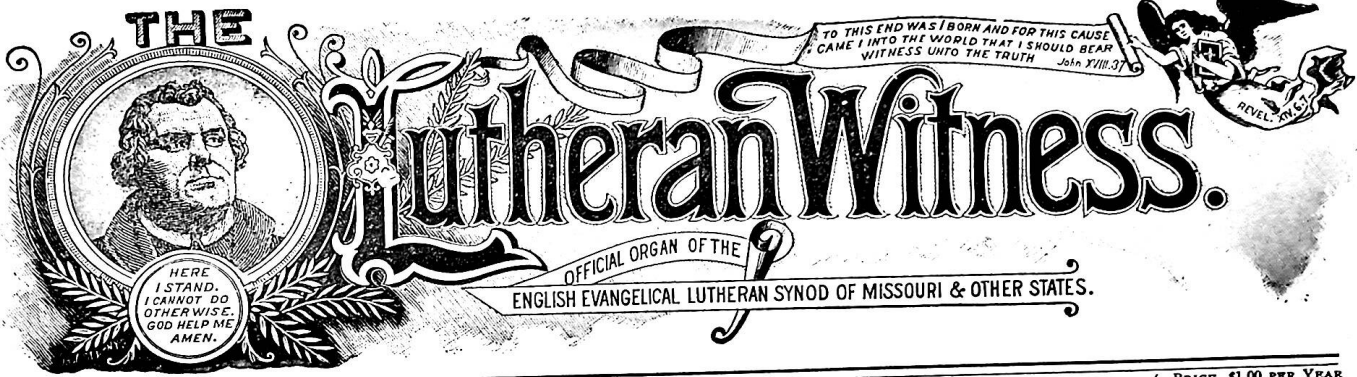
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Vol. XXIII. }
No. 15. }

PITTSBURG, JULY 14, 1904.

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A CHOICE

If all love's gifts of grace or power
Lay spread before my choice this hour,
What should I claim as life's best dower?
Dear God, how should I know?

Unfailing love from sun to sun?
Unfailing wealth, in honor won?
Unfailing health—all gifts in one?
Nay, all of these may go.

For love that comes our lives to bless
Must evermore be counted less
In grace and might and tenderness,
Than gifts that from us flow.

And health the tender soul may drain
Of power to share the sufferer's pain
And strength is weakness, power is vain,
That soothes no human woe.

And wealth of treasure, land and gold,
Is only sweet to have and hold
When streams of mercy manifold
In ceaseless gifts o'erflow.

So, from the dazzling, tempting three,
How can I choose? Choose thou for me;
Give or withhold, but let me be
Content God's will to know.

Give love until I love outpour,
Give pain till those whose hearts are sore
May know for them I suffer more
Than for my own small woe.

Give wealth, but not for selfish greed,
But for the sad world's pain and need;
Give thou thyself, then, rich indeed;
All else may come and go.

Selected.

Editorials.

We are all sinners and we all, even the best of us, therefore have our faults and foibles. And these it should be our constant endeavor to overcome. But the trouble is that we so rarely see and recognize our own weaknesses and shortcomings. Hence we should be willing to have them pointed out to us by our friends and to profit by their criticism and correction. It has been well said: "One of the weakest traits of any person is to be unwilling to accept honest criticism and correction. From the foolish child who will never listen to parental authority, on to the foolish man who will never listen to rebuke or reason, pride always goeth before a fall." And the wise man says: "Reprove not a scorner, lest he hate thee; rebuke a wise man and he will love thee." Prov. 9:8. And again: "As an earring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear," Prov. 25:12.

We are reminded by one of our exchanges that "the Sunday excursion season is again upon us," and we agree with it when it says that "both spiritually and morally, the influence of the Sunday excursion is demoralizing. It is perhaps the most serious difficulty that the Church has to contend with during the summer season." The Sunday excursion is demoralizing not only in this that it takes the members away from divine services, but more especially also in this that the places to which they go on these excursions are not infrequently places of unsavory or at any rate questionable character. Also in this particular let us heed the Scriptural admonitions not to "forsake the assembling of ourselves together" and "to keep ourselves unspotted from the world."

★

It is a fact that can be observed only too frequently that drunkenness is treated by society as something comic and laughable. The writer of these lines has repeatedly been pained to notice how even Christians, instead of shrinking from the drunkard and showing their disapprobation, treat his drunkenness as a huge joke. No doubt this attitude of society towards drunkenness is to some extent responsible for the prevalence of the vice. If the drunkard and tippler were ostracized by every one, if he were made to feel that he is not fit company for decent people to associate with, he might be led by this very treatment accorded him to regard his habit in its true light, viz., as a disgrace. This tendency to treat drunkenness as a comic incident is something that ought to be earnestly reprovcd and combated.

★

"Judge not and ye shall not be judged"; this warning of the Savior we all need to have impressed upon us again and again. There is perhaps no other fault that is so common and universal as this sin of uncharitably judging and condemning our neighbor. The following words of a noted British divine on the subject are to the point and worthy of earnest consideration:

"Perhaps it were better for most of us to complain less of being misunderstood and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dried judgments on his neighbors, and

that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.

★

It is thought by some that God must be interpreted to men. But how? Is it not sufficient if we point men to that Word in which God reveals Himself, and can we really do more? If it is meant, however, that we must make God's acts, and also His Word, appear reasonable to men, we need not try, for we shall not succeed. It is somewhat strange, too, that the same men who talk about such an interpretation are the very ones to obscure God's Word by falsifying it, by making it appear unreliable or denying outright the truth of its statements. Thus they hope to remove stumbling-blocks, but in reality create new ones. The worldling remains where he is, and instead of being drawn to the Church, is repelled the more.

★

A few years ago the expression, "shut-ins," was coined to describe those who are either for a time or permanently confined to their homes. And now we speak of the "shut-in pastor," meaning thereby the pastor who is a faithful shepherd to those of his flock who cannot have his advice and comfort from the pulpit. These sick visits are one part of the pastor's work which is rarely seen, and yet it is no easy work, and much less is it unimportant. Many an invalid yearns for these visits from his pastor, and drinks in eagerly the words that flow from his lips, or listens with rapt attention to the Word of God as it is read to him. The pastor should bear in mind when he must give up half-days and sometimes even whole days, to sick calls. He must not upon the

work as a burden. The invalid himself can do much to lighten these labors for his pastor. Frequently he can indicate what it is that he most wants and needs to hear. He can refrain from grumbling when the pastor does not appear every day and at the very hour when he was expected. If you are ill, remember that your pastor is human, and do not make him dread to visit you.

★

Surely the time has come when men will no longer endure sound doctrine. The reader may judge for himself from the following facts: Dr. R. A. Torrey, the evangelist, has been on a tour around the world, and held revivals recently in England. His work is commended by some; but there is also some very violent opposition, yes, a whole book has been devoted to an attack upon him. And what are the complaints? That the main points of Dr. Torrey's teaching are "the verbal infallibility of the Bible and the eternal torment for all those who do not accept Christ in this life or who die without knowing Him, and that his preaching is characterized by an uncharitable spirit toward all who do not hold his views." If Dr. Torrey has actually taught verbal inspiration and everlasting damnation for unbelievers, he has taught the truth, and those who denounce him are in the wrong. In connection herewith we would also call attention to the spirit of intolerance betrayed by those who are usually among the first to clamor for liberty of speech and thought. The modern man likes to make it his boast that he is very lenient in judging, but when it comes to the test, he is only too often as narrow and bigoted as one could imagine him. There is a lesson in this for us. We may be tempted at times to yield a little where we should not, hoping thus to satisfy our opponents. But this is a mistake because we shall be asked to yield more and more. If we are convinced that we have the truth, and cannot be persuaded to the contrary, let us stand firm, and in the end we shall win.

W.

★

One of the meanest phases of the election controversy of recent years, to our mind, is the habit of "Ohioan" leaders to attribute ignorance or a mild form of insincerity to many of "Missouri's" adherents. Our followers are believed to be largely blind followers, men who do not know nor understand the points at issue, but are satisfied to let others do their thinking. "Ohioan" readers are persistently treated to this dish of suspicion and thus made to understand "Missouri's" prosperity and numbers. Even such men as Dr. Loy stoop to this meanness, and in a recent article he expresses his hope that by means of the "Free Conferences," now in vogue, the deluded and misled may be saved for "Ohio."

It is our honest opinion that "Ohioans" may put themselves at ease about this supposed element of "Missouri." We are fairly well acquainted in "Missouri," and we have also had some ac-

quaintance with "Ohio" in various ways. Honestly, if ignorance of doctrines be a menace to a body, as indeed it is—between the two Synods—we anticipate no cry for quarter on the part of "Missouri."

But "Ohio's" explanations seldom explain.

★

The following testimonial taken from a monthly magazine is well worth the reading:

"The dance of modern society is based on licentiousness. And this is no less true because there are people, not a few, pure in mind and deed who dance. To uphold dancing to-day because David or others in Scripture danced is puerile. When David danced before the Lord, did he have his arm, in more or less of tender embrace, about some other man's wife, as in our modern waltz? If he had, his wife would have had just reason for ridicule, and the Almighty would have refused to accept such an act as an honor to Him. If dancing was expected to be only in the fashion of David's, the dance would be as dreary a matter to the modern lover of the dance as the prayer-meeting is considered to be by such people. If there could go forth a decree that men were to dance alone or only with men, and the same with regard to women, the dance would die out as quickly as racing 'for the improvement of the breed of horses' died in New Jersey, when that State passed the law against race-track gambling. The dance is the great harvest-field of the rouse. And the 'innocent' dance of young Christian people in the home is giving countenance to that evil and educating them for the promiscuous ball. Wilkinson, in 'The Dance of Modern Society,' truly puts it that the dance, 'under cover of respectability, regularly titillates and tantalizes an animal appetite as insatiable as hunger, more cruel than revenge.' H.

Contributions.

THE GENERAL SLOCUM DISASTER

We have read with horror of the terrible catastrophe which befell St. Mark's German Lutheran Congregation of New York, on her annual Sunday-School excursion. It has not its parallel in the history of our country. In a few appalling minutes nearly a thousand families were broken up, nearly a thousand homes were destroyed. The great loss of life has shocked the entire world!

The victims were mostly women and children from that thickly populated tenement district on the East Side of the Metropolis, who each year looked forward to their Sunday-School excursion, when they could leave the crowded section in which they lived, and enjoy a day of unalloyed pleasure in "God's great out-of-doors." This year, however, an all-wise mysterious Providence had ordered it otherwise. Within an hour after the General Slocum had left the pier, while she was still in the waters of the East River, a short distance from land, a fire occurred in the

hold and a thousand or more of her passenger were either burned or drowned. Who can describe the heart-rending scenes on North Brother Island where the ill-fated steamer was beached, and at the city morgue where thousands flocked to identify their dead?

On the following Saturday and Sunday hundreds of victims were consigned to their final resting place. The funeral knell greeted the rising sun in "Little Germany," and long after night had fallen the doleful sound echoed and re-echoed among its bereaved tenements and dwellings as services were being held over the remains of those who perished on that fatal Wednesday morning. From early daybreak all the highways and byways of the stricken section were filled with mournful processions. Through thronged streets, where flags were fluttering at half-mast and streamers of crepe hung on almost every door, hearses laden with coffins and followed by carriages filled with flowers, and mourners passed on their way to the Lutheran Cemetery at Middle Village, L. I. From the windows men and women with grief-lined faces and tear-dimmed eyes, watched the silent company of departed friends pass to return no more. In the entire stricken section there was scarcely a minute of the whole day when a funeral procession was not in sight. Every hour was crowded with pathos. But the climax came when, on Saturday afternoon, thirteen hearses, ten black and three white, containing twenty-seven bodies of unidentified victims, drew past St. Mark's Lutheran Church, where the occupants used to worship, and the houses whose relatives mourned them as missing on the way to the great unmarked grave in the burying ground. At the cemetery, before a great crowd of men and women who mourned as deeply as if the forms in the coffins were those of loved ones, the dead were lowered into a great trench which had been dug in anticipation of their coming. Indeed, there were hundreds among the mourners who did not know that some of the coffins did not contain the remains of one who was near and dear to them, for there were many in the gathering who suffered bereavement in the General Slocum disaster and are still seeking their dead.

Who is to be held responsible for the record-breaking loss of life in this memorable disaster? Many are of the opinion that had there been a proper fire extinguishing equipment, suitable appliances and an efficient and well-drilled complement of men on board of the boat to operate the same, the fire might readily have been extinguished. Again, because of the insufficient number of good and available life preservers, many of the deceased were forced to jump into the waters without any means of preservation and were drowned. No doubt, these and similar statements are well founded and true, but be it also remembered that without the will of God nothing can happen.

In these days of sorrow and affliction we frequently hear people ask, "Why does God permit awful tragedies, such as the Iroquois Theater and the General

Slocum, when by a thought He could have prevented them?" Again, "how can we reconcile our belief in a just and merciful God with such a calamity as the recent one?" To these and similar questions we would say: What God does must be well done. His ways are inscrutable, yet we are consoled by the belief that they are the manifestation of His infinite wisdom and love. He has a purpose in each case, and to that purpose we must bow and say: "Thy will be done, O Lord!"

"For my thoughts are not your thoughts, saith the Lord." Is. 50:8.

"For I know the thoughts that I think toward you—thoughts of peace and not of evil, to give you an expected end." Jer. 29:11.

Some future day we shall fully understand why He permitted this horrible disaster to befall such a large number of children, who, dying in baptismal grace, are now at rest in that glorious home above. "When that happy time shall come of endless peace, we shall look back upon the past and say—it was for the best!"

There is a voice in this dispensation to each of us, "Be ye also ready, for at such an hour as ye think not the Son of Man cometh."

How solemn the warning to all—especially the young!

JOHN SCHILLER.



A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS

IX.

What Must be Impressed Upon Brethren Who Love the World and Conform to its Ways

Such persons disobey the plain word of God; e. g., 1 John 2:15-17: "Love not the world, neither the things that are in the world," etc. Rom. 12:2: "And be not conformed to this world; but be ye transformed by the renewing of your mind." Whoever takes pleasure in those things with which the world delights itself, in the lusts of the flesh, in the lusts of the eyes and the pride of life, and runs after them, loves the world and conforms to it.

The love of the world is highly displeasing to God and cannot exist along side of the love of God. 1 John 2:15: "If any man love the world the love of the Father is not in him." Jas. 4:4: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Whosoever fulfils the lusts of the flesh with the children of the world, will of the flesh reap corruption. Gal. 6:8: "For he that soweth to his flesh shall of the flesh reap corruption."

Of the things which quite evidently spring from the love of the world, and wherewith one, when he takes part in them, conforms to the world, two deserve our notice.

The first is worldly dancing.

Under worldly dancing is to be understood such dancing as is now generally practiced on various occasions, wherein persons of different sexes, with-

out having any right to do it, embrace and caress one another. That is sin. The sin consists in embracing such persons as one has no right to embrace. The embrace is the charm of the affair, but is also the sinful part in popular dances. That is unchaste behavior.

Most people acknowledge, as is known, that the dancing floor is often the occasion and the means for gross sins against the Sixth Commandment. Consequently they also speak against visits to masquerades and dancing halls. But this they will not agree to, that popular dancing is in itself a sin, and therefore they look upon the ordinary amusement of dancing as an innocent thing. But this is certainly a mistake. If dancing occur according to the worldly fashion, as above explained, then sin cannot only arise out of it, but it is a sin in itself against the Sixth Commandment and feeds the sinful lusts to unchastity, against which we ought to guard. And even though one cannot make that clear even to the children of the world, still for a Christian, who knows the *spirit* of the Commandment, further explanation ought not to be necessary.

No one will assert, of course, that every one commits adultery who engages in the worldly dance. Still, as in other Commandments, so also in the Sixth, one may break it in other ways besides through gross deeds. As e. g., he who hates his brother is just as well a transgressor of the Fifth Commandment before God as he is who injures the body of his neighbor or takes his life, and likewise he who looks upon a woman to lust after her commits adultery just as well before God as he who speaks corrupt words or breaks marriage in a gross way. Remember, Christ says: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart (Matt. 5:28). Job knew this well and therefore he said: "I have made a covenant with mine eyes; why, then, should I look upon a maid?" But if he who looked upon a woman to feed his eyes upon her, commits adultery in the sight of God, does not he then also commit adultery before God who embraces a person of the other sex, to which he has no right.

Christ says, Matt. 15:19: "For out of the heart proceed evil thoughts, murders, adulteries, fornications." He means thereby not only this or that man's heart, but the hearts of all men, even Christians. Also in their hearts are all these sins by nature. This, for example, even St. Paul professed concerning himself, when he, in Rom. 7:18, said: "For I know that in me (that is in my flesh) dwelleth no good thing." But we should not live according to the flesh, not give room and reign to our evil desires, but we should through the spirit mortify the deeds of the flesh, that is, the lusts and passions of the flesh, Rom. 8:12-13. We ought to crucify the flesh with the affections and lusts thereof, Gal. 5:24. God's word, therefore, certainly does not allow worldly dancing.

Trans. by C. O. SMITH.

Church News and Comment.

AT HOME

Conover, N. C.—The annual commencement exercises of Concordia College took place June 14-16. On Monday evening the students gave an entertainment; on Tuesday evening the baccalaureate sermon was preached by Pastor J. C. Schmidt; on Wednesday morning the closing exercises proper took place. In connection therewith a literary address was delivered by Pastor Geo. Schutes, of Salisbury. Two young men completed their course this year and both intend to enter the theological seminary this fall. We want two young men to take their places, and besides, a number more to help fill our dormitory and class-rooms. Dear reader, this is your school; help us by kind words wherever you can. W.



New York City.—It is not merely the duty of Christians to share in one another's sorrows—it is their sacred and solemn privilege. Profoundly shocked by the heart-rending catastrophe which befell St. Mark's German Lutheran Congregation on that ill-fated excursion, resolutions were at once adopted and sent to the Rev. Dr. G. Haas, expressing the sympathy of Golgotha Congregation for him in the loss of his wife, daughter and hundreds of parishioners.

Free-will offerings from our Sunday-school scholars for the relief of the survivors and others affected by the General Slocum disaster amounted to \$10.00. J. S.



Lutheran necrology of the past month includes the names of Dr. J. A. Seiss, of Philadelphia, and Dr. E. F. Moldehnke, of New York. Both of these men were widely known also outside of the Lutheran Church. R.



The New York Ministerium could not make up its mind to discontinue its Wagner College and this work is to be prosecuted with increased vigor. The Synod appeals to the "honor, the moral obligation and the Christian love" of its members to support the college with money and by the sending of talented boys of good character. The official organ, "Der Lutherischer Herold," is to be continued, the number of pages to be reduced. The question of having the president of synod give all his time to the office is to be discussed by the conferences. R.



The Rev. P. Holler, formerly a missionary of the General Council in East India, has founded a theological seminary in Boston for educating missionaries for Oriental countries. In it prospective missionaries are to be taught comparative religion, heathen philosophy, Oriental languages, and history and theory of missions. L.



The Augustana Synod, at its recent meeting, rejected the petition of the Minnesota Conference that the Synod sever its connection with the General Council. The vote stood 105 to 22. W.



If all pastors were as faithful in providing an "Apostolic succession" in their own households as Dr. Richards, of Zanesville, O., the cry of ministerial scarcity would cease throughout the land. At the recent meeting of the District Synod, his twin sons were ordained, thus making four ministers in the same family. At present we can not recall a single family in the General Council ministry that can boast of four clergymen. But why do not more gifted sons of our well-to-do business and professional men in other callings find their way into the ministry? There is no vaster field for usefulness, and even distinction, in the world than in the ministry. Perhaps the scarcity of real Hannahs is more at fault than was the case formerly.—Lutheran.

The Rev. S. G. Hefelbower, during the last two years professor of modern languages and history in Pennsylvania College, Gettysburg, Pa., has been elected president of that institution, and the Rev. M. F. Troxell, of St. Joseph, Mo., has been chosen as president of Midland College, Atchison, Kansas. These are both institutions of the General Synod.

The General Secretary of the Board of Education of the same body reports:

"New work for our Board may soon develop on the Pacific coast, if the plans of the California Synod for a Theological Seminary are successful; also in the Northwest, if a prospect of an institution among the Scandinavians materializes. Such a widening of our scope would doubtless prove an inspiration to the Church." L.

Unless relatives succeed in upsetting the will of Miss Emeline Unruh, of Germantown, the sum of perhaps not less than \$60,000 will swell the endowment fund of the Germantown Orphans' Home and Asylum.—Ex.

Evangelical Synod.—The latest statistics of the United Synod present the following figures: 906 ministers, 1,179 congregations, 1,067 churches, 745 parsonages, 210,144 communicants, 10,259 Sunday-school teachers, and 107,706 scholars. Benevolent contributions for last year, \$106,459.—Ex.

Presbyterian Unionism Spreading.—Since the publication of the proposed plan of union between the Presbyterian and Cumberland Presbyterian Churches the movement has found advocates in the Southern Presbyterian Church. "The Southwestern Presbyterian" is quoted in "The Presbyterian Banner" as regarding the joint report of the committees of the two bodies as "affording a satisfactory basis for the Southern Church to join in with the Northern and Cumberland Churches in their measures for coalition." At a dinner recently given by the Cumberland Presbyterian ministers of Nashville, Tenn., to their Southern Presbyterian brethren sentiments averring readiness for union were avowed by the spokesman of the latter.—Ex.

Helpers of Moravian Missions.—In his paper on comity among German missionary societies, read before the recent conference of Foreign Mission Boards held in New York, the Rev. Paul de Schweinitz explains how so small a body at home as the Moravian Church sustains such extensive missionary enterprises abroad. They do it with the co-operation of Christians of other names. The entire cost of their Mission in York Peninsula, Australia, is sustained by the Presbyterians of the commonwealth. Last year members and societies of the State Churches in Europe contributed nearly \$35,000, besides \$8,000 in legacies, to the support of Moravian Missions. These Missions have been assisted since 1817 by the London Association in Aid of Moravian Missions, which last year contributed more than \$65,000 to their work.—Ex.

For some time press reports have announced the coming visit to the United States of Cardinal Satolli, who was prominent some years ago as an emissary of the papacy in this country. Various reasons have been assigned for the cardinal's return at this time, representing his coming visit as an unofficial one; but the true reason, according to a statement given out at Washington, is one of deep political significance. In a press dispatch of June 6, it is stated:—

A prominent Washington ecclesiastic whose authority is unquestioned, asserted to-day that his true mission is an endeavor to establish diplomatic relations with the United States, in order to establish a nunciature in Washington.

To this it is added:—

It is supposed that he counts upon Archbishop Ireland, of St. Paul, and upon Mons'gr O'Connell, rector of the Catholic University, to aid him in the enterprise. If it succeeds, the prestige attaching to Satolli

will be so great as materially to strengthen his chances for the papacy.

In the event of his success, Archbishop Ireland would receive his red hat and Mons'gr O'Connell would be nominated as the first nuncio accredited from the Vatican court to the United States government.

Thus does Rome pursue her cherished project of securing the establishment of a papal nuncio at Washington, which would mean the recognition by this government of papal sovereignty. It is the abolition of such relationship with the Vatican that is now contemplated by the government of France and other Catholic countries which are now drawing away from Rome have been made wise by experience, and it would be well for the United States to take heed to their example.—Ex.

Salaries Raised for Celibate Priests.—The salaries in the Diocese of Pittsburgh in the Roman Catholic Church have been increased twenty-five per cent, in an order issued by Bishop Phelan. The reason given is that the cost of living has increased so as to make it impossible for the priests to live on their former salaries. This places their salaries at a thousand dollars a year.

The "Dunkards" resolved at their annual conference, held at Carthage, Mo., during May, henceforth to drop the name "Dunkards" and call themselves German Baptists." L.

Dr. Dowie, who has meanwhile returned from his trip to Australia, where he has been hooted in most places, has now declared his intention, it is reported, of establishing a "Zion City," near Berlin, the capital of Germany. If he meets with as friendly a welcome there as he did at most other places on his trip around the world, the new city will no doubt be a phenomenal success! L.

Pope Pius X.'s proposed codification of canon law is spoken of by "The Monitor" (San Francisco), as "the most important and gigantic task which any Pontiff could undertake." This paper says further: "No similar work can be compared in magnitude to this, unless it be the codification of civil laws at the instance of the French dictators and known for a hundred years as the Code Napoleon. Even the latter, however, involved fewer difficulties and less onerous ones than confront the commission entrusted with the present enterprise." "The Pope's magnificent idea," we are told, "may be summed up in the phrase, Catholic legislation for the Catholic Church."—Ex.

Mr. John D. Rockefeller recently offered the criticism that "there is not enough sociability in the churches." Rev. Dr. Henry C. Swentzel takes another view. He says: "There is imminent danger of Christian institutionalism being substituted for real religion. In these days it ought not to be necessary for persons to go to church to obtain social advantages. The purpose of the Church is to present Jesus Christ to the thought, heart, and conscience of the people." "Churches are not social or matrimonial agencies, but religious institutions. The sooner Christian persons recognize the divine mission of the Church the better it will be for both the church and the people." Which fact needs to be emphasized strongly also with respect to what is to be preached in the churches; to wit, the Law and the Gospel. R.

The Red Cross Society, which has been the center of storm for some time past, has at length been reorganized. This reorganization has been effected upon a national basis, and will thus become more readily the almoner of national charity. It will be remembered that Miss Clara Barton, and nearly all the trustees and officers resigned, thus making the election of a practically new board a possibility. Mr. Richard Olney and Mr. John W. Foster were largely instru-

mental in securing agreement as to the personnel of the new board. Admiral W. K. Van Reypen is the new President, and the Board of Trustees is made up of the following gentlemen: Surgeon General Wyman, Admiral Dewey, General Wilson, General Miles, and Messrs. C. J. Bell, C. C. Glover, S. B. Hege, W. A. Smith, Eugene Fiske, with Dr. J. W. O'Neil and Senator Procter. A committee was appointed to prepare a set of resolutions for presentation to Miss Barton, expressing the kindly feeling of the Association towards her. It is probable that the new Society will apply to Congress for a new charter, so that it may have a closer relation to the government than formerly, and be prepared to cooperate with such State Red Cross organizations as may come into existence.—Ex.

The following report is taken from one of the Philadelphia secular papers:

"One of the most sacred forms of worship in the ceremony of the Order of Mystic Shriners was performed in full view of the audience gathered about the ring in the big circus tent of Pawnee Bill's Wild West Show, Parkside and Elm Avenues, last night. It was christening a baby camel, the property of the show, and was performed by the Lu Lu patrol of 100 members from the local lodge of Mystic Shriners, who had asked the honor of christening the baby."

Our readers will furnish their own comment! L.

The State Lodge of Odd Fellows of Ohio recently held its meeting at Columbus. The fiscal report for 1903 showed the following figures: Receipts, \$684,119.94; total expenditure for "charitable purposes": \$228,221.71; expenditure for running expenses, \$375,304.67. Here we have then, the old story in new edition, that only about one third of the lodge money is expended for charitable purposes, while the greater portion goes for regalia, banquets, salaries of officers, etc. L.

The amount of money raised by Christian missionary societies in America and in Europe, and expended in non-Christian lands during the year now ending is \$18,459,841, says The Blue Book of Missions. Of this sum Great Britain and Ireland subscribed \$8,847,666, and the United States, \$7,176,845. The Continental societies, chiefly Lutheran, raised \$2,051,582, and the societies in Canada gave \$383,748.—Ex.

ABROAD

For the first time in the history of German universities a woman has been matriculated as student in the theological faculty at Heidelberg, Germany, which claims the distinction of marching in the van of "theological" vagaries, is far behind the United States in this particular! L.

Prof. Warneck, of Halle, an authority on Foreign Missions, estimates that, in the nineteenth century, 11,000,000 converts were made from heathenism to Christianity.—Ex.

The little difference that remains today between the worship that is seen in the English Established Church and that of Rome, is the subject of comment by a London religious journal, which says:—

A Royal Commission, with Sir Michael Hicks-Beach in the Chair has been appointed to "inquire into the alleged prevalence of breaches and neglect of the law relating to the conduct of divine service in the Church of England, and to consider the existing powers and procedure applicable to such irregularities, and make such recommendations as they thought fit." The Rev. W. E. Bowen has published the result of an inquiry into the services conducted in ninety-one different churches. In most cases he found Romish ceremonies, many of them, of an advanced order. Mr. Bowen has also purchased and examined thirty ritualistic manuals now in circulation. His investigations

have convinced him that the following Roman Catholic innovations have made their way into the English church: "children's masses; the reservation of the sacrament, with subsequent acts of adoration; the use of devotions and secret prayers from the Roman Catholic missal; the recommendation of confession as an habitual practise; masses for the dead, and the absolution of the dead; the doctrine of purgatory; the invocation of saints; the use of litanies and other devotions to the Virgin Mary; the doctrine of the immaculate conception." Between Romanism and rationalism, how much is left to English Protestantism?—Ex.

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In the Roman Catholic theological seminaries of France, Italy, Spain, Portugal and Ireland, the study of the German language and the reading of German books is strictly prohibited, from fear that some of the pious brethren might be misled into reading the writings of Luther and some harm might come from this acquaintance. An exchange remarks: "No matter how much the papists despise and malign Luther, they are afraid of him nevertheless." L.

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Dr. Theodore Herzl, the founder of the Zionist Movement and President of the Zionist Congress, is dead. W.

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Rev. M. T. Winkler, of Waitotara, New Zealand, writes: "I am at present preaching to about 130 souls at about fourteen different places. The congregation at Marton has received notice that Rev. Teyler, of Anamoose, S. D., has accepted their call." A. W. M.

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Our brethren in Australia have reopened their Concordia College at Murtoa, New South Wales, with much rejoicing. They have secured a director for the institution in the person of Prof. C. F. Graebner, and they have for the beginning a larger number of pupils than they had hoped for. The intention is to add class after class until the full college course is represented. Our brethren are thankful to God for this beginning, and are full of hope for the future. We wish them abundant success. W.

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Also in Sweden, just as in many of the State Churches of Germany, the old formula of unconditional subscription to the Word of God and the Confessions, hitherto required at the ordination and installation of pastors, has been abolished. The new formula, adopted at the last Synodical meeting and opposed by the government, reads as follows: "Will you, in accordance with your knowledge and the dictates of your conscience proclaim the Word of God in its purity, as it has been given us in Holy Scripture and as the Confessions of our Church testify of it?" Of course this formula opens wide the door for all manner of false, un-Lutheran doctrine. For no pastor can be attacked, as long as he claims that he is proclaiming God's Word and Lutheran doctrine in accordance with his knowledge and conscience, no matter how far he has departed from the truth of both. Evidently Lutheran Sweden is also threatened by the deluge of modern theology and its vagaries. L.

Hearth and Home.

WHAT MIGHT BE DONE

It is said that if there were only one Christian in the world, and he worked a year and won a friend for Christ, and if these two continued each year to win another, and if every man thus led into the Kingdom led another every year, in 31 years every person in the world would be won for Christ. The figures

are true, but we cannot convert the world according to arithmetic. Yet this shows us what might be done, if all Christians were as earnest as they ought to be. But the facts are that, instead of each one winning another, many go astray themselves; others are cold and indifferent, satisfied to get to heaven alone; and only the smaller part is ready to labor and pray and give. But these are the ones that keep up the Church of God, and these He will never forget. S. S. Herald.

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EARNESTNESS

There is a story told of a vessel that was wrecked, and was going down at sea. There were not enough life-boats to take all on board. When the vessel went down, some of the life-boats were near the vessel. A man swam from the wreck just as it was going down, to one of the boats; but they had no room to take him, and they refused. When they refused, he seized hold of the boat with his right hand, but they took a sword and cut off his fingers. When he had lost the fingers of his right hand, the man was so earnest to save his life that he seized the boat with his left hand, they cut off the fingers of that hand, too. Then the man swam up and seized the boat with his teeth, and they had compassion on him and relented. They could not cut off his head, so they took him in, and the man saved his life. Why? Because he was in earnest. With such earnestness we should strive to enter in at the straight gate.

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HOW THE APOSTLES DIED

From history and tradition we learn that all the apostles, excepting John, died unnatural and cruel deaths, as follows:

Peter was crucified in Rome, with his head down, on a cross similar to that used in the execution of Jesus.

Andrew was bound to a cross and left to die from exhaustion.

James the Great was beheaded, by order of Herod, at Jerusalem.

James the Less was thrown from a high pinnacle, then stoned and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

Bartholomew was flayed to death by command of a barbarous king.

Matthew was flayed with a halberd.

Thomas was shot by a shower of arrows while at prayer, and afterwards run through the body with a lance.

Simon was crucified after the manner of Jesus.

Mark was dragged through the streets of Alexandria until he expired.

John died a natural death.

Paul was beheaded by command of Nero.

Would men have suffered all this for the sake of idle tales? Certainly not! These men suffered because they knew the truth and the love of Christ constrained them to preach it. Their suffering and death testifies for Christ and seals their words as true.

NOTHING TO HOLD ON TO

An atheist lay on his death-bed. He was afraid to die. He trembled with fear at the very thought of his approaching end. Another atheist, who stood at his bed-side, tried to encourage him and said: "Don't be afraid. Hold on, man; hold on to the last." The dying man replied: "That's just what I'm trying to do—hold on—but I don't know what to hold on to." He died in despair. The Christian in the hour of death clings to the "Rock of Ages" and is saved. M.

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A FABLE

A hare mocked a tortoise for the slowness of his pace; but the tortoise only laughed and said that he would run against her and beat her any day she would name. "Come on," said the hare; "you shall soon see what my feet are made of." So it was agreed that they should start at once.

The tortoise went off, jogging along at his usual steady pace without a moment's stop. The hare, thinking very lightly of the whole matter, said she would first take a little nap, and that she would soon overtake the tortoise.

Meanwhile, the tortoise plodded on; and the hare, oversleeping herself, arrived at the goal only to see that the tortoise had got in before her. Slow and steady wins the race.

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THE CATECHISM

Luther says of the Catechism:

"The Ten Commandments are the doctrines above all doctrines. The Creed is the history above all histories. The Lord's Prayer is the prayer above all prayers. The Holy Sacraments are the ceremonies above all ceremonies. The Ten Commandments teach us what, according to God's will, man should be, but is not. The Creed teaches us what God is toward man, the sinner. The Lord's Prayer teaches us how the sinner seeks God and draws near to him. The Sacraments show us how God seeks the sinner and draws man to Him."

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BUZZARDS

Uncle Tom was a good, pious old negro. One day some young men were unusually hard in their strictures on professing Christians, and brought forward the case of one who had just been detected in a fraud. Old Tom was grieved, and said, "Young masters, you make me think of a flock of buzzards."

"How so?" asked the young men.

"Well," said Tom, solemnly, "when there is a big pasture of fat cattle, the buzzards fly away high; but let a lean, sickly calf fall into the ditch, and the buzzards are ready to pick out his eyes before he's dead."

The young men could not reply; they felt the rebuke so keenly that they never troubled Uncle Tom more by abusing inconsistent professing Christians.—Ex.

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God's blessing and hard work remove from us three great evils: Sad thoughts, vice and poverty.

THE DRAGON OF THE PEW

Let us have a plain word about the greed for sermons, so prevalent in these latter days. We doubt whether there ever was a time in the history of the Christian church when its ministers were placed in so awkward, difficult, and unjust a position as they are to-day. Great, expensive edifices of worship are built, for which the builders run heavily in debt. That debt can only be handled, the interest on it paid, and the principal reduced, by filling it with a large and interesting congregation. That congregation can not be collected and held without brilliant preaching. Brilliant preaching is scarce, because, and only because, brilliant men are scarce, and scarcer still the brilliant men who have the gift of eloquence. So soon, therefore, as a man shows that he can not attract the crowd, "down goes his house." He may be a scholar, a saint, a man whose example is the sweetest sermon that human life ever uttered, a lovely friend, a faithful pastor, a wise spiritual adviser, and even a sermonizer of rare attainments and skill; but if he can not draw a crowd by the attractive gifts of popular eloquence he must be sacrificed to the exigencies of finance. The church must be filled, the interest on the debt must be paid, and nothing can do this but a man who will "draw." The whole thing is managed like a theater. If an actor can not draw full houses the rent can not be paid. So the actor is dismissed, and a new one is called to take his place.

There is an old-fashioned idea that a church is built for the purpose of public worship. It is not a bad idea; and that exhibition of Christianity which presents a thousand lazy people sitting bolt upright in their best clothes, gorging sugar-plums, is not a particularly brilliant one. It was once supposed that a Christian had something to do, even as a layman, and that a pastor was a leader and director in Christian work. There certainly was a time when the burden of a church was not laid crushingly upon the shoulders of its minister, and when Christian men and women stood by the man who was true to his office and true to them. We seem to have outlived it and a thousand American churches, particularly among the great centers of population, are groaning over discomfiture in the sad results. Instead of paying their own debts like men, they lay them on the backs of their floundering ministers; and if they can not lift them they go hunting for spinal columns that will, or tongues that hold a charm for their dissipation. It is a wrong and a shame which ought to be abolished just as soon as sensible men have read this article.—Dr. Holland.



OUT IN THE RAIN

There is a touching story of the famous Dr. Samuel Johnson, which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market-day he used to carry a package of books to the village of Uttoxeter, and sell them from a

stall in the market-place. One day the bookseller was sick, and asked his son to go and sell books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor, hard-toiling father; so, when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bare-headed in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it (in marble) on the doctor's monument:

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart, when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie "that the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a willfully disobedient son.



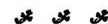
A USELESS MEMBER

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it's a bad sprain: and the minister says I know now how the church feels in not having the use of all its members. The minister didn't mean that just for a joke either, he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one

of your own members is useless, and worse.

"I've never thought just what being a member of the church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I liked to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been about as useless a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister felt about me, I guess. I've been a useless member for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on," and Aunt Sarah nodded her head with a firm determination, as she looked at the church spire from her window.—Forward.



DID NOT CARE FOR HIS SOUL

I will never forget a scene I witnessed as long as I live. I left the tent where we were holding meetings down in Paris, Ill., one night, and among a number who left last was a young man to whom I was specially attracted by his fine looks. I walked down the street with him, and put to him the invariable question: "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him: "Are your father and mother alive?"

"Both alive," said he.

"Is your father a Christian?"

"Don't know; he has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; has been superintendent of the Sunday-school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know—she has the primary department in the Sunday-school."

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. S. as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think that I am lost?"

I could not answer such arguments. It is six years ago this coming October since I heard this. I can hear his words ringing in my ears: "Do you believe they think I am lost?"—Selected.

AN ACCUSER SILENCED

Two fellow travelers were seated together in a railway carriage, engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professed church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusation to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost frightened, and sheepishly replied: "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to Him; and the more I looked at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love Him when I found out that He had died for me? Ever since then I truly love Him, and all the evil which professed followers of His may do, can not turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."—Horatius Bonar.

**SYMPATHY SEEKERS**

Sympathy is a soothing balm for hurts of soul or body, but, like other cordials, one must be careful not to grow too dependent upon it, and become weakly, unable to bear any hurt without aid. There are many sorrows that bring naturally and graciously their share of condolence and tender ministering, but there are other wounds and heartaches which no hand but the Divine Healer should be allowed to touch, no eye but His to penetrate.

Yet there are persons so morbid in their craving for pity that every woe must be revealed. The want of harmony in the home, the defection of friends, the faults of the husband, wife,

brother, or sister—nothing is too sacred or too private to be uncovered for sympathy. The habit grows with indulgence until every skeleton in the closet every bickering and unhappiness, is made the property of the neighborhood.

Life may be hard, but to rob it of all dignity makes it harder still, while jealousy and heartburning increase tenfold by being put into words. The bluff Roman warrior Coriolanus was right: He could bear wounds for his country's sake, but he could not exhibit the scars to win pity or praise from the populace.

—Forward.

Miscellaneous.

Resolutions passed by the Board of Trustees of Concordia College, Conover, N. C., in session at Washington, D. C., June 24, 1904.

IN MEMORIAM

Whereas it has pleased God to take unto Himself a member of this Board, our friend and brother, Mr. H. H. Niemann, of Pittsburgh, Pa.

Resolved, that we record our thankfulness to our Heavenly Father for the life and the example of the deceased;

Resolved, that we express our sympathy to his family and congregation;

Resolved, that we request the publishing of these resolutions in the "Lutheran Witness";

Resolved, that we forward a copy of this memorial to the family and one to the congregation of the deceased.

H. B. HEMMETER,
GEO. A. ROMOSER,
W. KEMMLER, Jr.

IN MEMORIAM

At a meeting of the American Lutheran Publication Board the following action was taken relative to the death of one of its members, Mr. H. H. Niemann, who for many years was connected with the Board.

Whereas it has pleased our Heavenly Father to call to Himself this friend and fellow-member who served so faithfully in the work of this Board for many years, and whose quiet courtesy, friendliness and willingness to serve endeared him to us all; be it

Resolved, 1. That we extend our sympathy to the bereaved family, trusting that they will find comfort in the merciful love of the Heavenly Father.

2. That, while we sorrow over our loss in this brother's death, we give thanks to God for the service he has been permitted to render in our work, the work of the Kingdom of God.

3. That these resolutions be spread on the minutes and a copy of the same be sent to the family of the deceased.

A. H. HOLTHUSEN,
Chairman.

WM. KEMMLER, JR.,
Vice-Chairman.

J. M. SIAS,
Secretary.

H. WIGMAN,
WM. UNVERZAGT,
WM. L. MACKIE.

**NOTICE!**

Our "friend of Synod," at my suggestion, kindly authorized me to publish that he hereby extends his offer to donate \$500.00 towards our synodical debt of \$3,500.00 until December 31, 1904, provided the remaining \$3,000, be subscribed or paid by that date.

A systematic and—I fully believe—successful effort will be made to clear our Synod of debt by that date. In fact, subscriptions amounting to \$100, of which one half is already paid, have been received by me. But these brethren confidently hope and trust that all the rest will help along, which, we believe, the love of Christ will constrain them to do. Why not have some more "friends of Synod" come forward with liberal subscriptions? It would not hurt one bit to have that debt "oversubscribed," and to have the surplus go to Church Extension Fund, as some city missions are so sorely, oh, so sorely, in need of assistance.

Now, brethren, a united effort! Bear ye one another's burden also in this respect.

A. W. MEYER.

Winfield, Kan., June 22, 1904.

NOTICE!

The Ev.-Luth. Synodical Conference of North America.

will convene at Winona, Minn., August 17, 1904. This will be the twentieth meeting of this body. Rev. J. G. Harders will present a paper on the question: May an orthodox Lutheran pastor admit lodge members to the holy Sacrament of the Altar, or must he refuse communion to them? Reports of Committees on Synodical Reports should be sent to the President, Rev. J. Badging, or to the Secretary, by August 1st. Delegates will send their request for quarters to Rev. Ph. v. Rohr, at the earliest possible date.

New Ulm, Minn., June 30, 1904.

J. SCHALLER, Secretary.

NOTICE!

The Southwestern District Conference of Synod meets in Grace Congregation (Rev. M. Sommer), St. Louis, Mo., on August 2d, 3d and 4th.

Rev. W. Cook will read a paper on the Sacrament of the Altar. Those who wish entertainment or meals, will please notify the undersigned at once.

MARTIN S. SOMMER.

St. Louis, Mo., June 24, 1904.



Received from Chas. Spilman, Treasurer Eastern District, German Missouri Synod \$12.60; A. E. Succop, Treasurer English Synod, \$12.31; through Rev. W. P. Sachs, Pittsburgh, Pa., from N. N., \$5.00; N. N., \$2.00; Geo. Klingelhofer, \$5.00; through Rev. Wm. Dallmann, New York City, \$7.50. God bless the kind givers.

EDW. E. STUCKERT,

Pastor, Evan. Luth. Tabernacle.

Albany, N. Y., July 4, 1904.

The Reviewer.

PATRICK HAMILTON. The first Lutheran Preacher and Martyr of Scotland. By William Dallmann, St. Louis, Mo. Concordia Publishing House. Price 10 cts.

Patrick Hamilton was a young Scotch divine of noble extraction, who, living at the time of Luther, became acquainted with the Reformer's teachings through his writings, and being convinced by these of the falsity of Rome's teachings, began to preach Lutheran doctrine. This, of course, brought upon him the persecution of the dignitaries of the Romish Church, and he therefore left Scotland and went to Germany, living for six months at Wittenberg and acquainting himself more fully with Luther's teachings. He then returned to Scotland "ready to die for the Gospel." It was not long before he was again arraigned for his teachings. Although his friends urged him to flee, he responded to the summons, and in spite of all the influence that his friends could bring to bear in his favor, he was condemned and burned at the stake. He was only twenty-four years old at the time of his death.

We agree with the author that a better acquaintance with the heroes of the Lutheran Church will do a great deal towards arousing enthusiasm for our Church in its

members, and we heartily recommend this biographical sketch to our readers, especially also to our younger readers. If parents will supply their growing children with literature like this, and plenty of it, they will remove from them to a very large extent the temptation to read the trashy literature with which the market is flooded.

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EXHIBIT OF PAROCHIAL SCHOOLS OF THE MISSOURI SYNOD AT THE LOUISIANA PURCHASE EXPOSITION, 1904. Concordia Publishing House, St. Louis, Mo.

In this pamphlet of sixteen pages the Synodical Committee on School Exhibits gives us an idea of the nature, scope, and purpose of the parochial school exhibits at the World's Fair. Those of our readers who visit the Fair this summer should not fail to see this educational exhibit. It will give them a better conception of the whole matter than we could possibly do in cold print. The pamphlet also furnishes a brief history of the parochial school in our country. It is written in English. W.

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ACKNOWLEDGEMENTS.

SYNODICAL TREASURY.

Received per F. W. Sebelin, Treas., from Grace Church, Cleveland, O.,	\$37.30
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Vol. XXIII.
No. 18

PITTSBURG, JULY 28 1904

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THE YEARS GOD KEEPETH

O years beyond the summer sky,
Beyond the harvest moon,
What gifts within your circles lie?
What gracious, heavenly boon?

Beneath the snows of winter long,
What buds of promise swell?
Within the happy spring-time song,
What hopes of summer dwell?

O years beyond my seeking sight,
Ye linger in God's hand:
He knows what day will bring, and night
Is day in God's dear land!

And though the shadows fall, and cling
Around my earthly way,
Yet will my heart still trustful sing,
Since God can send the day.

Do teardrops fall for May's white bloom,
When harvest blushes red?
And who remembers winter's gloom,
When June her feast has spread?

O hidden years, or good or ill
Be what ye hold in store;
Yet will our God His Word fulfill—
True this day as of yore.

Faithful from all eternity,
Shall now His promise fail?
Why should thy heart, then, faithless be,
Or fear thy forehead pale?

O years beyond the summer sky,
Your burdens He will bear;
So shall I neither faint nor die—
He maketh me His care.

And o'er the graves of love and hope
Shall tender blossoms creep;
And sweetly on the grass green slope
My darlings soft shall sleep,

And faith with folded wings shall wait,
And love shall walk beside,
And Christ hath opened death's dark gate;
"I shall be satisfied!"

O unknown years, ye hold no fear,
Since love is all mine own;
And day by day He grows more dear;
I cannot be alone.

Keep close your secret; I would know
Naught but the dear Christ's word:
"Fear not, for I am with thee; lo,
Let not thy heart be stirred.

"By doubt or trouble; thou art mine,
Mine through all ages, sealed
With mine own blood!"—O heart be thine
His peace, through love revealed!

—Christian Advocate.

us against falling, is hypocritical conduct. God has given no promise to such.

*

Why does God bear with the peevish and murmuring? Surely not because He is pleased with them, or would have them continue in their fretfulness, but rather in order that He may cure them of their weakness in this particular direction. If His forbearance is despised and rudely put to the test, He will begin to chasten and punish the murmurer. Therefore, let us not complain without measure and when there is no occasion whatever to do so. Let us not anger God by continuing always as fretful and dissatisfied children. This would be a poor return for His long-suffering kindness.

*

"Be not deceived; God is not mocked." The truth of this passage has been forcibly illustrated again by a recent occurrence. Repeated notes on the case would seem to show that it is a genuine one, and we desire to present it to our readers. A certain Mr. Julian Renfro, a native of Shreveport, La., but living in Chicago, had become a follower of Ingersoll, and therefore, a skeptic. He told his companions that he could not believe in God, and would not do so except on adequate evidence. It is said that he then challenged God to give him a proof of His existence. The answer came very quickly; the young man was struck dead and dumb immediately and has remained in that state ever since. He has stated in writing, however, that he now has all the evidence he wants, and that he believes in God. He is now at his home in Shreveport, giving his time to the study of God's Word, and if God should see fit to restore him, he intends to devote himself to the Christian ministry. Our interest in the case at present is to hold it up as a warning example to mockers. Whether or not this young man has experienced God's grace in a real conversion through the Word, we cannot now decide.

W.

admitted to the sick-room. There may be times, certainly, when the pastor can do no good by his presence, but in the great majority of cases, when he is kept from his sick parishioners the reason is to be found either in a superstitious fear of death or in the apathy of materialistic unbelief. In neither case is there the true faith, that faith that robs death of its terrors. The reason so often urged, that the introducing, in any way, of the idea of death to a patient would be prejudicial to the convalescence of that patient, is not borne out by experience. At the recent meeting of the American Medical Association, a prominent physician discussed the question, "Shall a Physician Tell a Patient He is Going to Die." He said:

"The truth is not always so alarming to the patient, painful as it often is to the physician. In fact, it seems to me this is one part of our duties that does not become less trying with increasing experience. To the sick man, whose thoughts have been turned toward the end longer than others suspect, intimation of a fatal end often brings no shock, but rather relief from the ending of a painful uncertainty. According to the rules of the Roman Catholic Church, a timely announcement should always be given, and those who have witnessed the last days of members of this faith can confirm the statement that good often follows, speaking merely from the medical standpoint, and rarely harm, while the same thing is true of many of other faiths or of no faith. Even where we have to give a fatal diagnosis there are certain mollifying influences that can be introduced, aside from those that spring from a tender heart. A hope can be expressed based on the fallibility of human knowledge in general and medical knowledge in particular."

These words give an affirmative answer to the question merely from the viewpoint of temporal expediency. A Christian knows that there is something far more precious than the body, and he will beware lest out of regard—real or imaginary—for the former he deprives his dear sick ones of the quickening which they need for their souls. Christians, throw open your sick-rooms to your pastors.

*

The season of the baccalaureate sermon is past for this year and we can now pass judgment on the product. In these sermons delivered to young people on

Editorials.

When we ask God to keep us from sin, we should not forget what the prayer implies, namely, that we will not needlessly and carelessly put ourselves in the way of sin. It is we who must avoid the opportunity and the occasion to sin. To go where we know we shall be sure to be tempted, and then ask God to guard

People sometimes fail to inform the pastor of illness in their households, because they do not want the patient to feel or to be told that the illness may have a fatal termination. Ministers encounter opposition also from physicians; in some cases the doctors presume to dictate whether the physician of the soul is to be

one of the most auspicious occasions of their lives, many of the speakers, as usual, lost themselves in monotonous platitudes or in glittering generalities. It is inexpressibly sad that so many of these discourses to young and eager minds were so utterly inane and vapid in that they held up unattainable ideals on the basis of a Godless and Christless morality. Into an altogether different class—by far too small—belongs the sermon preached by the Lutheran Pastor Delk before the graduating class of a Philadelphia school. He declared:

"Culture without religious principle ends in moral paralysis, and often in moral putrefaction. . . . There can be no advance in civilization without trained intellect, but as we probe our intellectual life, we find it a limited and ineffective force unless allied to the moral life. Culture untouched by love is as cold and ruthless in its selfishness as barbarism. . . . No amount of zoology and history and language crowded into an unregenerate brain is proof against the allurements of vice. Mere intellectual culture feels most keenly its limitations when it stands amid the fiery trials of life. Where men lift up stained and bloody hands, where the cries of broken-hearted women and sin-cursed children beat against the ear and blur the sight, there mere culture must declare its impotency to regenerate and comfort. There is need of another step in culture, a diviner teacher in the way of life.

"The supreme mission of life is to glorify God and enjoy Him forever. For our hands, brains, talents, wealth and love to stop short of this supreme purpose is to cripple and circumscribe the sweep of our life. The alliance of academic life with the Christian spirit is a union essential to all true and beneficent education. Religion is the complement of all true science."

* * *

These words point the moral that should be emphasized. Just in these days many parents are laying the plans for the further education of their children. The choice lies between an academic training divorced from religion in splendidly-equipped institutions, close at hand, often comparatively inexpensive, and education in the Church schools of perhaps far humbler appointments and more difficult of access. Sometimes, too, the results of religious education have fallen far short of expectations. But let Christian parents ponder well their plans ere they put them into execution for the future career of their boys and girls. Let them not overlook the difficult lesson that these young people are to learn: "the supreme mission of life is to glorify God and enjoy Him forever"; our religion is to permeate our whole life and to consecrate our every effort. Then, when they have thought well upon these things, Christian parents will be moved to make sacrifices in order that their boys and girls may have opportunity to learn this supreme lesson of life throughout their academic life in Christian schools.

* * *

But further. God grant that many parents who have ever, from the day of

their baptism, enjoyed the ministry of the Word and Sacraments, may be moved by gratitude and by obedience to the command of their Lord to dedicate their promising sons to the service of the Word. The Lord hath need of them and He is calling—shall He call in vain? Out of the one hundred and forty-five calls sent to St. Louis in June, but seventy-five could be filled, because there were no more candidates. Seventy congregations and mission-fields in the German Missouri Synod alone have called in vain. Shall we say that there are seventy young men in the workshops, in the counting-houses, in the doctors' offices who should have been ready this year to serve the Lord as preachers of the Gospel? The disparity between supply and demand of parochial-school teachers is still greater; and it is the same story in all the other synods of the Synodical Conference. The question that confronts us is: How long will it be ere the Lord of the Vineyard takes away from us and gives to others that which our lack of faithfulness unfitted us to have and to hold? The answer lies with you, parent, boy; not with your neighbor. R.

* * *

When the Savior says: "Labor not for the meat which perisheth," John 6:27, He evidently does not mean to say that man shall not work at all for a living. Man in the image of God is properly a worker and takes pride in his own handiwork. Under sin, of course, it is man's lot to labor and eat his bread, the fruit of his labor, by the sweat of his face. Moreover the Scriptures clearly teach, "that if any would not work, neither should he eat," 2 Thes. 3:10, and, "If any provide not for his own, and specially for those of his own house, he hath denied the faith; and is worse than an infidel," 1 Tim. 5:8.

* * *

Work is in all respects noble and a characteristic privilege of man. It is his prerogative, in imitation of his Creator, to be an intelligent worker. To be up and doing, to be in every way about his heavenly Father's business, is the satisfying and transporting occupation of everyone who looks to and trusts in Him, who said: "My Father worketh hitherto, and I work," John 5:17.

* * *

The contemplation of this fact and consequent reference to the people whom our Savior was addressing when He said: "Labor not for the meat which perisheth," at once shows us what is meant. These people followed the Savior in a way and yet were no real followers of His. So they also worked and yet not as they should. As brutes, or slaves, might labor, so they worked only for that which perisheth, loaves and fishes, something to eat. They did not concern themselves with the miracles, or with what they proved, the Messiahship of the Savior. Such work, such kind of labor, is ignoble, is unworthy of man, of an intelligent creature of God.

* * *

The Savior accordingly teaches that man is not to be absorbed in the pursuit

of any purely earthly calling. All things of this earth perish and he that labors for them only, has no abiding results. Man rather is to labor for something that lasts, "for that meat which endureth unto everlasting life." He is to make sure of the "one thing needful," of the "bread of life," who says: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world," John 6:35, 51. No matter how severe be the battle for the necessities of this life, man's chief and all absorbing purpose should ever be to lay hold of Jesus and so secure for himself the life eternal.

* * *

Ours is said to be a commercial age, an age in which the race for the dollar, sometimes called "almighty" is the avowed chief end of man. But all ages are finally alike; man is always inclined to labor exclusively for the meat that perishes. So is our day and age. No matter how much we may hear of exalted thinking, of man's rights, and man's nobility—man's value nowadays is largely, if not entirely, his possessions of perishable things. And in the pursuit of them, he exhausts himself to the exclusion of every higher or eternal interest.

* * *

Still the Savior says: "Labor not for the meat which perisheth," and it still remains for every one of us to ponder every day to what extent these words apply to us. Are we laboring for the "meat which endureth unto everlasting life?" Are we living so that our chief end is to have Jesus and life in Him?

H.

* * *

Speaking of the custom of "testifying," that is so common nowadays in revival meetings, in the meetings of the Salvation Army, of the Crusaders, and also of some churches, an exchange well says:

"We recall meetings where people have been urged to tell their experience and assured that to decline was to deny the Savior. Sometimes it was in the case of people just rescued from lives of vice in which habits of drink, dishonesty, sensuality, vulgarity, profanity and other bad things had become deeply rooted. They were expected to declare themselves saved from all these sins and to testify to Christ's power to save them. The trouble is that they are not competent so to testify. If they have been led to follow Christ they are competent witnesses to that fact, but to nothing more. And of even that important fact they should speak with becoming humility and reserve.

"We recall meetings where no one would be listened to patiently unless he had been a drunkard, gambler or libertine, and where men unmistakably gloried in sins of which they should have been truly ashamed and which should never have been even mentioned except by way of humble confession before God. This making of heroes in the kingdom of grace, of men who have been conspicuous sinners should be strenuously

resisted if a fall is not to be made almost certain by the cultivation of ostentatious pride. We have seen it in not a few instances, for example, in temperance reform of certain kinds.

"But there is a better way, even the true way. The secret of witnessing for Christ is in *being* witnesses. If a man lets his light shine he need not say that it is shining. Sunrise does not need to be announced in the morning papers. Character is a more convincing sort of evidence than much talk about reformation. The Christian graces *lived* bear witness that is convincing and these are to be traced modestly to Christ. The witness must be borne to Him and not to self. What He is doing for us is the only human experience that can be testimony for Him. That is the true testimony that will convince the world."

★

The habit of being tardy at divine services is a very annoying one, both for the pastor and the rest of the congregation. Of course, there may be cases where it cannot be avoided, and where it is just as annoying for the late comer himself as for the others. But there are some people who are always late, with whom it has simply become a habit. With some it is perhaps even premeditated, because they hope to attract attention to themselves—or to their fine clothes. Such conduct certainly deserves severe disapprobation. The apostle exhorts us: "Let all things be done decently and in order." But it is not conducive to good order in the services, if some of the congregation comes in late nearly every Sunday. And in most cases there is certainly no excuse for such a state of affairs. The hour for the beginning of services is generally sufficiently late to enable every one to get to church in time. Surely it is, as a rule, much later than that at which people have to be at their place for work or business during weekdays. And certainly we should not be less eager to be in time at the house of God on Sunday than we are to be at our post of duty on other days.

* * *

Now there is something also for the rest of the congregation to observe in this connection. What adds greatly to the annoyance and disturbance of late-coming is the customary curiosity on the part of so many in the congregation to see who it is that is coming in. If all would keep their attention riveted on the service, without paying any attention to the late comers, the greater part of the disturbance would be avoided. Of course, this curiosity is largely involuntary and unpremeditated, but it is nevertheless something that ought to be overcome. For it is certainly very disturbing, both to those of the congregation who are endeavoring to keep their attention fixed on the service, and also to the pastor, especially if this disturbance occurs during the sermon.—Surely, every Christian should readily see that all these things are contrary to good order and should therefore consider it his duty to avoid them, both for his own sake and for the sake of his fellow-worshippers. L.

Contributions.

A LITTLE HANDBOOK FOR THE ELDERS OF OUR CON- GREGATIONS

The second point regarding love to the world and conformity to it which deserves our notice is Theatre Going. A Theatre is a show-house where plays are acted. Plays in themselves considered are indifferent matters. Things can be acted in a theatre which contain nothing offensive even for a Christian. But we have to take things as they are.

Of what nature, then, are most of these theatricals? They are adapted to the lust of the flesh, lust of the eyes, and the pride of life. To prove this is not the object of this booklet, and also is not necessary; however in every large city one has it before his eyes every day in the so-called posters and bills which are publicly displayed (and also hung up in places of business), and in the daily papers, which give the chief points of interest which act as drawing features in the performance.

The Lord has commanded: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety," 1 Tim. 2:9. In the Theatre however, gross violations of this command often take place. The Lord says: 1 Tim. 5:22 "Keep thyself pure," Col. 3:5: "Mortify therefore your members which are upon the earth; fornications, uncleanness, inordinate affections, evil concupiscence." In the Theatre however one is often provoked to unchastity. The Lord says, Ps. 101:5: "Him that has a high look and a proud heart will not I suffer," and 1 Pet. 5:5 says: "God resisteth the proud." In the Theatre however, haughtiness and pride are fed and encouraged. Since, then, the theatre is, for the most part, thus constituted, it is, on account of this attendant circumstance, sinful and ought to be rejected, and ought not to be visited by a Christian.

Perhaps many a one will interpose here and say, yes it is true, there are many unbecoming and undecent theatres and theatricals, but these I do not visit. There are also respectable theatres in which respectable pieces only are played. There the spectators are from the highest ranks and of the best culture. And I go there to improve my character and my mind.

This is easily said, but plays in the theatre very, very seldom reach that point of perfection that they can improve men in manners and mind. The famous poet Goethe once said of the theatre that it is "an institution dedicated solely and alone to the higher sensualities of man." That was said by a man to whom Christian feeling was a stranger. How sad it is that many Christians defend the theatre as an institution which improves the character of man, and use it as such and thereby appear to have less sensitiveness of conscience and feeling than a man who is nothing more than a worldly man! The old Theologian, Johann Franz Buddeus wrote, concerning comedies and dramas: "If these would not

feed and appeal to the evil desires of man they would not have a single spectator." That certainly applies also to the theatre of our day. The difference is that the evil desires are nurtured and appealed to by these theatricals, sometimes in an open manner and sometimes in a disguised manner. But the disguised manner is not less dangerous than the open. Whoever will not place his soul in great danger should avoid the Theatre!

It is self evident that reference has not been made here to every case with which an Elder in his office of admonition will have to deal, but it has been shown, in some of the cases which we often meet with, how one can oppose sin with the Word of God and should serve warning against the sin.

Here now another question arises. How shall the Elders become ever more efficient in the office of admonition? The answer is: through diligent study of the Sacred Scripture with heart-felt prayer that the Lord will give them the right understanding of His Word. Whoever wishes to show to others the will of God as He has revealed it in His Word must of course know that Word of God. To that end our Elders should diligently study in order that they may be firmly grounded in pure doctrine: besides the Bible, they ought to read also good theological books, and especially the Book of Concord. On the occasion of every important visit, they ought to prepare themselves beforehand, by impressing upon their memory some suitable Bible passages which they can use to advantage. If it is a difficult case, they ought to consult their Pastor and get his advice. Also they ought not to forget to ask the Lord for grace and strength to discharge the duties of their office. The promise of the Lord: "Ask, and ye shall receive," will find its fulfillment also in them.

When our beloved Elders see how the spirit of the world is more and more making inroads into our congregations; e. g. how little the popular dances of today are looked upon as sin and Theatre Going as something dangerous to the soul, and, therefore also, how little people stay away from these things and warn their children against them, they often have no real courage to bear testimony against them. They think that it is only in vain to speak against them. That is however a mistake. Though many may throw the advice to the wind, still many take it and also thank their brethren that they have done a service of love and have corrected them. Christian Elders of the Congregation indeed have much worry in the discharge of the duties of their office and reap much unthankfulness, and the more, the more faithful they are in the discharge of the duties of their office. This however should not cause them to be discouraged. The more faithful and diligent they are in the discharge of their office, the more will the Word of God apply to them: "Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Transl. by C. O. SMITH.

Missionary Column.

"THE LAND OF THE SKY."

The section of country bearing the above popular title is located in Western North Carolina, between the Blue Ridge and Smoky Mountains, including some fifteen or twenty counties clustered around the best known, Buncombe Co., with its county seat, Asheville. This is fast becoming the most popular health and vacation resort region in the country. It deserves its reputation. Asheville is a pretty and pleasant city of 20,000 people with fine scenery, water, streets, drives, churches, schools, libraries, hotels, colleges and homes, and boarding-houses. The people are cultured and hospitable. There are a number of churches, one Roman Catholic, two Presbyterian, five Methodist, one Disciples of Christ, two Episcopal—all white, besides several for colored people. We hope soon to have one Lutheran church.

The town is unique, consisting of large hotels on the hills, and of streets of homes stretching along the tops of ridges, dotted over the hill sides, and high up on the mountain sides. These ridges are traversed, for the most part, by car lines which meet—seven in all,—at a hub and extend to the outskirts like the spokes of a wheel—each spoke terminating at a park, depot, ostrich farm, golf links or suburban town. When you first look over the place you miss the features that you were told to look for in the numerous circulars sent forth, but you find that you are not cheated for you see at the first glance more than you miss and discover that it is impossible to give, on paper, an adequate description of the place—it must be seen to be appreciated.

The exhilarating air, the fresh foliage and lawns and flowers and the hills! Oh they remind you of the words: Ps. 121, "I will lift up mine eyes unto the hills, from whence cometh my help."

And many a poor sufferer has found these words literally true. Thousands have come here sick unto death of the "White Plague," consumption, and are living here or at their homes robust today, thanking the Lord for these "hills of help."

It is claimed that some hundred thousand people come here yearly. Many of course, only for a day or a week, but many more stay months, years. Some come on a brief trip and are so delighted that they do not go home at all, giving up their old homes without a sigh.

Another thing that strikes a stranger forcibly is the great number of invalids reposing on lawns and verandahs at every hand. Hardly a house but opens its door to boarders, either for friendship or money. Among these are Lutherans from all synods and tongues, many needing spiritual care very much. To attend to this work would justify the synod in keeping a pastor here.

On Sunday everybody goes to church; that is the rule. Saloons are made to keep in the background and a strict watch is kept on vice of every sort that is usually so rampant and defiant in many pleasure resorts and large cities.

As to the resources of this country. It

is truly the poor man's land. If you have money or business to invest there are abundant opportunities in town and country. If you have neither then you can gather herbs and evergreen on the mountains and live comfortably. The soil is fertile and wonderfully kind, watered with almost daily showers, which in the dry atmosphere cause no discomfort.

* * *

Lutheran Church Work.

During about nine years succeeding 1892 there have been several pastors of the United Synod of the South laboring here successively. These frequent changes with long vacancies hindered the work so that no church building or parsonage was erected. The congregation lost also a few influential members and finally fell to pieces about three years ago.

The Rev. Prof. Hemmeyer of Conover came up last autumn and began preaching, as several members of the Catawba Co. churches were located here, and there seemed to be a need of a Lutheran pulpit here.

Services were held regularly in the Court House and rented halls. On May 15th the undersigned accepted a call to this mission and the congregation in Morganton and preaching station at Glen Alpine. The attendance and interest in the work are growing steadily and the coming year, we hope, will see a chapel centrally located for our needs. At present, preaching and Sunday-School are conducted in a large hall on the third floor,—an arrangement that is only temporary and only partly adequate.

The people here that are called Lutheran are from all sections and synods, but the point which strikes me most sorely is that especially our own people are wandering off so rapidly. It makes the heart bleed to see whole families go to the sectarians and become members and stay there. This will continue as long as we have no mission or church here.

The people that do remain firm to their Lutheran faith (and there are some true-hearted worthy ones), have become discouraged by the failure of the previous attempt, which promised so much for years and then at last collapsed. The work, to succeed, must now have the earnest support of prayers and gifts of the faithful, and we trust those evidences of our faith will not be lacking.

* * *

Calvary Church, Morganton.

Sixty-two miles east of Asheville lies this ancient county seat of Burke County. It is thirty miles west of Conover. On the way from Asheville you descend a thousand feet in a distance of ten miles, pass through the crest of the Blue Ridge in a large tunnel and then descend two thousand feet over wonderfully curved grades within a distance of twenty miles, thence among the foothills to Morganton.

This is a town of 2000 people. Nearby are two state institutions—the State Hospital for the Insane and the State School for Deaf, Dumb and Blind. Both are large institutions and magnificently situated on the hills. The Lutherans in the town are very few, most of our mem-

bers being farmers. The congregation is small (see latest statistical report), but has enough money contributed for a church lot. They hope to build a church soon. At present, services are held in a school house about a mile from town adjoining the State Hospital grounds. There is great need here of instruction for the young and gathering in, teaching and admonishing the old. No growth of moment has taken place here lately; the Mission Board being glad to hold what they have. There is a great future for this section along industrial lines and the field should be possessed and well fortified.

On the way to Glen Alpine, three miles west you pass on the roadside a neat chapel and cottage school. It is a mission school and chapel of the Episcopal church and we have many in this section of the state. Inquiry revealed the fact that the Presbyterian church has some thirty such missions, (being active always in school work), located in Buncombe and adjoining counties, with the system completed by high schools and colleges and a flourishing industrial school for girls.

This is a very interesting feature of this whole southern mountain section. We find that Pennsylvania Germans settled by the hundred throughout North Carolina, Tennessee, Virginia and Kentucky. Some have become prosperous in all walks of life, others, who settled in the mountains have remained backward, some even degenerating into the class of "poor white trash," as the local parlance has it. Heathen they are now though their ancestors were in some cases well instructed Lutherans. These poor mountaineers are also thriftless and squalid beyond conception. Instances are attested of aged ones approaching the grave so ignorant that they did not know of the death of Christ nor any of the fundamentals of our religion. This poor class is generally very timid and although often in reach of the regular churches they shrink from attending them. This condition exists in every community, city as well as country. So now the Episcopal and Presbyterian churches proceed to establish schools taught by lady missionaries, who teach these people cooking, sewing and cleaning as well as the rudiments of an education and religion. They are successful in this work and are laying the foundation for a permanent possession of this section, most of which belonged to Lutherans at one time. History of church activity shows that missions established for the poor generally absorb the whole religious and industrial energy of the community. Is there not a lesson for us in this? We have a few missions and congregations in these mountains in nearly all the states mentioned above. We should see to it that they are maintained and have their children well instructed, for it is by neglecting the children that fields in the past have been lost.

At Glen Alpine is a church building but no organization. For some time they had no preaching until five years ago the Rev. Prof. Romoser went up and revived it. It is hoped that an organization may soon be effected. Preaching is given these people in the after-

noon of those Sundays on which the pastor comes to Morganton.

In order to give an idea of the spiritual need of this region notice this recent narrative of a missionary.

"Hearing that old Mr. ——— lived some five miles away from the village and that he was reported a Lutheran I concluded to hunt him up. It was just at the beginning of harvest and people were all busy, so I started to walk and reached the ancient residence about 6 o'clock. The old couple were seated on the long front porch in the cool of the evening. He was an invalid and she was a chipper old lady. I made known my business and was invited to stay with them all night and some way would be found to take me back to town the next day. The old house stood on a mighty hill as observed from the river below, built of logs a century ago as the pretentious residence of a prosperous planter. The murmur of the falls in the river, the sense of being two miles from a beaten highway—in the back-woods in these primitive surroundings, all lent a charm to the place. The old Dutch oven furnished the best biscuit eaten for a long time. But there was a dark side to this picture. The old people were Lutherans and two of their children had been confirmed, but so poorly had the record been kept, that I could not find out the pastor's name who did this.

"Their two sons lived at a distance of a quarter of a mile each from them. Both had married and were raising promising families of children, not one of whom is baptized. After speaking to them of the matter I have good hopes of having opportunity to instruct and baptize as is needful.

"This paternal estate covers seven hundred acres including fertile bottoms and productive uplands, water power and timber alike untouched and great."

There are numerous other fields for church work open to us in Western North Carolina. We have only to go in and do our duty faithfully and the harvest will come as surely as seed time and harvest will not fail, while time is.

E. T. C.

Church News and Comment.

AT HOME

We would again call attention to the catalogues of our colleges. These have been printed for free and wide distribution, in order that our people may inform themselves about the college work of Synod, and become interested in the same. Your name and address on a postal card is all that is needed.

R.

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L. Y. P. S. OUTING.

L. Y. P. S. Outing.—On July 4th the Lutheran Young People's Society of Greater New York and vicinity held its first outing at Edgewater Heights, on the Palisades of New Jersey. Over 400 enthusiastic young people enjoyed one of the pleasant outings in these parts.

In the morning Grace F. C., of Jersey City, defeated a picked team from our various other churches, after an exciting game, by a score of 15 to 8.

After the game refreshments were served. The ladies had brought well-filled baskets, and the gentlemen furnished the liquid refreshments and ice cream.

After lunch the Rev. Schoenfeld, in his

own stentorian tones and amid vociferous applause at his wit and humor, announced that the competitive games would commence at 2.30 p. m.

Over thirty young athletes entered for the 100-yard dash. Five heats were run and in the final, Mr. Jacobs, of St. John's Church, Hoboken, by a splendid sprint at the finish, crossed the tape first, beating out Mr. Martinsen, of the Redeemer Y. M. S., by a matter of inches in a desperately contested race.

About twenty boys entered the 50-yard dash, and after four preliminary heats the final was won by Master H. Schumm, of Trinity A. A., Brooklyn.

In the Ministers' race, Pastors Dallmann and Oelschlaeger qualified for the final by defeating Pastors Schoenfeld and Schiller respectfully in hard run contests, and in the final Pastor Oelschlaeger, amid deafening cheers, crossed the tape a few feet ahead of Pastor Dallmann.

An amusing bag race, occasioning agonizing fits of laughter, was later run. Contestants and bags became extricably tangled in each heat, so much so that in the final only one survived, Mr. Beyer, of Epiphany, Harlem, winning easily, leaving all others hopelessly mixed up in bags the whole length of the course.

Considerable merriment was also caused by the three-legged race, Messrs. Weidner and Nagel, of Jersey City, winning the final.

The ladies competed in a 40-yard dash, and the entries were so numerous, that over 15 heats had to be run, before the finals. Many of the heats were very exciting, and were sprinkled liberally with falls, suffered by many of the fair contestants. Miss Geiger, of Immanuel (83rd St.), Manhattan, won first honors in the final.

Miss Horbecker, of Immanuel, won the ball-throwing contest, and Miss Boecker, of Immanuel (83rd St.), the ring throwing contest.

After the games the winners were introduced to the spectators by the President and prizes were awarded.

The rest of the day was devoted to all manner of diversion.

The Maennerchor of Immanuel (88th St.), Church, was present "en masse," and rendered splendid vocal selections.

When the hat was passed around among the men they responded liberally, and the expenses of the outing were quickly covered.

The spot selected for the outing was ideal. In spite of the heat in the city the cool breezes and bountiful shade excelled even our fondest expectations.

The Lutheran Young People's Society is a new movement, being only a few months in existence. If there ever was any doubt of its success before, this outing has surely blotted out every vestige of uncertainty. One after another suggested that more than one such outing should be held in the summer months. Surely this movement, inaugurated for the purpose of creating a feeling of "belonging together," is on the path of success and deserves the hearty cooperation of every one of the Young People's Societies of Greater New York and vicinity.

The President.

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Dr. E. Preuss, well-known in the Missouri Synod, a generation ago, and for a short time a member of that body, died at St. Louis, last week, at the age of seventy years. His career was a somewhat checkered one, as may be seen from the following facts. Preuss had been a teacher of theology at the University of Berlin for nearly ten years; and had written two books which deserve to be called "gems." The one is on the doctrine of Justification, the other on the Immaculate Conception. He was made a teacher in our theological seminary at St. Louis, and remained about two years. On the first of December, 1871, he published an article in one of our family papers on the Antichrist, in which he still took the Lutheran position on the doctrine of Justification. And now comes the strange part of his career. On this same day he handed in his resignation as teacher in the seminary, giving as a reason that he had considered the matter seriously for months, and had lost his convictions on the Lutheran doctrine of Justification. As a matter of fact, he had been dick-

ering, for a position as editor of the family paper mentioned above, at a salary of \$4,000, to be increased gradually. The matter was brought to the attention of the faculty at St. Louis, about the time of Preuss' change, and it is thought that he was afraid he would be forced to resign, and tried to anticipate such compulsion. On February 4, 1872, he joined, —not some other Protestant Church—but the Roman Catholic Church, which he had attacked so valiantly for years. The whole history of the case leaves the impression that the change was not a matter of conviction on the part of Dr. Preuss, but of fear and policy. He was made editor of the Catholic journal, "Amerika," and retained this position up to the time of his death.

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The Methodists in calling for aid to send more missionaries among the Finns, now settling in the Northwest, make the statement that "no other Protestant Church is trying to help these worthy people." These Finns are, of course, mostly Lutheran in faith, and able to take care of themselves. Besides, we all know that also in this case of proselytism the Methodists are again as defective in their zeal as they are defective in their knowledge. It is simply untrue that "no other Protestant Church is trying to help these worthy people." H.

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Not long ago we received a circular from a General Synod congregation, from which we quote the following:

"Enclosed you will find a book of twelve (12) tickets for a DRAWING FOR \$25.00 IN GOLD, to take place at our Fair, held ———, 1904. Please dispose of Ten tickets at 10 cents each, keep two numbers for your trouble, and return to us \$1.00 and the book of stubs with the name and address of each purchaser. Surely you can induce ten friends or members of your congregation to invest 10 cents for an opportunity of receiving \$25.00 in Gold, and at the same time feeling the consciousness of having done something towards the Lord's work."

This latest device of attempting to raise money by gambling, pure and simple, is too much even for long-suffering, liberal-minded General Synod Lutheranism. The "Lutheran Evangelist" acknowledges the receipt of a letter concerning the affair from "An Indignant General Synod Lutheran," who, he says, "is evidently very indignant," and the editor himself says about the matter:

"Our friends, no doubt, needing help, evidently issued this circular hastily and without reflection. The Lord's cause does not call for any such method. The world calls this gambling, and it is forbidden, if we mistake not, by law. Withdraw the circular, friends; put your hands down deep in your pockets and honor our Lord and his cause by large and liberal giving. The heathen soldiers at the foot of the cross cast lots for the seamless robe of our Lord; we soldiers of the cross will not dishonor the Master by casting lots to buy or build or repair churches. In His Name, don't do it."

We are glad to see that the affair is calling forth protests even in the General Synod. —For us the incident has chiefly this interest, that it shows where people are led to, when once they have abandoned the Scriptural way of raising money for church purposes.

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An echo of the murder of the Rev. Benjamin W. Labaree, who was murdered in Persia last February, comes in the announcement that his brother, the Rev. Robert M. Labaree, now pastor of the First Presbyterian Church of Doylestown, Pa., has resigned his charge to take up his brother's work with his father in the mission field. His present congregation has assumed the responsibility for his salary.

The widow of the murdered brother remains in Persia to continue her husband's work. And yet there are those who make light of the missionaries!

These are not isolated instances. Our own fields can furnish examples of equal self-sacrifice. Men and women do not undertake this work for money, or for fame, or for ease, but only for the love of Jesus and of human

souls, and they count all things but loss for Him.

Incidentally it may be remarked that Mr. Labaree leaves a salary of \$2,000—for one of \$462.50.

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In an age generally recognized as intensely commercial a current of public interest setting strongly in the direction of mysticism may seem an incongruity. Yet such a tendency is detected by a writer in "The Congregationalist and Christian World," (Boston), who regards it as a natural reaction from the universal overemphasis on the things of this world, "an oscillation between opposite sentiments and types which keeps us comprehensive and sane." Says this writer:

"The brief and hostile article on mysticism in the 'Encyclopedia Britannica,' written by Professor Seth about twenty years ago, marks the state of opinion then. At that time there was only one important book in English on the subject, Vaughan's 'Hours with the Mystics,' the dying effort of a brilliant young man, which saw the light in 1860, and afterward went out of print. Up to comparatively recent years the mystical point of view was either neglected by English and American thinkers or touched upon with ill-disguised contempt as impossible to people of common sense.

"The reaction has come like a full tide. In 1891 the Glasgow Gifford Lectures by Principal Caird on the Fundamental Ideas of Christianity presented with keen logical analysis an essentially mystical interpretation of religion. In 1899 the Bampton Lectures at Oxford (the titles of these lectures for over a century fairly indicating the current of English thought), were delivered by W. R. Inge on Christian mysticism. Later Prof. William James's Gifford Lectures on Varieties of Religious Experience gave mysticism its first important psychological recognition. Recejac's difficult and suggestive discussion of the Philosophy of Mysticism has been translated from the French. And last year appeared the Rev. Arthur Devine's huge 'Manual of Mystical Theology,' written from the Roman Catholic point of view. So it is no longer the day of contempt. The mystics are coming into their own. And it is beginning to be suspected that true religion, as given us in the words of Christ, and at more length in the teachings of Paul, and especially of John, is not a little mystical."

The essential characteristic of mystical religion this writer defines simply as "the immediate communion of the soul with God." Digest.

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In view of the common criticism of missionaries by travelers who, after a few days' visit to a country, pose as "knowing it all," a writer in the "Outlook," says:

"A widely-traveled gentleman, whose opinions, gathered around the world, find frequent utterance in print, has lately been telling the law students at Boston University what he thinks of American consuls and missionaries. As to consuls, he is reported as saying that many of them are unfit and incapable; and as to missionaries, that they 'don't dare to say anything about the consuls, for they are more or less in the same boat,' and 'do more harm than good.' The opinions of men of much higher distinction are worth recording on the missionary question. Chulalongkorn, King of Siam, has said publicly: 'American missionaries have done more to advance the welfare of my people than any other foreign influence.' Marquis Ito, Prime Minister of Japan, has stated that 'Japan's progress and development are largely due to the influence of missionaries, exerted in right directions when Japan was first studying the outer world.' Sir Augustus Rivers-Thompson, Lieutenant-Governor of Bengal, says: 'In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the saviours of the empire.' Sir Philip Currie, British Ambassador to Turkey affirmed in 1896, the year of massacre: 'The one bright spot in the darkness that has covered Asiatic Turkey has been the heroism and common sense of the American missionaries.' Prince Malcolm

Khan, Persian Minister, said: 'I have always considered the presence of your missionaries in Persia a providential blessing.' Such testimonies are abundant from men of the highest standing, of our own as well as of other nations."

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The new sayings of Jesus discovered at Oxyrhynchus, near where the Logia of 1897 were found, have just been published by the Oxford University Press (American Branch, New York), together with a fragment of a lost Gospel. The little volume contains a fac-simile of the papyrus, transcriptions and translations, with a critical commentary by Bernard P. Grenfell, Lucy W. Drexel and Arthur S. Hunt. The editors regard these fragments as of the same early date as the other Logia, and as originating in the first century. What is of greatest interest from a critical point of view is that we have in this new find what seems to be an introduction to the whole collection in these words: "These are the (wonderful?) words which Jesus the living (Lord) spoke to and Thomas, and he said unto (them), Every one that hearkens to these words shall never taste of death."

There are five other sayings, of which the following is the longest and most important:

"Jesus saith (Ye ask? Who are those) that draw us (to the Kingdom, if) the Kingdom is in Heaven? . . . the fowls of the air, and all beasts that are under the earth or upon the earth, and the fishes of the sea (these are they which draw) you, and the Kingdom of Heaven is within you; and whoever shall know himself shall find it. (Strive therefore?) to know yourselves, and ye shall be aware that ye are the sons of the (almighty?) Father; (and?) ye shall know that ye are in (the city of God?), and ye are (the city?)."

The editors call attention to the fact that these sayings indicate that the mystical and speculative element may have been more general and less peculiarly Johannine than has hitherto been taken for granted. The fragment of a Gospel is apparently a third century manuscript and is closely connected with the Gospel according to the Egyptians, and that used by the author of the Second Epistle of Clement, as is shown by this remarkable passage:

"His disciples say unto him, When wilt thou be manifest to us, and when shall we see thee He saith, When ye shall be stripped and not be ashamed."—Independent.

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The Kansas City "Journal" of June 15th says:

THE GOAT BUCKED.

At Wichita S. B. Phipps has brought suit against the order of Red Men for \$2,825, alleging that he received damages to that extent while riding the goat—not figuratively, but actually. In his complaint Mr. Phipps sets up that the Red Men have a degree known as the "Haymaker degree." It is obligatory upon all new members to take this degree, he says, after which he deposes as follows:

"The person to be initiated is informed to obey all orders given him by the persons initiating him and that if he does so, he will not be injured, and that relying upon the assurance of the defendants that he would not be injured, the plaintiff submitted himself for the purpose of being initiated into the Haymaker degree. Thereupon the defendants placed him astride of some wooden structure and instructed him to hold on to the same and under no circumstances to let loose until the initiation was over, and that the defendants then proceeded carelessly, negligently and violently to move the structure up and down and forward and back, so that the plaintiff was thrown violently to the floor, face foremost, and seriously and permanently injured upon his face, neck, shoulders, back, arms and nose. The plaintiff claims that it was the duty of the defendants to have a sufficient number of persons to assist in the initiation, and that instead of having six persons as was required, they had but four, and that by reason of this negligence the plaintiff received the injuries mentioned, for which he claims damages in the sum of \$2,500, with \$325 for physicians' and druggists' bills."

No comment needed.

A. W. M.

ABROAD

During the past year the Deaconess Motherhouse at Kaiserswerth, Germany, increased its number of deaconesses by 93. At present the total number of deaconesses in connection with this institution is 1,190. Many of these are at work in different parts of the world. —Ex.

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Voluntary Offerings of the Church of England.—The annual returns of voluntary offerings in the Church of England for 1903 show a decrease from those of the preceding year, when the amounts were swelled by exceptional legacies; but the local and parochial subscriptions were very near those of 1902 in amount. The aggregates were: Contributed through central or diocesan societies and institutions—for home missions, \$2,798,900; for foreign missions, \$3,336,680; for education, \$623,685; for educational and charitable assistance to the clergy, \$1,135,865; for philanthropic work, \$2,615,505—making a total of \$11,110,640—while in all \$29,428,540 was raised for parochial purposes, of which \$5,917,455 was for education, and the rest, was for the clergy and the general purposes of the parish.

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Premier Combes of France tells of efforts to bribe him to omit expulsion of the Carthusians' Order from France, and Chancellor MacCracken of the University of New York tells of a student's recent efforts to secure high standing in examinations by offering a professor \$1,000. The area within which the briber ranges is limitless—it includes church and school and state.—Ex.

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A new society has been organized in Berne, Switzerland, which has for its emblem a purple cross, and whose principal object is to contend against the spread of profanity. This is a noble object, forsooth, only we do not quite see the necessity for a special society of this kind. For the whole Christian Church is a great "Society of the Purple Cross," and one of the duties of every one of the members of this Society is to fight and testify against profanity in every shape, wherever he or she meets with it. L.

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The general of the Jesuits is the defendant in a law suit before an Italian judge, much to his disgust and also to the delight of the anti-clericals. He had promised a large sum of money to a writer for a series of articles against "Americanism" in the Romish Church. After these articles were written, and published the general refused to keep his promise; hence the law suit.

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The river Jordan will soon be spanned by a railroad bridge near Bashan. The Hejaz railroad connecting Damascus with Mecca is building a branch from Derat, south of Damascus, to Haifa, at the foot of Mount Carmel; it is open for traffic from the sea to Jordan. The chief engineer and the contractors are Germans.

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The "World's" Sunday-school Congress at Jerusalem which was attended by nearly 1,400 delegates, mostly from Great Britain and the United States, was a notable event for all the Christians in the Holy City and could not help making an impression on their minds. Letters from there say that it was a rather exclusive Anglo-American affair and lacked the dignity of a Church congress. The Sunday-school work in other countries was hardly mentioned. The next "World's" Sunday-school Congress will meet in Calcutta. —Ex.

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A strange story comes by way of the "Jewish Exponent," of Philadelphia, concerning Jewish negroes in Northern Africa:

"A Jew who had accompanied a German traveler in Africa as far as Timbuctoo found, near the boundary of Barbary, a large number of Jewish negroes. Nearly every family among them possessed the Law of Moses written upon parchment. Although they speak of the prophets, they have not their

writings. Their prayers differ from those of other Jews and are committed to little leaves of parchment, stitched together, and containing numerous passages derived from the Psalms. These Jews have mingled some of the superstitions of 'oral law' (which they have not committed to writing) with some of their neighbors', the Mohammedan and the heathen. They enjoy equal liberty with other subjects of the African chiefs, and have their synagogues and rabbis. The explanation which they give of themselves in connection with their black skin is this: That after the destruction of Jerusalem, at the time of the first captivity, some of their ancestors, having neither goods nor land, fled to the desert. The fatigue which they endured was so great that nearly all the females died on the way. The children of Ham received them with kindness; and by intermarriage with their daughters, who were black, they communicated their color to their children. These children became, generation by generation, of a deeper hue, until no distinction of color now distinguishes the children of Shem from those of Ham. The form of their features, however, is quite different from that of the negroes around them. These are highly interesting facts, and create a strong desire that these unexplored regions may be speedily opened to intercourse with the civilized world."—Public Ledger.

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Sir Harry Johnston, the British High Commissioner of Uganda, Central Africa, speaking recently at a missionary meeting in London, expressed his appreciation of an opportunity to give his testimony to the great value of missionary work in heathen lands. He disagreed entirely with "those flippant persons who said that the untutored savage was happier in pre-missionary days. No one who knows anything of African life as it is where missions are not at work could entertain such an idea for a moment." He found that, as a rule, the missionaries avoided the error of trying to make the natives into imitation Englishmen with English clothes and English names. On the contrary, their consistent and successful effort had been to elevate the people as natives of Africa and as citizens of their own countries. The work along the Niger River, on the west coast, conducted, as a rule, under difficulties even greater than those in Uganda, had been rapidly and remarkably successful. The missionary influence was thrown steadily against the various native societies which had made secret murder a fine art. Throughout Africa, missionaries were not only carrying Christian teaching, but they were preaching the gospel of labor, and were enabling the natives to work intelligently and profitably with their hands. "More than that, the missionaries are," he said, "the tribesmen of the native populations. Whenever any act of the Government is opposed by the general body of missionaries, it is safe to conclude that the policy in question is not only unfair to the natives, but impractical, for in the long run it is always impractical to do wrong."—Churchman.

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The Japanese have granted permission for twelve Christian workers to go to the front with the army. Six are to be natives, six foreigners. The work will in general resemble that done by the Y. M. C. A. in our Spanish War and in South Africa. While the missionaries will be self-supporting, the work will be under the joint direction of the Japanese Associations and the Evangelical Alliance of Japan. These expect to provide for the support, equipment and travelling expenses of the Japanese workers. The Christian tents will be located mainly in the concentration camps, whence the troops pass from Japan to Korea. The Associations look to this country for about \$2,000, of which \$1,000 is already in hand or pledged.—Ex.

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The drain upon the wealth of Japan from the war is being seriously felt by the Japanese churches. Charitable institutions are threatened with lessened incomes. The native churches and the missionaries have inaugurated plans for visiting the sick in the hospitals, for preaching to the soldiers awaiting transportation to the front, and for send-

ing Christian chaplains with the troops. But the work needs larger means for its adequate maintenance. The Missionary Association of Central Japan, composed of representatives of several Christian bodies, has issued a statement for the information of home Christians in this regard. The statement is signed on behalf of the American Episcopal Mission by Dr. Henry Laning, for nearly thirty years a medical missionary in Osaka.—Ex.

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Japan's prime minister has published a letter to Japanese Christians expressing himself in favor of religious liberty. He expresses himself on the subject in these words:—

"For my own part, regarding religion as an essential element of civilization, I have uniformly tried to treat all religions with becoming respect, and I believe it to be an important duty of statesmen under all circumstances to do their utmost to prevent racial animosities.

"And so in the year 1895 at the time of the Japan-China war, my soldiers had no sooner set foot on the Liao Tung Peninsula than I took especial pains to see that the greatest care was exercised by them in extending protection from all harm to the Christian believers and churches planted there by the English and French missionaries.

"As the present war is one carried on against Russia—a professedly Christian nation—I have felt that redoubled efforts should be made that no unworthy sentiments should be tolerated, that we should adopt a thoroughly unbiased and equitable attitude toward all, and that the whole nation should give practical effect to the policy so clearly set forth in the imperial edict, that this is a war which has no other object than the safety of the empire and the peace of the far East.

"I sincerely hope that no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication."—Ex.

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Religious Outlook in Japan.—A missionary who has worked many years in Japan divides society in Japan into two classes, the educated and the uneducated. He says: "Up to this time educated Japan, almost to a man, has been agnostic. Officials, naval and military men, and the literary classes have stood rigidly aloof from the Gospel, with a few exceptions. But there are not wanting indications that some of them are beginning to feel dissatisfied. If we turn our thoughts to the masses of Japan, we shall find much cause for expectant prayer. Professedly, most of them are Buddhists, really many of them have no very deep religious convictions. Buddhism is not in touch with modern thought in Japan. It is a message of despair. Buddhism might do for Japan, so long as she was content to be the hermit nation, but those days are gone forever. She has broken with the past and her thoughts and aspirations center on the future. She has felt the impact of Christianity. The Living Christ is working in the Land of the Rising Sun, and the spirit of His teaching is, it may be slowly, but nevertheless surely, permeating society throughout the land. Christ has risen in the new Japan in those new institutions which have given political freedom to millions; risen in the spirit which pervades the official world in Japan, where bribery is almost unknown; risen in the spirit of toleration, which freely allows the Gospel to be preached everywhere; risen in the Red Cross Society; risen in the immensely improved condition of woman: Thus is the spirit of Christ beginning to dominate ideals in Japan."—Ex.

Hearth and Home.

A SONG THAT SAVED.

In one of the hospitals of Edinburgh lay a wounded Scottish soldier. The surgeons had done all they could for him. He had been told he must die. He had a contempt for death, and prid-

ed himself on his fearlessness in facing it.

A rough and wicked life, with none but evil associates, had blunted his sensibilities and made profanity and scorn his second nature. To hear him speak one would have thought he had no piously-nurtured childhood to remember, and that he had never looked upon religion but to despise it. But it was not so.

A noble and gentle-hearted man came to see the dying soldier. He addressed him with kind inquiries, talked to him tenderly of the life beyond death, and offered spiritual counsel. But the sick man paid no attention or respect. He bluntly told him that he did not want any religious conversation.

"You will let me pray with you, will you not?" said the man at length.

"No; I know how to die without the help of religion." And he turned his face to the wall.

Further conversation could do no good, and the man did not attempt it. But he was not discouraged. After a moment's silence, he began to sing the old hymn, so familiar and so dear to every congregation in Scotland:

"O mother dear, Jerusalem,
When shall I come to thee?"

He had a pleasant voice, and the words and melody were sweet and touching as he sang them. Pretty soon the soldier turned his face again, but its hardened expression was gone.

"Who taught you that?" he said, when the hymn was done.

"My mother."

"So did mine. I learned it of her when I was a child, and I used to sing it with her." And there were tears in the man's eyes.

The ice was thawed away. It was easy to talk with him now. The words of Jesus entered in where the hymn had opened the door. Weeping, and with a hungry heart, he listened to the Christian's thoughts of death, and in his last moments turned to his mother's God and the sinner's Friend.—Christian Commonwealth.

✱ ✱ ✱

THINGS HARD TO UNDERSTAND.

There are some things I cannot understand. One is this, that people can stand to lose a large sum, and cannot stand it to give the same large sum. I once asked a man to give me \$25,000 for a college. He said it was utterly impossible. Two weeks later he, by an accident, lost \$250,000, a round quarter of a million. When I met him and offered my sympathy, he said, "Our house is a very strong one, and it will not affect us." I asked another for \$60,000, and his wife said it would beggar them. He told a friend one year afterwards that he wished he had given it to me, for, as I talked, he thought of the money it would take if he did do it, and that he had put it elsewhere, and lost it all and more than an equal sum to get out; but he would not feel it much! A farmer is shocked to be talked to about giving \$100, but his best horse will die, and no-

body sees that it makes any difference. I cannot understand this thing. Will not those people please give us their testimony whether it does make any difference in the bank whether money is checked out to pay gifts or pay losses?

EVERYTHING BUT THE BIBLE

It is related of Napoleon, that, when Marshall Duroe, an avowed infidel, was once telling a very improbable story, giving his opinion that it was true, the Emperor remarked, "There are some men capable of believing everything but the Bible." This remark finds abundant illustrations in every age. There are men all about us, who say they cannot believe the Bible; but capacities for believing everything that opposes the Bible, are enormous. The most fanciful speculations, that bear against God's Word, pass with them for demonstrated facts. The greediness with which they devour the most far-fetched stories—the flimsiest arguments, if they only appear to militate against the Word of God—is astonishing.

Miscellaneous.

NOTICE!

Pittsburg, Pa., June 27th, 1904.

Rev. A. W. Meyer,
Winfield, Kansas.

Dear Sir:—

As per your request of June 4th, the Committee which you appointed has audited the Books of the American Lutheran Publication Board, and has found same to be correct, as per statement which we attach hereto.

Yours very truly,
GEO. E. KLINGELHOFER,
EDWARD A. WIGMAN,
CHAS. H. GEILFUSS.

NOTICE!

The Ev.-Luth. Synodical Conference of
North America.

will convene at Winona, Minn., August 17, 1904. This will be the twentieth meeting of this body. Rev. J. G. Harders will present a paper on the question: May an orthodox Lutheran pastor admit lodge members to the holy Sacrament of the Altar, or must he refuse communion to them? Reports of Committees on Synodical Reports should be sent to the President, Rev. J. Bading, or to the Secretary, by August 1st. Delegates will send their request for quarters to Rev. Ph. v. Rohr, at the earliest possible date.

New Ulm, Minn., June 30, 1904.

J. SCHALLER, Secretary.

ORDINATION AND INSTALLATION.

On Sunday, July 10th, 1904, the Sixth Sunday after Trinity, Rev. R. Jesse was duly ordained and installed as pastor of Calvary Church, St. Louis, by me, assisted by the Revs. M. Sommer, L. Buchheimer and M. Kretzman.

A. W. MEYER.

CHANGE OF ADDRESS

Rev. R. Jesse,
1607 North Euclid Avenue,
St. Louis, Missouri.

ACKNOWLEDGEMENTS.

Received with sincere thanks during the school-year, 1903-1904, from Redeemer Congregation, Ft. Wayne, Ind., \$20.00; from Concordia Congregation, Conover, N. C., \$9.00; from Concordia Ladies' Society, \$15.00; from Concordia Young Ladies' Society, \$10.00; from Concordia Sunday-school, \$5.00; from Mrs. N. Huit, Conover, N. C., \$1.00; from St. John's Congregation, Catawba Co., N. C., \$10.00; from D. P. Dellinger, 50 cents; from Sunday-school at Irvington, Md., \$5.00; from St. Mark's Sunday-school, Detroit, Mich., \$6.00; from Christ Church Sunday-school, Chicago, \$5.00; from Grace Young People's Society, Jersey City, N. J., \$5.00; from N. N., Sodus, N. Y., \$5.00.

J. F. YOUNT.

Received for Brother W. P. Walters, \$2.00, from Miss Amelia Voskamp, per Rev. W. P. Sachs, of Pittsburg, Pa. Many thanks to the kind donor.

W. COOK.

Received with thanks to the donors for President's house at Conover, from Mrs. J. C. Allison, \$25; Christ Church, Washington, \$20.51; through Treasurer Succop, \$34.18.

GEO. A. ROMOSER.

Received \$5.00 from St. Andrew's Sunday-school, Pittsburg, Pa., for the mission at Lancaster, Pa. May God reward the givers.

JOHN SACHS.

Lancaster, Pa., July 15, 1904.

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MISSIONS

O Church of Christ, for whom He died
In pain and passion sore;
O Church of Christ, His holy Bride,
Beloved forevermore;
Into Thy hands His word of grace—
A sacred trust—He gave
And bade thee bear it to the race
He came to seek and save.
He bade thee every creature tell
How from His throne He came
To rescue man from sin and hell,
To bear his grief and shame;
Bade thee all nations to refresh
With the Baptismal flood;
To break the Bread, which is His Flesh,
And pour the Wine, His Blood.
Durst thou that holy trust betray?
Durst thou despise His word?
Durst thou His saying disobey
Or leave His voice unheard?
Arouse thee, then! Awake, awake!
Attend the Savior's call,
Spend and be spent for His dear sake
To whom thou owest all.

Rev. John Power.

Editorials.

We are prone to flatter ourselves that we should be perfectly satisfied if only we could have our own way in all matters that concern us. A little experience ought to teach us, however, that a man is never really satisfied when he has his own way in everything. For he is continually changing his mind and choosing some new way, and is never content. If he would really find rest and peace he must follow God's way. God does not change, and the way that He leads us is always the right way. This is a lesson that we all need to learn more.

★

It is a well-established rule that we are afraid of other men's tongues, but no doubt it would benefit us much to stand a little more in awe of our own. The tongue is always an unruly member, and it is by no means pleasant to contemplate that men are lashing us behind our back. Nor would we minimize the sinfulness of this offense. At the same time, however, we should remember that the sin hurts those who practice it more than the ones who are traduced and slandered. If, then, we do not guard our own tongue, we become guilty of this very sin. For this reason we should look to our own before we take much thought for others.

★

There is too much talk now-a-days about the zeitgeist as a factor to be reckoned with. Although they do not know exactly what the expression means, a

great many people look upon it as a solution for many of the difficulties which confront the Church. But it is all in vain. The zeitgeist is merely one of the signs of the times, which increases the difficulties of the Church instead of lessening them. There are many things which the Church needs, but we may be sure that the time-spirit is not going to furnish them. On the contrary, as the "Spectator" says, "Its (the Church's) constitution is likely to be impaired by the repeated and fussy applications of the nostrums of the time-spirit." The Church is built upon the eternal verities of God's Word. And in these truths alone can she find the solution of her difficulties, be they doctrinal or practical.

The idea of stewardship is one that needs frequent emphasis in our daily devotions. We confess and believe that God has given us our body and soul, our eyes, ears and all our members, our reason and all our senses, and still preserves them, and it is our conviction that God will call us to account for the use we make of them. Also all our goods, all earthly possessions are ours in trust from God, we being absolute owners of nothing in the real sense of that word. We believe, we know this, and yet in our daily work are ever prone to forget or overlook all about it.

The Christian that is mindful of his stewardship lives in the spirit of the Savior when He said: "Wist ye not that I must be about my Father's business." Life, body and soul, consecrate themselves to the service of Him, "of whom, in whom, and to whom we have our being." Such a Christian does indeed not withdraw himself from the company of others who are working out their salvation, just as he, with earnestness, with fear and trembling, but he determines always for himself and with regard to the particular talents that are entrusted to him, what is his duty; what his heavenly Father would have him do. In the certainty that he is about his Father's business he is content and only so can he be.

Such stewardship is frequently considered a burden by some and we all have a disinclination to a strict observance of it. Very often we would rather use up the substance entrusted to us, in carelessness and in riotous living. Nevertheless it is a fact that this stewardship

alone affords real contentment and happiness to man. Man is by nature and necessity a dependent creature and his highest enjoyment therefore always will and must be, to live in harmony with the God on whom he depends. The relationship properly adjusted as it again is in Jesus the Mediator, and the harmony complete as it is in a true stewardship, this is rest, peace, supreme satisfaction and joy, and out of it flow the songs, the sweetly meditative rhapsodies of a divine life.

★

The "Lutheran Standard" reprints our editorial referring to "Ohioan" insinuations of ignorance on the part of our clergy respecting the Confessional doctrine of election as held and taught by "Missouri," and appends the following:

"So thinks the 'Lutheran Witness,' and if it persists in looking through the wrong end of the telescope it never will get the right view of things."

We in turn quote the foregoing simply to show that the "Standard" in its reply does not dispute our view of things as to fact, for the inversion of a telescope will never change flesh into fish; but, that it merely deplores in its way our modest estimate of things as we see them. The "Standard," it seems, would have us use the telescope in its own way to magnify things. This might indeed save us from further accusations on the "Standard" part, of minimizing things, but, we prefer to have nothing at all to do with the instrument in question, in our dealings with "Ohio," and will be content to see things as we have all along, just as they are. H.

Some Christians seem to be of the opinion that the essence of their religion consists in being sorrowful and looking sour all the time. What a dreadful mistake that is. God takes no pleasure in the grief and heavy-heartedness of His creatures, He delights in seeing them happy and joyful. For He is Himself infinitely blissful, and He made all His creatures with their happiness in view. It was Satan that brought all manner of evil and unhappiness into the world, and it is he that delights in seeing everybody as miserable and wretched as he has made himself by his apostacy from his high and happy estate. We Christians should, therefore, cultivate a happy disposition and train ourselves to wear a smiling face at all times, even in

the midst of troubles and misfortunes. There is no better way than this to please God and to spite the devil. It is the sunshiny Christians that make the world better, not the sour and moping ones.

★

The vice of betting is a very common one in our day. People bet on a great variety of things, on the fastest horse, the best prize fighter, the swiftest yacht, etc.; and in the political campaign, that has now again begun, much money will no doubt be staked on victory for one or the other party. Now, this multifarious betting is a vicious habit and a breeder of much evil. "It turns men from industry to idleness, whets the appetite for gain at the price of another's loss, directs activity from the production of real values, leads to extravagances, to dissimulations, to thefts, to a myriad vices. It does good to none and harm to all." We believe this picture, which a writer in a cotemporary recently painted, is not overdrawn. In betting we risk the uncalled-for loss of a portion of the goods that God has entrusted to our keeping and with which we ought to do good, and at the same time we create the possibility of bringing into our possession some of the property of another, to which we are not entitled. All this is against the Seventh Commandment, and therefore a Christian should not permit himself to be enticed into this practice.

★

Who is to assist in defraying the expenses of the congregation and to contribute towards general church purposes? The Scriptures do not give a direct answer to this question. But to our mind the only logical and correct answer is this: All those members of a congregation that are able to do so, i. e., all those who have an income of their own from which they can give. So it is not only the voting members or only the heads of households that should contribute towards the pastor's salary, etc., but also the young and unmarried communicant members of either sex, who are earning money. This, of course, also answers the question: when, at what age, are the members of a congregation to begin to contribute towards its expenses? The answer is, as soon as they begin to have an income, whether that be at twelve or fifteen, or twenty-five years of age. The sooner, the better. For the grace of giving must be cultivated, and the sooner it is acquired, the better it will usually develop. Parents will do wisely therefore, to enable and teach their children to give as early in life as possible. If their children, under the stress of circumstances, are compelled to work for their own living while young, it should be impressed upon them that a portion of the money they earn belongs to the Lord. And if they remain under the parental roof, perhaps, until they marry, parents should devise some way of giving them the disposal of some money, from which they are also to give for Church purposes, in order that they may learn to feel that they themselves are giving. Yes, parents, train your children in the divine grace of giving!

L.

According to the "Lutheran," a New York preacher traces the divorce evil to lax discipline in the family. He says:

"In America the pendulum has swung so far that the rule of the household no longer rests upon the parents, but has gone into the hands of the children. We need to be on our guard against the lack of restraint and submission to authority that results from these wrong conditions. The home in which the father has no authority will not send men out into the world who will live orderly lives. These are all matters that are of vital importance to the continued existence and progress of this nation, and they should be reverently and wisely considered."

One of the besetting sins of our times is lack of reverence, and this manifests itself in opposition to the Fourth Commandment in impatience under the restraints imposed by lawful authority. This complaint is general on the part of teachers who are thrown into contact with young people. It is found to be increasingly difficult to maintain the necessary discipline in schools, and thus to train pupils in their deportment and bearing, on account of the careless, happy-go-lucky way in which these children have been allowed to grow up and left to their own devices in their homes. Primarily then, it would seem, parents are largely to blame when children are not taught the wholesomeness and necessity of restraint. The Fourth Commandment places a duty and, therefore, a responsibility on parents which these may not shirk.

* * *

It is significant that to the Fourth Commandment is attached the promise of temporal blessing upon those who keep this Commandment; and, on the other side, temporal punishment is, of course, held up before those who would transgress this Commandment. God knew that at least the eternal observance of this Commandment is absolutely necessary for the temporal well-being of family and State. Therefore, by the promise of temporal reward would He encourage man to exercise lawful authority and not to chafe under the necessary restraints. Experience has ever proved how faithfully God keeps His promise just with respect to this Commandment, and the study of history should teach men the foolishness of the exaggerated notions of liberty fostered by so many people, both old and young.

But for the Christian there are, of course, higher motives by which he is prompted to obey God's holy Law.

R.

Contributions.

HOW OFTEN DO YOU PRAY?

Well aware that our bodies would perish if not duly and regularly cared for, we feed them with scrupulous fidelity, just so many times during twenty-four hours, and lay them away to sleep with all the punctuality we can attain. Should the soul, destined to outlive this body as time to outlast eternity, fare so

very differently at our hands? You answer: No.

Now the simple fact is that just as our mortal bodies would starve and die if their proper supply of food were withheld, so our immortal souls cut off from spiritual nourishment that comes to us through prayer will inevitably and miserably perish. This being the case, set times and seasons become essential. He who prays only when he is perfectly at leisure, feels in the right mood for it, and finds in it a delight and a refreshment, will soon cease to pray altogether. For prayer is not merely a desire for this or that spiritual or temporal good, expressed in an emergency, and silent when all goes well; it is a hunger of the soul that forms a habit for itself that nothing can shake.

Earnest Christians, however, feel that since a day is too little for the holy exercise, they feel it to be good, if they are able to retire from the world at noon also, and pour out their hearts to the Lord in prayer. David evidently adopted this practice; for he says in Ps. 55, "Evening and morning and at noon will I pray and cry aloud; and he shall hear my voice." And when he woke up in the silence of night, prayer was his relief, and God was his companion and comforter. Daniel, too, though he knew it would call forth the wrath and scoffing of his enemies, went into his house, and fell upon his knees, three times a day and prayed and gave thanks before his God. And St. Paul goes further still; he exhorts us to "pray without ceasing."

Gentle reader, do you know from your own experience what that means? Incessant prayer will change your views of life. You will ask less and less from the world and more and more from your God and Savior. Your closet will become to you the dearest spot on earth. When you are glad you will go there to thank your Lord and Master for that gladness. When perplexed, you will go there for counsel; when busy, for help in business; when lonely, you will fly to it for sympathy; when sorrowful, you will know that the "Man of Sorrows" can understand what you suffer as no mortal man can do. The influence of such a pious exercise will be felt throughout the day. And he who has learned this secret has learned what will in future give tone to his whole life.

There is a saying of this sort: "Tell me who are a man's companions, and I will tell you what he is." The man who "walks with God," has made Him his most intimate friend. Such a man finds that he has a closet everywhere. That amid the bustle of the street, in the crowded public vehicle, in the workshop, in the store, in the scene of social festivity, upon the mighty deep, he may hold familiar blissful concourse with his Creator as a man talketh with his friend. To say that he is happy, that he is blessed, that he possesses all things, is to express in very feeble language a truth whose beauty shall outlast the stars. And now, how often do you pray?

JOHN SCHILLER.

POVERTY ABOUNDING

Christianity has introduced many paradoxes. One is referred to by Paul in 2 Corinthians 8:2. Writing of the Macedonian converts, he said: "Their deep poverty abounded unto the riches of their liberality." What a strange collection of words! First poverty. It is presented under the figure of a fountain. But what kind of a fountain? One that is almost dry and from which trickles a tiny streamlet? No—a fountain that abounds. Ah, yes, you say it sends forth copious streams of misery? It is the prolific source of manifold toils? Not so, if we accept Paul's statement. It abounds unto riches. Does he mean then that it is the fountain of the miser who starves himself in order to accumulate wealth? Far from it. The poverty in the churches at Philippi and Thessalonica abounded not only unto riches but unto the riches of liberality. The little head spring which seemed ready to dry up and fail, sent forth copious rivers of beneficence! Such a paradox we do well to study in these days when every board of the Church is calling loudly for more money.

Let us repeat and emphasize that the Apostle does not mean to say that though poor they gave liberally in proportion to their limited means, but that their liberality was rich. In its breadth and depth and fulness it gave no intimation of the lowness and narrowness of its source. It went beyond their power. (v. 3.) It was as it were, miraculously great. And its outflow was not only full but free and joyous. The stream of benevolence sang and sparkled on its way. Giving not only made the Macedonians happy, but they could not be happy without it. They insisted upon giving. "They besought with much entreaty" that they might be permitted to give. Though paupers in means they were determined to be princes in liberality. They poured out their contributions for the poor saints in Jerusalem as if those very contributions were the outflow of wealth instead of the drainings of want. And what is the explanation of this paradox. The apostle tells us in the first verse. It was "the grace of God bestowed upon the churches of Macedonia." Their abounding gifts resulted from the gift to them of the Holy Spirit. Beneath the earthly fountain of their deep poverty was the divine fountain of "the river of the water of life." God's unspeakable love in Jesus Christ so thrilled their hearts that they wanted to give themselves and all that they had to Him. Now all is plain. Now we do not wonder at this unselfish, this self-denying, this abounding liberality. It was not natural but supernatural. A power from above had come into those converts and transformed them into the image of him who "for our sakes became poor that we, through his poverty, might be rich."

This grace which brings wealth out of poverty has been bestowed upon churches in other lands and ages. Again and again during the Christian centuries have God's people filled his treasury to overflowing when they seemed to want even the necessities of life. Some now living can remember the struggles of

pious men and women in deep poverty to sustain the feeble churches at home and to send the Gospel abroad sixty years ago. Before our minds arise the images of sainted ones, who gave up innocent indulgences, drank their tea without sugar or water instead of tea, in order to save a pittance for missions. When the income of the American Board was yet but a few thousand a year, those thousands represented a self-denial of which we in our days of greater material prosperity can have but little conception. And those American Christians, our fathers and mothers, were happy in their liberality. They rejoiced greatly in what the Lord was doing and were eager to give not only their money, but their sons and their daughters—nay, their own selves to Him and His cause.

What we need to-day is this grace which was bestowed upon the churches in Macedonia, and upon the Christians in this country during the early decades of this present century. We rejoice in the princely gifts of our merchant princes. And they rejoice, no doubt, in the privilege of giving as the Lord has prospered them. But when there is so much wealth in the land, and so large a proportion of it in the Church, we are tempted to think that the rich can keep the treasuries of our boards full, and that the self-denying liberality of the poor is not needed. Men reason in this way: If Brother A, who has an income of \$100,000 a year, gives \$10,000 a year to missions, he has yet \$90,000 for his living expenses. He gives from his surplus—after spending all that he wants to in securing the comforts and luxuries of life. But my income is only \$1,000 a year, and I need it all in order to support and educate my family. This reasoning is plausible, but it ignores the grand paradox that Paul presents. Mr. A has received his hundreds of thousands from God, and will have to give an account of his stewardship. We have received the little that we have from the same bountiful hand—though it be but two mites it is more than we deserve, and shall we not show our gratitude? Shall we not do what we can? The penny that is given by the poor Christian, though he has a dozen uses for it—a dozen wants clamoring for it, may do more good than the pound that the rich Christian gives without feeling it.

Wealth and poverty are relative terms. We are rich when we have enough for our real wants. We think that we are poor when we cannot get all that we would like to have, or when a neighbor has more, and lives better than ourselves. We must ignore this artificial standard. We must come down to the divine idea that life is more than meat and raiment—that it consisteth not in material good, but in the opportunity and ability to do good. Our age is an age of opportunity. Objects of true benevolence are standing all around us with outstretched hands. We have ability as long as we have any time to spare after earning our daily bread and any money to spare after paying for it. Then let the poor give of their poverty. Let them give not because they can afford to, but because they love to—because they experience a holy joy in toil and self-denial for Jesus' sake, and the treasuries of all our benevolent

agencies will overflow. There are a great many more poor people than rich people in our churches, and as the earth's fountains are filled with water drops, so will the fountains of Christian liberality be filled just as soon as we return to the primitive idea of giving. The Lord wants money. But he wants more than money. He wants love. He wants that consecration which characterized the Macedonian Christians when they gave themselves unto the Lord, and then besought the apostle to receive from them more than they could afford to give—even their little all—for the saints in Jerusalem who were only a little poorer than they. The poorest of us are far better off than the heathen. They are our brethren. We ought to love them as we love ourselves. We ought to divide with them our last crust if need be—if thereby we could help to save them and to glorify our Lord. If the poverty of the Church to-day abounded to the riches of its liberality, the spirit of the poor would stimulate the rich; a holy emulation would prevail, and nations would be born in a day.—The Interior.



GOD'S ANSWER TO DESPONDENCY

The officer's answer to the prophet's announcement of coming relief—"If the Lord make windows in heaven might this thing be"—may seem to us very unbelieving and wicked, for we know that the relief came; but it was the cry of despondency. Hope had gone, and there was nothing but to wait for the final catastrophe. "Behold, thou shalt see it with thine eyes," was the answer of God.

And so we sometimes feel concerning our own times. It seems to us that truth is falling in the streets; wickedness abounds; wrong and iniquity are everywhere. Many, losing hope, regard the course as altogether downward, and that no change will come until the great catastrophe. They ask, Can the current of evil be turned back? Can the degraded ones be lifted up? Can the tumults be stilled? Can vice be stayed, and crime banished? God's answer from on high to all such desponding is: "I have given Him for a leader and commander to the people. He shall not fail nor be discouraged until He have set judgment in the earth."

The same despondency comes to us concerning ourselves. When the conscience is awakened the sense of sin becomes very great. When we attempt to turn from our former ways the power of sin holds us in its grasp. Can we be saved from it? Can the grasp of the world upon the heart be relaxed? Can the cords that bind us be severed? Can our evil habits be broken up? Our broken resolutions say No! The forces of evil surround us and say No; you cannot escape. Our weakness cries, it is in vain. But God answers, "Yes; behold my Servant whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him."

The appeals for help in the foreign mission work are sometimes answered in the same desponding mood. Missions have done good indeed, but there are

more heathen in the world than ever before. As the heathen nations come in contact with the civilized, they learn the vices of civilization, but not its virtues, and so are worse than before. Even the more believing say: The kingdom of darkness is so vast, the light penetrates it so slowly that we cannot hope for the conversion of all nations. God's answer is: "He shall bring forth judgment to the Gentiles; I the Lord have called thee; I will hold thine hand and keep thee; I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. I am the Lord; that is my name."

We often meet the same spirit of despondency in regard to the salvation of those about us. We give them up as lost. They are beyond salvation. There is no hope for them. Their surroundings are so evil; their habits are so confirmed; their will-power is so broken, that they never can be saved. We may as well give them up; all effort for them will be vain; they cannot be saved. Which is the sadder, the man's condition, or our hopelessness concerning him? "I beheld," God says, "and there was no man; even among them there was no counsellor, that when I asked of them could answer a word. Behold my servant! He will bring forth judgment unto truth; a bruised reed he will not break; a flickering wick he will not extinguish."

How that name of the Lord should give us confidence! The Lord of Hosts; that is my name. I am God Almighty. Let it be graven on the heart where hope may ever see it and rejoice. It alone is the sufficient answer to our despondency, as it is the ample guaranty for the fulfillment of every promise.—United Presbyterian.

Church News and Comment.

AT HOME

St. Louis, Mo.—Sunday, July 11, was a day of rejoicing to the Calvary congregation of this city, inasmuch as candidate Richard Jesse, a graduate of St. Louis Seminary, was ordained and installed her pastor. I was assisted in the ceremony by the brethren, M. S. Sommer, L. Buchheimer and M. Kretzman. The church was well filled and the audience very attentive. On the Wednesday following a reception was tendered the new pastor by his congregation.

It was my privilege to preach at our several English churches in this city and East St. Louis. The attendance—though this is the hot summer season—was encouraging in each instance, and the general impression I have is that aggressive work is being done in the cause of the Lord.

It will be a matter of great satisfaction to our congregations to hear that our synodical debt has been reduced \$1,000, this leaving only \$2,500 to be paid. Brethren, let us make a special effort to cancel this debt by December 31.

A. W. M.

St. Paul, Minn.—On Sunday, July 10th, the Church of the Redeemer held its annual Missionary Festival. Waconia, Minn., a village 43 miles from St. Paul, lying on one of the many beautiful lakes which are scattered throughout the State had been selected as the place for the occasion. The services were held in a large pavilion overlooking the lake. The undersigned preached in the morning and the Rev. Prof. Hove, of the Norwegian Lutheran Seminary, in the afternoon. The Rev. Detzer, of Detroit, who had promised to be with us, could not be present on

account of illness. The attendance from St. Paul was very good and a number of German brethren living in and around Waconia attended the service in the afternoon.

O. C. K.

Pastor Wm. Notz, of Philadelphia, Pa., has been called as professor of Northwestern University, Wisconsin Synod, Watertown, Wis.

The Publishing House of the "Ohio" Synod reports profits of \$18,679.91 for the last two years. Since 1899 its debt has been reduced about \$50,000, so that its debt now is \$31,771.58.

Six young men from the Hermannsburg Mission House intend to enter "Ohio" Synod institutions this fall to study for the ministry.

The Wartburg Teacher's Seminary, "Iowa" Synod, which had no graduates this year, has decided to receive also young ladies who intend to prepare themselves for parochial school teaching. This departure is to be an experiment, and it is hoped that weaker congregations, not able to engage male teachers, may be helped thereby.

The "General Council" rejoices at the fruits of its mission work in the Northwest, having congregations in Milwaukee, Racine, Kenosha, La Crosse, Plattville, Janesville, Cedarburg, St. Paul, Minneapolis, etc. The "General Council" still considers itself heir of English Lutherdom in the Lutheran Northwest.

A committee of the California Synod (General Synod) and a committee of the Oregon District of the "General Council" are to discuss the propriety of jointly erecting a theological seminary on the Pacific coast. We beg to remind that the offspring of mixed marriages is most frequently a bone of serious contention.

Another one of those "brilliant" schemes for raising money. A certain western church was in need of repairs, and the pastor was very desirous of having an asphalt pavement. While he was breaking his head where to get the money, it occurred to him that if he could induce the local merchants to advertise their wares on the interior walls of the church, the money would quickly be secured. The plan was accepted and carried out. The church walls were adorned like a street car with advertisements of flours, pickles, hooks and eyes, and who knows what not. The repairs and improvements were made, of course. But what shall we say of the manner? It is a burning shame to stoop to such means. We shall not be surprised now to hear that some other church sees fit to display the articles themselves which were here advertised. And since it is but a step from the sublime to the ridiculous, we shall expect to hear the pastor from the pulpit call attention to the excellence of "Williams Shaving Soap," or of "Shredded Wheat" biscuits. Why not?

And now also the Jews of our country want their own university. The directors of the Jewish Theological Seminary of New York City have proposed the establishment of a Jewish university that shall excel all other denominational institutions of the land.

"Never before in the history of the national capital, we are told by a writer in 'Harper's Weekly,' have two members of the cabinet, a justice of the Supreme Court, and representative legislators and military and naval officials sat down at dinner with an Italian member of the College of Cardinals, at which he was the guest of honor and a member of the cabinet the host; nor has any previous President ever formally welcomed a Roman Catholic Italian prelate as

cordially as President Roosevelt recently welcomed Cardinal Satolli.

"This new attitude on the part of the national Executive, the writer goes on to say, will be but the reflection of an altered attitude by the Protestant majority of the electors." We read further:

"Not that the time has come yet when most of our voters will vote as readily for Roman Catholic candidates for office as they will for Protestant candidates; not that the A. P. spirit has passed away entirely. But there is a lessened spirit of antagonism to Roman Catholicism among Protestant thinkers and leaders, more harmony of effort between Protestant and Roman Catholic clergymen in civil reform movements, and less and less criticism of recognition of Roman Catholics' worth by executives who dare to appoint them to administrative or judicial positions.

"Not every Protestant is prepared to say, with Senator Hoar, that he believes that 'if every Protestant were to be stricken down by lightning stroke, our brethren of the Catholic faith would still carry on the republic in a spirit of true and liberal freedom.' But it is significant that in such a book as Mr. Selleck's recent one on 'The Spiritual Outlook' for this country, this Universalist clergyman should praise the Roman Catholic Church as he does and predict a greater career than ever for it in the future, and that Rev. S. D. McConnell, one of the ablest and most thoughtful of Protestant Episcopalian clergymen, in some of his recent writings on the future of Christianity in this country, should have recognized so clearly the potency of a closely articulated church with a uniform message at a time of transition like the present, and the attraction it will have for society at a time when in affairs of State the organizing principle is coming to be dominion, the cardinal claim authority, and the cardinal virtue obedience.

"If on the side of the State and of society in general there is a more tolerant spirit toward Roman Catholicism, due to various forces obvious and some not so apparent, it is because here, by the admission of Roman Catholic prelates like the late Archbishop Corrigan, competition with Protestantism has produced a very much more liberal type of Catholicism than Europe or South America knows, and because the American hierarchy, from Cardinal Gibbons down to the priesthood, have once and for all given up the claims of the church on the State which are still made in Europe."

This excerpt is from the "Literary Digest" and again betrays egregious ignorance of what the Romish hierarchy is.

Mrs. Emeline Unruh, who recently died at her home in Philadelphia, Pa., aged 83 years, bequeathed \$75,000 to the Lutheran Orphans' Home at Germantown, Pa. The gift makes this home the richest in the church in the United States.—Our Church Paper.

Here is an example of how Jewish missions are conducted in Berlin. A Jew had applied for baptism, was instructed, and then declared that he could not accept our Creed. He had become so saturated with modern theology that he could not bring himself to believe the divinity of Christ, His resurrection and mediatorship, Jesus is to him a noble and a model man, but nothing more. Baptism was refused him. He turned to another pastor, but was told that his views excluded him from the Christian Church. The Jew laid his case before a third pastor, one who happened to be more liberal, and it was not long before the man was baptized. He then returned to the missionary, his first pastor, and notifying him of his reception, expressed great surprise that he was now in the Church, whereas he had been told only a short time before that he was unfit. The facts here presented are vouched for, indeed, they happened only recently. We, too, are surprised, and grieved in addition, to know that men think so little of the Christian religion as to receive men into fellowship who declare their hostility to its tenets.

The son of a German professor of the University of Heidelberg, recently committed suicide because he was threatened with blindness on account of an ocular disease. On the day after his cremation the father of the suicide appeared again in his classroom to deliver his lecture, and in answer to the expression of sympathy which he had received from his class, he said: "I thank you for your sympathy, gentlemen. A fearful blow has struck me which it will be difficult for me to overcome. But I must say, it was a brave deed nevertheless. I shall try to learn a lesson from the sad occurrence. If I succeed I shall inform you of it." Here is another illustration of the wretched condition of man without the light of the Gospel. No amount of education and enlightenment can supplant this. What a sorry picture we have in this university professor and his promising son! L.

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An International Congress of the societies fighting immorality, the "social vice," etc., is called to assemble at Cologne on the Rhine, with the special object of deliberating united action against obscene art and literature. Prominent lecturers are employed by the French and German societies to bring the important matter to the knowledge of the public in order to engage their attention and interest. It is hoped that Anthony Comstock, the courageous fighter for social purity in New York, will attend the congress and tell of his experience in the American metropolis.—Ex.

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The Reformed Church among the Dutch inhabitants of the former Boer republics in South Africa has been disrupted into two factions since the late war with England. Those of the Boers who deserted and surrendered to the British before the close of the war, were severely censured at the first synodical meeting after the close of the war and were called upon to repent. This was taken in ill part by most of these and finally they formed a separate church body. It is claimed that the British government has favored this movement, hoping thereby to divide the Boers against one another. L.

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The theology of the Tibetan Buddhist, says a writer in "Religious Intelligence," is "fearfully and wonderfully made." "It is contained in a ponderous 'Bible' of 108 volumes of 1,000 pages each, divided into 1,083 books, and weighing half a ton. These are printed from hand-cut wooden type, kept by the lamas, and are of almost priceless worth. In addition to these, there are 225 volumes of commentaries." R.

Hearth and Home.

BILL JENKINS—PROFANE MAN

The town of Goodyear was notorious for its wicked men. Drunkards were daily to be seen. Saloon brawls were frequent. Street fights were of regular occurrence. Profanity could be heard at all hours of the day—on the street, in places of business. The presence of ladies on the street did not serve to check the flow of the curse and the profane oath.

There were two churches in the town; but the remnant of the elect was exceedingly small. It was only on special occasions that a respectable attendance could be secured at either church, and then the assemblage was not characterized by great devoutness.

Among the profane men in town there was one who easily occupied a class all to himself. He did not utter a sentence without interlarding it with curses and oaths. Some of the profane men of the town were content with ordinary cursing, but this man would not

stop short of the foulest, vilest language that could be uttered. He prided himself on the originality of his profanity. When he remained silent for an unusually long time—five minutes would be considered long for him—his companions knew that he was planning something striking, something superlatively excellent, so to speak, in the way of vile language. Bill Jenkins was the most known, if not the best known, man in town.

It was considered bad policy to contradict Bill, or to argue with him. He would not only overwhelm his opponent with billingsgate, but he was almost as dangerous with his fists as he was dirty with his tongue. When he expressed a positive opinion on any subject, those who were of the opposite opinion kept this fact to themselves: they dissented silently.

Bill Jenkins had no means of livelihood—that is, he was engaged in no reputable business. The bad men of town, however, contributed to his support, through the medium of the gaming-table.

When decent people were in his neighborhood he took particular pains to draw extensively on his reserve vocabulary, and he exhibited the greatest pleasure when he observed with what a shocked expression of countenance they hurried to get out of range. And if he could curse like chain lightning when the clergymen of Goodyear passed by, he felt as if he had been transplanted into the seventh heaven—or hell.

Bill, the profane, had not always lived at Goodyear. He told nobody about his antecedents, and nobody undertook to inquire. It was thought advisable to let him give the information of his own accord, if he should ever feel so disposed—which did not seem at all likely.

One day while Bill was holding forth, profanely of course, in the main barber-shop of Goodyear, two gentlemen entered. They were evidently father and son. The older man was slightly above medium height. His face bore a pleasant expression. He would be picked out at once as a religious man. The younger man was tall, robust. He was a fine, clean-looking young fellow.

When Bill saw the new-comers he paused for a moment in his harangue. But the opportunity was too good to miss. Here was a splendid chance to give a couple of respectable looking chaps a severe shock, and incidentally to add to his local reputation—or want of reputation. So Bill Jenkins, slouching down a little farther into his chair, tilting his hat back, and generally assuming a more rakish appearance, prepared for a fresh blast of profanity. The few residents of Goodyear who happened to be lounging around exchanged knowing glances and settled back to enjoy the scene.

The strangers, waiting their turn, had picked up the morning papers and were unconscious of the fact that they had aroused anything more than passing attention. They were rudely disturbed by a sudden outburst from Bill. The older gentleman looked up at once. His face showed that he was not used

to that sort of talk. This furnished inspiration to the profane man. He had gained a hearing, had shocked his audience, and now proceeded to improve the opportunity. A torrent of words followed. Even the old residents, who were accustomed to Bill's ways, were amazed: he was certainly outdoing himself. Again the old gentleman looked at Bill, disgust and sorrow plainly manifesting themselves on his countenance.

Bill noticed the effect of his words, and, turning to the stranger, insultingly said: "Well, old man, what's the matter? Don't you like it? There's a church up on the hill. You can pray for me there, if you like." We omit the expletives with which he emphasized his remarks.

Before the "old man" could reply, the son spoke up, "Shame on you for a dirty-mouthed scoundrel!"

The excitement of the spectators was immediately raised to fever heat, for they knew the eagerness of Jenkins at any time for a fight. Sitting up in his chair, with his hands grasping the chairarms, Jenkins glared a moment at the bold young man, then roared: "Do you know who you're talking to?"

"I think I do," coolly replied the other.

"Well, I guess you don't," asserted Jenkins.

"But I think I do," the young man firmly announced.

Jumping to his feet Bill Jenkins shouted, "I'll teach you to contradict me. With fists raised threateningly he started for the young man who had dared to defy him. The young man had also leaped to his feet, and, pointing his finger at Jenkins, cried.

"Don't know who you are? Why, you're William Edward Jenkins, that's who you are. And you used to be a Sunday-School boy down in Scottsville, and if you've eyes in your head, you'll see in this 'old man,' as you insultingly call him, the kind old teacher to whom you used to listen with such delight."

Bill Jenkins lowered his fists, looked towards the old man for a moment, then dropped back into his chair. All this time the older man had been trying to speak, but in the confusion had not been noticed. Stepping up to William Edward Jenkins, for that was his name, he said kindly: "Bill, I did not think that you would come to this." Touching the young fellow on the shoulder, he went on: "What would the dear old mother say, if she were alive to-day and heard all this? What would that pious father of yours say, if he came back and heard what I have heard? What shall I say, your old teacher? You were such a bright and promising boy, such a good boy. I fully expected that you would grow up to be a man." He emphasized the last word, and Bill Jenkins winced. It hurt. "What did the good Book say? Do you remember? 'Thou shalt not take the name of the Lord thy God in vain;'" The old man continued in this strain. Tears were in his eyes, his voice trembled.

By this time most of those who had been in the shop had left. They had

expected to see a fight. They had heard, instead, a sermon, and had witnessed the cowing, if not the taming, of the most belligerent man in the town.

Jenkins sat with his head down. He had, as he thought, cut loose from all former associations; when, of a sudden, there came, as it were, voices out of the past, calling him back to himself. Here was his teacher, here was an old friend and schoolmate. He might have been decent and respectable, as they evidently were; instead, he was the representative bad man of the place. The contrast burned itself into his soul.

"Come Bill, let's find a quiet place, and talk things over." Mr. Hodges, that was the old gentleman's name, kindly made the suggestion.

Bill did not answer immediately. At last he said, "What good would it do? I'm bad, hopelessly bad. Better give your time to something more promising."

"I am here to help you, and by God's grace I will help you," was the reply.

After some coaxing, the notorious Bill yielded, and went away with his friends of former days. As they walked down the street, the trio were the observed of all. Bill did not greet one of his friends, in fact did not raise his head: His once defiant air had wholly forsaken him.

Arrived at his lodgings, the father and son soon led him to unburden his heart. He proceeded with his story of degradation, stolidly at first, but by and by he gave up trying to put a bold face on the whole business. An occasional sob choked his utterance. At length he broke down and wept like a child. This continued for some minutes. When he grew quieter, his friends spoke most tenderly to him. While they did not conceal their loathing of the life which he had led, they convinced him that they were as much concerned about his welfare as ever. They tried to lead him to repentance. He expressed sorrow for his past life, but doubted whether there were any mercy for him, hardened sinner that he had become. It required much argument, many a sweet passage of Holy Scripture, to assure him that he might hope for pardon.

But the good work had only begun. A great struggle was before him. His friends could not stay with him and thus encourage him. His boon companions would certainly not assist him. He himself clearly foresaw what he might expect. However, he refused to leave the town where he had achieved such unenviable notoriety. He was determined to fight and conquer the devil where the devil had conquered him.

The history of Bill Jenkins' fight against his besetting sins need not be rehearsed at length. His old cronies laughed at him. Respectable people looked at him askance. God alone seemed to be his friend. And, truly, the conversion of bad Bill Jenkins was a miracle of God's grace. Bill tried at first to get along without God's help, but he soon realized the truth of the word, "Without me ye can do nothing." He trusted in Christ and was saved.

But that was not the end of it all. He

made up his mind that he would testify as strong for Christ and for truth as he had fought for the devil and for sin. He also determined to carry on the work in the very place where he had before done so much against the cause of righteousness. This required courage; but he proved equal to the task. He started to work on his wicked companions, and succeeded in winning many of them from their evil ways. He did not pose and strut. He made no flamboyant speeches. He did not glory in his former shame. He quietly went about his Heavenly Father's business, and his efforts were blessed. The name which he had once misused, he now invoked daily, hourly.

If Bill Jenkins, profane man, was saved by the grace of God, where is the man addicted to cursing and swearing who cannot, by the same power, break off the habits which rob a man of decency, of respect for his fellow-men, of love and honor for God? "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." Therefore let us pray, "Hallowed be Thy name."



THE PROBLEM OF ENVIRONMENT

I remember some years ago conducting a mission, and one of the office-bearers of the church where I was said to me:

"Mr. Morgan, I want you to come and see some people. A girl was married out of our Sunday-School three years ago to a man who is a slave to drink and impurity and gambling. I would like you to come along and see her."

I went—it was in '85—on a cold February day, to see that girl. Oh, I cannot picture the home to you! It was one of those awful houses in the midlands of England, reached by passing through an entry between other houses, into a back court. When I got to the entry with my friend, some children who were hovering and shivering there, hearing our steps approaching, rushed away. We followed them, and went into the house. I see that room now. There was a broken table standing there, a chair with the back broken off standing by it, no fire in the grate; upon the mantel-shelf a cup and saucer, broken; and not another article of furniture that my eye rested on in that room. And there stood a woman in unwomanly rags, with the mark of a brutal fist upon her face, and three ill-clad bairns clinging to her gown. She said:

"Excuse the children running from you, but they thought that it was their father."

Oh, the tragedy of it!

When I got on to the rostrum that night to preach, my friend came to me and said:

"He is here."

I said, "Who is here?"

"That woman's husband; he is sitting right down in front of you."

Now, I don't often preach at one man, but I did that night. I put aside what I was going to talk about, and

read the story of the prodigal, and I asked God to help me talk about it, and for about a solid hour I preached at that man. Do you think I hammered at him and scolded him? Not I. I told him God loved him, there and then; and when we got to our after-meeting, I asked, "What man is coming home to-night?" And he was the very first to rise. He came forward, and as I went down from the rostrum and gave that meeting into some one else's hands, and got my arm around him and prayed and wept with him, he entered into the kingdom of God.

My friend said to me one day about twelve months later, "I want you to go and see some people."

I said, "Whom?"

He said, "Don't you remember going to see a woman last year whose husband was converted? I want you to come and see those people."

I went. We hadn't gone far—it was February of the next year—before I said to him, "Friend, where are you taking me?"

"Oh, we are going to see those people."

"But," said I, "we are not going the same way."

"No," he said, "they have moved."

Moved! Why did they move? Why the man was converted, and he soon changed his dwelling-place. The man was re-made, and he re-made his environment; and he had gone, not into a palace, but into a cottage in the main street.

If I could paint pictures I would paint these two. I can see that home now. It was on a Sunday, after the afternoon service, and he sat by the fire with his three bairns, who had run away from him a year ago. One was on his knee, another on his shoulder, and another stood by him; and I never heard a sweeter solo in my life than the solo the kettle sang on the hod that day. The woman that last year was dressed in unwomanly rags was clothed, and the sunlight of love was on her face.

That is how you must deal with the problem of environment. Begin at its middle. Touch the man who makes the beastly environment, and re-make him, and he will soon move out of the tenement-house and out of the slum; he will soon find his way on to higher levels. That is the way to gather men and women. Unless you are with Jesus Christ you can try education and culture, but it all comes short of life, and without life there is no re-making of men.—The True Estimate of Life.



"A WALL, O LORD, AROUND US BUILD"

A TALE OF THE THIRTY YEARS' WAR.

It was a dreary November evening in the year 1630, the same year in which the brave and pious King of Sweden, Gustavus Adolphus, had landed on the German coast, to help his brethren in the new faith, the German Protestants, to defend themselves against the Catholic legions, when, under their leader,

the cruel and heartless Tilly, the destroyer of Magdeburg, had pressed them hard, and threatened to overwhelm them. Twelve long years already had this fearful religious war raged throughout Germany. The soil was soaked with the blood of the slain; the fields devastated, the towns depopulated, and the whole country sighed and moaned under the burdens of war. The chronicles of those times are filled with the sad stories of atrocities and barbarities committed by the armies on both sides against the unfortunate inhabitants. Wherever those armies passed they left a desert behind.

On this November evening there sat an old woman in a farm-house on the outskirts of a Saxon village. Her son, a young man of about twenty years, had just brought home the news of a rumor that had spread in the village that a detachment of the much-feared Spanish troops was approaching, and would probably pass through the village during the night. Terror and anxiety reigned. The young man besought his mother to take refuge in the mountains. But she remonstrated that they were in God's protection, and that, if He willed it so, they would be saved, and exhorted him to seek consolation in prayer.

She lighted the lamp, took her prayer book, and began to sing her favorite hymn, "A wall, O Lord, around us build." Against this the son protested, telling his mother that by her foolish singing and by the light of her lamp she would certainly show the enemies the way to their house, and uselessly expose them. But she persevered and continued to sing, "A wall, O Lord, around us build."

The son grew angry and reproached his mother. "How can the Lord build a wall around us? Stop that nonsense, mother; the time of miracles is past."

"The Lord can, if He so wills," she quietly answered, and continued to sing and to pray through the whole long night, "A wall, O Lord, around us build."

When the morning broke, the son took courage and went to the door; but when he tried to open it he found that it would not give way. A heavy snow-drift had obstructed it and perfectly buried the house, concealed it from the enemies, who, during the night, had passed through the village, carrying plunder and murder into almost every house.

"SHOW YOUR COLORS"

In a London college, some time ago, someone said at the close of a lecture upon Christian Apologetics, "I believe most of the students at this college are agnostics, not because they have found science contrary to religion, but because they have looked to the Christians around them to show their faith, and have been disappointed."

Here, in a nutshell, is the difficulty with Christians as a body. The trouble is not that evil agencies are too strong for many non-Christian neighbors, but that the influence of Christians is too weak. Many are like the convert, who,

being asked how he prospered in his new life, replied, "Oh, first-rate. Nobody at the shop even suspects that I am a Christian." The world will not be very long in "suspecting" a real Christian.

We do not realize how much wider our influence is than our experience. Many an obscure man and woman, living under restricted conditions, have set in motion agencies, or given direction to evils, that have profoundly moved nations.

One of the best loved and most successful missionaries in China was led to enter such work by the oft repeated question of an earnest Christian, "When are you going to China?" In speaking of the matter later, he said that he had never entertained the most remote thought of becoming a missionary before this question was asked, but he was so situated that the other man saw him daily, and repeated his question as often as he saw him. At last, it bore fruit, and the man in an obscure position became the herald of the Gospel beyond the sea. Now, the man who persisted in asking this question never saw China, and probably never will, but his influence, his thoughtfulness, his persistency, are at work over there, through the one whom he led to go.

How about yourself? Do those about you know you are a Christian? Are your habits and conduct an evidence to them that your religious principles control your life? Are you an aggressive Christian? Do you do and say things to make others think seriously about their soul's salvation? In a word, are you so living, praying, and speaking, that the Holy Spirit can freely work through you?—Selected.

THE STRANGE CLOCK

We are told of a strange clock that is said to have belonged to a Hindoo prince. A large gong was hung on poles near the dial, and all about on the ground lay a pile of artificial human heads, ribs, legs and arms, the whole number of bones in twelve perfect bodies; but the pile appeared to have been thrown together in the greatest confusion. When the hands of the clock indicated the hour of one, from out of the pile crawled first the number of parts needed to form the frame of one man, part coming to part with quick click, and when completed the figure sprang up, seized a mallet, and walking up to the gong, struck one blow. This done he returned to the pile and fell to pieces again. When two o'clock came, two arose and did likewise; and at the hours of noon and midnight the entire heap sprang up, and marching to the gong, struck one after another his blow, making twelve in all, then returning fell to pieces as before.

Sometimes whole churches live on this plan. In revival times they arouse themselves and strike one, two or three; then fall to pieces again. If they get a new pastor, they even strike twelve, but in six months they all go to pieces once more.—Northwestern Baptist.

Miscellaneous.

ACKNOWLEDGEMENTS.

SYNODICAL TREASURY.

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* * *

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✱ ✱ ✱

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R.

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R.

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W.

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WEAVING

Yes, I'm a weaver, and each day
The threads of life I spin,
And, be the colors what they may,
I still must weave them in.
With morning light there comes the thought,
As I my task begin,
My Lord to me new threads has brought,
And bids me "weave them in."

Sometimes He gives me threads of gold
To brighten up the day;
Then sombre tints, so bleak and cold,
That change the gold to gray.
And so my shuttle swiftly flies,
With threads both gold and gray;
And on I toil till daylight dies
And fades in night away.

Oh, when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my Father's door,
And bid me rest within.
When safe at home in heavenly light,
How clearly I shall see
That every thread—the dark, the bright—
Each one had need to be!

"Christian Advocate."

Editorials.

Let us not forget, in these summer days, that there is a great difference between rest and idleness. The man who is merely idle spends his time to no purpose; he would not be able to give a reason why he is not at work. But the man at rest is an altogether different creature. He, too, ceases from his labors for a time, but he is not merely killing time. He is resting to a purpose, namely, in order that he may take up his work again with renewed energy and vigor. You will never hear him complaining that the time hangs heavy on his hands, but always he is happy in the thought that he is storing up new strength for future work. Need we point out to which of the two classes the Christian should belong?

In what manner does God grant or refuse our requests. Ask yourself the question, "How does my fellowman often go about it?" and note the difference. A man accedes to your wishes, but only too often he does it unwillingly, simply because he thinks that he cannot well evade you. God does not answer you in any such way. When He has determined to help you, He does not begrudge you the gift. You may take His Yes at its value.

On the other hand, how does your neighbor as a rule refuse your requests? Do you not at times feel that there is a little bitterness in his No, as though he

took a delight in turning you off? But what does God mean when He does not answer you, when He withholds a coveted gift? There is no getting around the fact that He does at times deal with us contrary to our wishes and expectations. And yet, when He says, "It cannot be," there is no sting in the words, for God is good, and good only. If you send up to Him the prayer of faith, and He says No, you may rest assured that a blessing goes with the refusal. And then the gift which He gives you is sure to be much better for you than the one you had asked for. In this sense the Christian confidently asserts that all his prayers are answered.

In Proverbs 9:10, "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding," we have a succinct expression of the underlying principle of true education. Adhering, perhaps a little more closely, to the original, this text says: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy, of understanding," so that, without this fear there can be no real wisdom and without this knowledge, no real understanding.

By the word, "fear," in this connection, of course, is meant that child-like fear properly also called "veneration," "reverence"; and by the word "knowledge," that certain perception which is implied in the German word, "Erkenntnis." Moreover, the capitalization of the word, "Holy," as we have given it, finds the strongest argument in the text itself; nevertheless, even taken generally, the sense of the word would finally include God, as it does immediately in our rendering. The "wisdom" referred to was by the Hebrews ascribed, especially to kings and included highly developed power of judgment, an exceptional knowledge of nature, a proper conception of human affairs generally. "Understanding" is more than wisdom, in that it involves a deep insight into wisdom, an insight that explains.

This text therefore declares that without the fear, the veneration, the reverence, of Jehovah there can be no real wisdom in our dealing with the things of this world; and without the knowledge, perception of God, no real insight into, understanding of, those things.

Education according to Solomon, therefore, begins with the inculcation of the fear, the veneration of Jehovah by which we are made to act wisely, and continues with instruction concerning God, by which we are made to understand.

To a Christian, a child of God this truth is self-evident. How could he that is not reared to reverence God know how to behave himself wisely, or he that knows not God or holy things have a proper understanding of things. Such a person would be devoid of all sense of his source, being, and end; would be without God and without hope in the world.

Christian education, therefore, which accordingly is the only true education, begins with, and builds on, the fear and knowledge of God. Its main purpose, it is true, is to lead to the home prepared for us before the foundations of the world were laid; but even aside from this, Christian education has the great preference and advantage of alone teaching a true, wise and understanding view of things and life. Education devoid of the fear and knowledge of God, proceeds from a godless, and therefore a baseless base; it is built on a lie and inculcates a lie; it is of necessity void of the truth.

Christian parent, where is your boy, your girl going to school this fall? Surely not, where these principles are overlooked or even rejected; where your effort to educate your child would be frustrated and your child's pains crowned with failure. Remember, "The fear of the Lord is the beginning of wisdom; and the knowledge of the holy, of understanding." H.

It is necessary time and again to revert to the preposterous claims of those who are bent on robbing the Word of God of its authority. Not that the Word needs any defense from man, but those who are in danger of being misled into the fashionable agnosticism of our day, need to be warned and their attention called to the "unscientific" and dishonest methods of the critics. If it can be shown that, in a given case, a loud-mouthed declaimer against the faith of the Church has stooped to unfair and dishonest means to bolster up his cause, certainly the Christian apologete is justified in proclaiming this fact from the

house-tops in order that the authority of such dishonest adversaries may be broken.

* * *

The "great" German professor, Haeckel is such a discredited champion of infidelity. Even scientists have objected against his wanton or, at least, unjustifiable perversion of facts in his eagerness to buttress his theories of unbelief. But the Professor goes serenely on his way unmoved by the storm of protests raised against his unfair methods. The latest achievement in this direction is in connection with the translation into English of his "Riddle of the Universe." Dr. Dennert, editor of "Glauben und Wissen," has made the exposure. It appears that Professor Haeckel, in the earlier editions of this work gave a fanciful account of the origin of the New Testament on the authority of "the acute theologian," whose pseudonym was "Saladin." "Saladin" turns out to be an obscure English writer, quite unequal to the responsibility of a new theory of the origin of the New Testament: In the late English edition, the translator states that Prof. Haeckel "has now recognized that he has been misled as to the weight of his author and has withdrawn several of the statements in the present chapter"; but in the German edition, the chapter is printed just as before and the Gospels are still said to have been composed much later than the date, which in the English edition, he states to be in accord with careful research.

Dr. Dennert asks an explanation and adds:

The German people cannot but demand to know why you use a double set of books. The matter is too serious to be evaded in the way I have just described."

* * *

What explanation can Haeckel give? He has been posing as an oracle and his words have been received by his devotees as coming from one who spoke with authority. Now he is seen to have built up his theory on the flimsiest of foundations and to have made his authoritative statement, not on the basis even of his own investigations, but on the mere say-so of an anonymous writer, who has no weight or standing as a scholar! The great Haeckel in the role of a parrot! and that, too, in a matter so momentous and sacred. And withal not strong, not honest enough frankly to acknowledge his error to those before whom he has posed as a zealous searcher for the truth! Surely such line of action is included in the "abominable works" which the Psalmist says are done by those who say in their heart, "there is no God." And it is to such men that unbelief lends a willing ear.

*

About on the plane with the dishonest methods of the critics and agnostics are the recurrent efforts of the Romanists to besmirch the character of the great Reformer. The recent book of Denifle has reshaped many of these old libels. We point to one of these in order to show the "method" employed in such work. It has long been known that

there is, in the Vatican Library, a letter of Luther's addressed to his friend, Justus Jonas. This letter, of the date of March 18, 1535, bears a queer triple signature. Romish writers have ever alleged this signature to be:

"Doctor Martinus.
Doctor Luther.
Doctor Plenus.

Their interpretation for "plenus" (the Latin word for "full") has been that it meant "full of wine," and that the Reformer unblushingly confessed his drunkenness and was, perhaps, intoxicated when he wrote the queer signature. Certainly a weak foundation on which to build up such a charge. But there turns out to be nothing at all to the foundation. A Mr. E. Thiele has given, in "Christliche Welt" the results of an actual examination of the Vatican manuscript letter.

The word supposed to be "Plenus" turns out to be "Hans." And the oddity of a threefold signature is explained by the simple fact that the letter winds up with a chatty message: "Salutations to you from my lady and ruler Catherine, and also from your little son, Hans Luther." Their boy Hans was then only a child of eight, but already entered in the University of Wittenberg. This friendly salutation was confirmed appropriately by signing the letter itself with the names of all the little family group. To all of them their head jocularly extends his own academic dignity. Thus, "Doctor Martin" is himself; "Doctor Luther" is the Frau Catherine Luther, whose "rule" he had accepted so conjugally; and "Dr. Hans" is their little son.

There is little selection or even choice between the Denifle and Haeckel brand of liars. As Luther would say, "they all belong in the same pot together."

R.

* * *

The Second Lutheran Church of Louisville, Ky. (General Synod), has for the past eight years held its Sunday evening services during the hot summer months out doors on the lawn next to the church building, and the claim is made that the result has been a much better attendance than these services had formerly enjoyed. Perhaps some of our churches that have been accustomed to omit their evening services during the months will be interested in this plan.

*

In an Exchange we read:

"Sweden has taken the most advanced ground of any country on the matter of launching vessels. King Oscar has ordered, in accordance with the petition of his temperance subjects, that henceforth no champagne is to be used in the christening of battleships. We rejoice that an initiative is made, but we would that it had been by the land of the Stars and Stripes."

This is "straining at a gnat and swallowing a camel." The wasting of the champagne one might be inclined to condone; but the abusing and burlesquing of the sacred sacrament of Baptism, it is that which gives pain to a Christian's heart. We wish that the Lutheran king of Lutheran Sweden had gone one

step further and had entirely prohibited the christening of ships, and that he had done so not from regard for his "temperance subjects," but in deference to the wishes of his Christian subjects. And we would further wish that the land of the Stars and Stripes and all other civilized nations would follow suit in abolishing this sacrilegious ceremony.

*

Praying the Sixth Petition, "Lead us not into temptation," necessarily implies that we beware, lest we lead ourselves into temptation. He who neglects to do the latter, but deliberately or carelessly walks into temptations to sin which he ought to have and could have shunned, and then perishes in them, cannot accuse God of having failed to hear his prayer, but he has nobody else but himself to blame. In sanctification we are to be God's co-workers by virtue of the new spiritual life that has been kindled in us by His almighty regenerating power, and to this co-working with God also belongs the earnest striving against sin and the careful shunning of all temptations to sin.

*

One of our Lutheran exchanges (from the General Synod) recently contained the following on the Christian burial of infidels:

"No one knows what a difficult task is laid on the minister's shoulders when he is asked to 'officiate' at the funeral of a non-professor of religion, whether a mere moral man or an outbreakingly wicked one. What is the minister to say? The friends want some comfort when there is no comfort to give. The Gospel gives none. To speak of the dead as if he were in a 'world where partings are no more, and sorrow and death never come,' would be to give a false hope and do unspeakable harm to the cause of Christ. On the other hand, he dare not say the sad truth, dare not even hint at it. If he did, no good at the time would come from it, as it would either give serious offense or add anguish where sorrow has already sufficiently been.

"It is sometimes said, 'Preach to the living'! That is more easily said than done. The fact is, it is usually said by those who have had no experience in delivering funeral sermons. If you 'preach to the living' in the way of warning, it will seem, after all, like a reflection on the dead; for every admonition you give was neglected by them. To ignore the dead seems like disrespect, tantamount to saying, 'They are not worthy of notice.' If you mention some of their natural virtues, that again may give a false hope which you do not intend.

"We do not believe that worldly persons should be buried without a religious service. The demand for such a service is the world's involuntary tribute to the Christian faith. Many of us ministers have conducted the funeral services of outspoken infidels, whose friends after all, did not want to bury their dead as if they were members of the brute creation."

This sets forth very clearly the utter incompatibility and inconsistency of a Christian pastor's officiating at the grave of an infidel and non-churchgoer.

We confess to a feeling of profound sympathy with the poor preacher who finds himself in the predicament, which is so vividly described in the above, and we have been very much strengthened in our conviction that the only correct and consistent thing to do in such a case is to refuse such service. As for the argument that pastors should not refuse this service because "the demand for it is the world's involuntary tribute to the Christian faith," and because it is a testimony on the part of the friends of infidels that, "after all, they do not want to bury their dead as if they were members of the brute creation," we consider it utterly without force. The best sermon that can be preached to such "friends" and to the "world" is to show them, by a firm refusal, that we consider a person who has been a despiser of God and a servant of the devil during his life time, unworthy of the services of God's ministers in death and that he ought to be buried—not as "a member of the brute creation," but as a member of the kingdom of Satan. This will be a wholesome and impressive warning to his survivors not to defeat their demand for the services of a Christian pastor until their burial day. L.

Contributions.

SOCIALISM AND CHRISTIANITY

Socialism, or social democracy, is not a mere political or secular movement, but a movement which in its very underlying principles is antagonistic to the principles of Christianity, as these are laid down in and taken from the Bible, which is the Word of God. Socialism is not at all a new movement. The communistic principles advocated by Lycurgus, the lawgiver of Sparta (800 B. C.), Pythagoras, the Greek philosopher and mathematician (about 600 B. C.) and Plato, the philosopher (400 B. C.), already savored of socialism. Communism or socialism in its development, was in existence also at the time of the Reformation. Thomas Muenzer was guilty of advocating the communistic principle, "Omnia simul communia" (All shall at the same time be common property). Since the time of the Reformation there appeared no noteworthy developments of socialistic principles until the time of the French Revolution, at the close of the eighteenth century, when socialism received a new impetus. At present, socialistic principles are vigorously advocated both in Europe and America, and parties have organized under the banner of socialism or social democracy, to carry into effect these principles.

What is Socialism?

Naturally our first question must be, What is socialism? Here are a few definitions: "Socialism is the name given to a class of opinions that would reconstruct society, introduce a new distribution of property, and make co-operation the ruling principle in opposition to competition." (Dr. T. W. Chambers' Dictionary of Religious Knowledge.)

Socialism is "any theory or system of social organization which would abolish, entirely or in great part, the individ-

ual effort and competition on which modern society rests, and substitute for it co-operative action, would introduce a more perfect and equal distribution of the products of labor, and would make land and capital, as the instruments and means of production, the joint possession of the members of the community." (The Century Dictionary and Cyclopaedia.)

Socialism is "an ideal economic system in which industry is carried on under social direction and for the benefit of society as a whole. It is contrasted with the competitive regime of existing society." (International Encyclopedia.)

Socialism does not want the control of production in the hands of private owners. It wants social or collective management. At the same time it does not exclude the private ownership of articles of consumption. But it does want public property—and not private property, as is now the case—to be the dominating factor in political economy. The social democrat is not kindly disposed toward the capitalist. The existing distinction between rich and poor he would wipe out.

Socialism demands "a changed attitude towards property," which condition calls for "a thorough-going reconstruction of society through political action." (Inter. Encyc.) Social democracy seeks to establish that "kind of government which is completely controlled by the workers." (The same.) That the "wage-earners" or so-called "laboring classes" shall be in control is an essential part of the socialistic platform. The socialists would give such prominence to the "laboring classes" because it attributes all value to labor, or, in other words, makes labor the creator of wealth.

What the socialists hope to gain, when their principles are no longer a dead letter, is well expressed in the following words, "Crime will very nearly disappear and pauperism will entirely cease. Standing armies will be abolished and a popular militia substituted therefor. The functions of the law courts will also disappear. . . . The chief function of government will be found in the administration of industries." (Ibidem.) "What chiliasm is in the Church," as Dr. Walther has well said, "communism is in the State." "Communism (or we may substitute socialism) is the chiliasm of the State. Communism paints a picture of a fool's paradise." Formerly it was even "thought that the very nature of man could be changed by a wisely devised scheme of socialism." (Intern. Encyc.)

The "The Church as one of the institutions of existing society long appeared to the socialist to be a bulwark of oppression." (Ibidem.) And although modern socialism regards religion as a private matter theoretically, yet it practically agrees with Heinrich Heine who said,

"Celestial joys we leave indeed
To angels and the sparrow breed."

Such is a brief outline of socialism. What must be the Church's attitude over against such a movement can be just as briefly and clearly stated.

Socialism and Christianity Contrasted

The essential doctrine of Christianity is, of course, the Vicarious Atonement or Justification by faith in Jesus Christ, the God-Man and Savior. But faith in Jesus Christ calls for a conversation in all godliness, according to the principles laid down in God's Holy Book, which is His Word, which is not simply the only norm of faith but also the only norm and standard of life. Judging socialism, therefore, from a Christian view-point, we must judge it according to this Word.

Socialism in its very principles is antagonistic to the teachings of the Bible. He who becomes a socialist in heart and soul surrenders Christian principles, if he ever had any. Says our Savior, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you," that is, all things needed for our material or bodily welfare. Socialism denies every word of this utterance of our Savior and by so doing at once puts itself on record as promoting a scheme in opposition to Christianity. Socialism avowedly would have man seek first and last those things which pertain to this life and in so doing promises unto man freedom from the misery which by sin has entered this world. Socialism attempts to do more than a mere political party attempts to do. Socialism teaches that it rests entirely with man whether he will be truly happy in this life. This wrong conception of redemption from misery is, of course, the fundamental error of the socialistic scheme. Socialism proposes to give back to man the paradise from which he was driven because of his sin, but socialism does not propose to do this through Christ, but through a "thoroughgoing reconstruction of society through political action." Socialists look for their heaven here upon earth and would leave the truly celestial joys, as Heinrich Heine has said, to "the angels and the sparrow breed." With such principles socialism strikes at the very root of Christianity and consequently we must raise our voice in opposition to it.

Christ has promised that all things pertaining to the wants of the body shall be "added" unto those who first seek the kingdom of God and His righteousness. Not only do socialists have no faith in this promise—of course, not—but they do not believe that anything is added unto man by God, they deny that it is God who "maketh His sun to rise on the evil and on the good and sendeth rain on the just and the unjust." Matt. 5:45. According to socialism "all value is attributed to labor," or, in other words, "labor is the creator of wealth." Socialism entirely ignores nature and the blessing of God which work together with human labor as primary causes in the production of wealth. No amount of labor can produce the wood or the stone or the material for the brick from which our houses are built; these are the production of nature and nature is, of course, the creative work of God. The buildings which are constructed from the wood, the stone, or the brick, are the result of human labor. But this result would again have been impossible if God

had withheld His protecting and fostering care, for in Him "we live and move and have our being" and He "upholds all things by the power of His Word." The principle that "labor is the creator of wealth" is therefore not only an un-Christian principle, denying the sovereignty and the creative and protecting power of God, but it is at the same time a principle which human reason stamps a falsehood, for even sane human reason will admit that labor itself can produce nothing if nature, which is God's, and the Lord's blessing do not enter in as concurrent and primary causes.

But because socialism asserts that all wealth is the product of human labor it demands that all wealth be distributed among the so-called laboring classes and that the control of production be not in the hands of private owners, but that the production be completely controlled by a collective management of the workers. In view of this it is quite natural that the man of means would oppose socialism, because he would have to give up his riches, while the man of small means would greatly favor it, because he would through its introduction increase his wealth. But as Christians we take no such sordid view. The Christian does not work simply because he is out for gain, but because he feels in duty bound to work. If his work has been greatly blessed by the Lord, so that like Abraham, he becomes a rich man, the Christian has no scruples as to whether he is rightly entitled to his riches, but he knows that God has guarded private property by the Seventh Commandment, which says: "Thou shalt not steal." At the same time, of course, the Christian is aware that he is but a steward of his property over against God and should use it in accordance with God's will. Again, if the Christian is but in moderate or poor circumstances he will thank God for blessings which he has and will not desire that to which he is not entitled, knowing that he must not covet his neighbor's house nor anything that is his neighbor's. In short, the Christian recognizes that "the rich and poor meet together," and that "the Lord is the maker of them all." Prov. 22:2. Nor does the Christian seek his happiness in the riches of this world, for he knows that "by humility and the fear of the Lord are riches and honors and life." Prov. 22:4.

The socialistic theory is an unreasonable, unjust, tyrannical and impracticable theory. Man is naturally selfish and seeks his own gain. No system of socialism is going to remedy this. Christianity alone can conquer the selfishness of man. Again, it would be unjust to let the lazy worker enjoy the same advantages as the diligent worker, and to put the skilled workman on a level with the unskilled workman. Socialism would, if put into effect amount to tyranny. The socialists are now complaining that they are tyrannized over by the capitalist. Would their system be a whit better? No, it would be worse. At the head of a socialistic government there would have to be men to whom the workingmen would have to submit and whose direction they would have to abide, if the socialistic state is to exist. This is not

the case now, except where the workingman has already put a yoke upon his neck.

Socialism, because of its impracticability, would end in its disintegration or in anarchism.

To sum up: Socialism promises to give unto man in this world that which Christianity alone can give: true happiness, freedom from misery and from sin. Socialism leads man to look for his heaven altogether upon earth; Christianity gives man a foretaste of heaven here below and the consummation of bliss in eternity. Socialism teaches salvation without Christ; Christianity teaches salvation in Christ alone. Socialism teaches that labor is the creator of wealth and ignores God; Christianity leads man to look to God for all blessings. Socialism denies that a man is entitled to surplus value beyond the cost of labor; Christianity believes that man is entitled to all over which God has placed him as a steward. Socialism is contrary to human reason; Christianity is not contrary but beyond human reason. Socialism is biased in favor of a certain class of men; Christianity has no respect of persons. Socialism is bound to increase human misery; Christianity will relieve human misery, freeing man from his sins by faith in Jesus Christ, filling his heart with trust and confidence in God, making him happy and content, and giving him the sure hope of eternal life.

JOHN H. C. FRITZ.



UNITED SYNOD IN THE SOUTH

This body representing eight synods and about 39,000 communicants, met at New Market, Va., July 27, and following days. Our Church Paper of August 2, gives a full account of proceedings.

The writer was present as a member of the Diet held at Salisbury, Nov., 1884, which prepared the way for the union of the Southern Synods, as a delegate of the Tennessee Synod, and in like manner attended the second convention of the new body at Savannah and its third at Wilmington. He therefore has some acquaintance with the history and the true inwardness of the United Synod.

The object and aim of the United Synod, as set forth in its basis of union, is four-fold:—(1) Outward expression of the spiritual unity of the Synods concerned; (2) mutual strengthening in faith and confession; (3) unification of all Lutherans in one orthodox faith, and (4) mutual co-operation, etc.

Putting even the most charitable construction on everything, one cannot find much that the United Synod has yet done to promote the first three parts of its avowed object. These are simply, "that we all attain unto the unity of the faith, and of the knowledge of the Son of God," Eph. 4:13. Not this, but the various enterprises to be accomplished by co-operation seem to engross the attention of the United Synod.

In the recent convention, the synodical sermon by the president seems to have forecast the proceedings of the body. His text was Ezra 6:3, which re-

lated to the building of the material temple.

In his report the president gives attention chiefly to the evidences of progress along the various lines of work.

He notes also the Pittsburg General Conference of the General Council, General Synod and United Synod South. He thinks union, and then, of course, co-operation will be promoted by the conferences already held and others which should yet be held.

He mentions "a movement towards a closer union" among certain parts of the United Synod itself. This concerns the three conferences which compose the Tennessee Synod, one in Virginia and one in each of the Carolinas. If the movement succeeds, the resulting "closer union" will unite each of the three conferences with its contiguous synod, thus doing away with the Tennessee Synod.

The president, who is Dr. R. A. Yoder, of the Tennessee Synod, charitably assumed that "these movements are from the true motive, viz., a desire to fellowship and co-operate with those who are in the unity of the faith." With this as the chief object of the coming dismemberment and reunion, Dr. Yoder bids the good work go on.

This same pacific wish with its God-speed reveals the fact that the United Synod has never been truly united. The union was based on a formal acceptance of the true Lutheran basis, the Holy Scriptures and the confessions, but without any safeguards for practice. There was a sort of tacit agreement to disagree, with consequent friction. There were the three elements, called in the old General Synod the right wing, left wing and center.

But the center of former days in the General Synod has been fitly described in these words:

"There are always moral weaklings who deem themselves miracles of gentleness, prudence and moderation, snaky doves or dove-like serpents, refusing to be reduced to a class. These amiable inanities play at neutrality and conservatism, carefully doing justice to Ormuzd, and not forgetting the redeeming features of Ahriman. They think that there are no real differences in the world, etc.

"Instead of winning the confidence of extremes, they lose the little of it they may have had."

But in the United Synod some such center seems to have absorbed the wings, in the twenty years of its existence. We hear nothing of a vigorous confessional element, nor yet of a radical liberal party. The word is: "No more time to lose over pure doctrine and right practice; all hands to work!"

At its formation the Tennessee Synod was the most conservative part of the United Synod. And President Horn said of it: "There would have been no United Synod but for the Tennessee Synod; the doctrinal basis of the United Synod was derived from the Tennessee Synod's Constitution."

One fact will show that there is no true peace within the United Synod. In 1902 the South Carolina Synod declared its tolerance of open communion, and that is its record still. In 1903, the Tennessee Synod, at the instance of its

North Carolina Conference, made a positive declaration against the position of the South Carolina Synod, and asked the United Synod to denote its position on the fellowship question. But the latter body continues its non-committal policy. Following is its action: "In response to the request of the Tennessee Synod to the United Synod that the United Synod define its position on the subject of Pulpit and Altar Fellowship, this body respectfully states that it is not prepared to make any declaration on the subject further than that implied in the adoption of the Common Service."

This is simply refusing, as heretofore, to denote its position.

Perhaps the best way out of the trouble will be to break up the Tennessee Synod, as above indicated.

J. S. KOINER.

Church News and Comment.

AT HOME

H. H. NIEMANN

In the death of Mr. H. H. Niemann our synod lost one of its old lay members and servants. For many years he served our synod in its Publication Board and in the Board of Trustees of Conover College, giving his time and advice freely and willingly and carefully attending to the duties involved in the offices given him by synod.

St. Andrew's congregation of Pittsburg, Pa., has sustained an even greater loss in his death. For twelve years, since its organization, he was a member of the church, conscientious in his attendance at church services. During the same period he served the congregation in the Church Council as an elder and in all this time the congregation showed its confidence and esteem by making him president of the congregation. In these duties he was always conscientious, permitting only absolute necessity to hinder him from presence at the meetings, and his kindly and wise influence was always directed toward what he believed was for the welfare of the church and the relief of distress and suffering. By nature he was quiet and reserved, unostentatious in person and action, sympathetic and sacrificing. As a business man he was successful by the blessings of God which he gratefully acknowledged. He was honest in business and did not fall in with the universal attempt at getting rich at whatever cost, refusing some opportunities that were golden, but not pure. He was willing to give of that which the Lord gave him and in his will remembered his beloved congregation and synod materially.

We thank God for his presence among us, and pray that he would help us all to be faithful laborers in His vineyard, and to aid us to keep in readiness for the summons when it comes.

A. H. HOLTHUSEN.

The last number of the "Witness" brought the good news from our president that the Synodical debt has been reduced \$1,000.00, leaving a balance of \$2,500.00 to be paid. We can, to-day, state that the debt has been reduced another thousand dollars. Mr. Ernst Millitzer, of Upper Falls, Md., a member of Pastor Schulte's congregation, who gave the Church Extension Fund of the Eastern District of the German Synod, \$2,000.00 cash, has kindly granted our request and given us \$1,000.00 cash for our Synodical debt. Truly, the Lord is providing for our Synod. May He bless giver and gift.

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Brooklyn, N. Y.—On Sunday, August 7th, the Church of Our Savior celebrated its third anniversary. In the morning the pastor preached, and in the evening the Rev. John Schiller. On the last three Sundays in

August and on the first Sunday in September there will be no evening services. The evening offerings of every last Sunday of the month are, according to a resolution recently passed, given to "outside" purposes; the synodical and mission treasuries, alternately.

One of the members recently paid the pastor's and his wife's trip to St. Louis and return. It need not be said that this generous act was much appreciated.

J. H. C. F.

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The California District of the Missouri Synod feels that there ought to be a college on the West Coast to train boys for the ministry. The question is to be brought to the attention of the Oregon and Washington District, in order that a united effort may be made to get the Delegate Synod next year to take action in the matter.

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The Rev. John B. Focht, D. D., of Selinsgrove, Pa., has been elected president of Susquehanna University, one of the schools of the General Synod, at the above-named place.

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The so-called "race question" is proving to be a source of disturbance in the Episcopal Church. A memorial was recently presented to the Southern bishops of the Protestant Episcopal Church, urging the initiation of a movement for the "gathering of negro congregations and workers into separate missionary districts" and the provision for them of "bishops of their own race." The proposal was made by a New Haven conference of church workers among colored people, and has elicited a lengthy reply from the bishops addressed. The answer reads, in part, as follows:

"The provision of a limited and non-dioecesan episcopate for particular classes or races of men is confessedly a problem of great magnitude and of difficult solution, and can not be entertained without careful study and wise forecast of the possible outcome of such legislation.

"We question whether the church is prepared at this time to enact laws for a system which is rife with complexities and not devoid of very grave dangers. And we feel that it is our first duty to urge the greatest caution, lest a plan which is proposed to meet the needs of a people widely distributed should develop into legislation for a portion of a race and thus become sectional in its application.

"We are confirmed in our view of the ultimately nature of such legislation and its inadequacy to provide a remedy for the conditions complained of in the memorial, by the fact that the colored people themselves in nearly every Southern diocese strongly object to the plan proposed, and in some instances, notably in the dioceses of southern Virginia and Texas, have made earnest protests against it.

"We do not wish to be understood as prejudging this subject in the councils of the Church; but this, in all good conscience, we must say: We could not consent to separate ourselves from the colored people, so long as they themselves do not desire such separation."

"The Church Standard" thinks that, in view of the facts of the case, "it was impossible for the bishops at Sewanee to come to any other conclusion than that which is expressed in the opinion." It continues:

"The desire for colored bishops appears to exist chiefly, if not exclusively, at the North, and the steady flow of negro immigration from South to North may conceivably justify a compliance with that desire at no distant period. But at the South, and for the present, the bishops are convinced that it would be unwise and unjust to impose upon the colored churches a separate organization which they do not desire and which they would regard as a humiliation."—Ex.

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Bishop Phelan of the diocese of Pittsburg has decreed that on account of the increased cost of living the priests of his diocese must have a salary, at the lowest, of one thousand dollars. How about our Lutheran pastors with their families!

The Reformed Presbyterian Church in North America, recently in convention at Sparta, Ill., reaffirmed its position requiring the separation of its members from all oath and pledge-bound secret societies.

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"A flighty wife, a flighty husband, and a flighty lover.

"The situations, honored by long use in the French theater, are not altogether unpalatable in New York. It is quite possible that a young and giddy wife may tire of life in the country and of a husband who is much more interested in sheep-rot than in her. She may even have a lover and secure a divorce in order to marry him. Nor is it impossible that Mr. ex-Husband makes up his mind to get his wife back, and by means of anonymous letters makes his rival unhappy and lures his former wife to his apartment, thus clearing the way for a reconciliation. With this as a proposition, it all depends on the players what will come of it...

"It is not naughty enough to shock the mother of the young person, nor is it so obviously disinfected as to make the young person herself yearn for the real thing. It's just betwixt and between. . . . Quite harmless to the morals of a community."—N. Y. Globe, April 26.

Take your wife, sister and daughter to see such a play and teach them to commit adultery in the Frenchy, artistic, pleasant, harmless manner. If such a play is harmless to the morals of a community, it is because the community has no morals left to be harmed. After all, the best sermons preached against the theater are those preached by the theatrical people advertising their fruit—apples of Sodom.—N. Y. Lutheran.

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The Grand Lodge of Masons of Iowa, recently in session in Sioux City, adopted an amendment to the Masonic code, under which no saloon-keeper or any person engaged in the sale of intoxicating liquors, save a pharmacist dispensing under a State permit, will be permitted to join the Masonic fraternity in the State of Iowa in the future.—National Advocate.

That is one good thing a lodge has done. One need not be a temperance-crank to see that the average saloon, as it exists to-day, is a curse for the community.

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The Elks have held another one of their notorious carnivals recently, this time at Cincinnati. A contemporary reports that the affair was conducted in such a manner that it was "a disgrace and humiliation for the city," and it says that our cities are converted into a regular "Sodom and Gomorra" by such public revellings and immoral conventions. We are glad to see that other people are having their eyes opened to this burning shame.

ABROAD

Another instance of Roman Catholic "tolerance" is reported from Buenos Ayres, Argentine Republic. A Protestant evangelist by the name of Valasquez, was arrested on the charge of having held religious meetings in his house; his feet were put into the stocks for 24 hours, on the following day he was given 50 lashes, and then he was forced to sweep the streets for six days with other prisoners.

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The strained relations between the French government and the Vatican, which had existed for some time past, have now led to an open rupture. The Pope had ordered two French bishops to appear at Rome in order to answer some charges—trumped up against them, it is claimed—and the government forbade the bishops to go, claiming that under the Concordat the Pope had no right to summon them without the government's consent. Thereupon the Papal Secretary, Cardinal Merry del Val, ordered the recall of the Papal Nuncio at Paris and the French government on its part also declared its diplomatic relations with the Vatican broken off. Probably the next move in the

game will be the abrogation of the Concordat, the old agreement between France and the Vatican, framed at the time of Napoleon I. and the resulting separation of Church and State—a consummation devoutly to be hoped for. L.

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Says "The Lutheran," under the heading, "Masked Heathenism":

"The Allgemeine Ev. Lutherische Kirchenzeitung" tells of a visit to the stone church in Bremen. The preacher took for his text Ps. 79:10, and told the congregation that the one thing needful is the liberation of the soul from all traditional religion or churchly notions. He seemed to feel how monstrous this thought was in a Christian pulpit, and therefore gave warning that not every man could rise to such a height. One who was too used to the warmth of the study must indeed avoid the cool air of the region of the glaciers. But the aim of the sermon was the abrogation of all religion. When once this high goal of complete religiouslessness shall be reached, then, said the preacher, the defiled soul will pass through the labyrinth of the mind, of aspiration and of understanding, towards itself. It is said that the same preacher once called upon his confirmants to bear witness that he had never prayed with them, never called upon the name of Jesus, and never pointed them to the Bible."

Don't these people and the people who affiliate with them need some one to preach the truth to them? Yet when the Missouri Synod does this very thing, for example, through the Free Church of Saxony, General Council Lutheranism is scandalized and maintains fellowship with those who countenance and abet such heathenism. R.

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An American writer, Charles de Kay, has given a pitiful account of the merciless suppression, by Russia, of the Armenian Church. He says:

"On June 12 of last year a ruling was made at St. Petersburg which deprived the Armenian Church of such autonomy as it possessed and placed it at the mercy of Russian bureaucrats. All landed property of churches, monasteries, schools and colleges is to be administered by the Ministry of Agriculture, all town property and its income by the Ministry of the Interior. There is no appeal from the Minister of the Interior to the law courts. The church is not abolished. Nominally it still exists; but the means of subsistence are sequestered and no provision made whereby priests, teachers and pupils can live.

"It was a bolt from the clear sky, and all the efforts to discover if any alleged acts unpatriotic or anti-Russian were the cause of it have remained without result. So far as one can see, it is merely part of a cold-blooded policy to stamp out the Armenian faith."

"The passive resistance of Armenians in Russia to such interference with their religious matters is too recent to be forgotten—the scenes of brutality, the firing on defenseless people, the breaking open of churches and treasures, the looting of valuables and antiques. Notwithstanding the larger tragedies in Korea which have absorbed attention, the surrounding of churches by Cossacks will be remembered; how at Etchmiazin the cathedral was forced and robbed, at Armas the doors of the church were broken, at another place the roof was torn off, at Baku and Khamaïlou the Armenians were shot in their churches because they gathered in peaceful protest against such usurpation. Respectful petition of the Katholikos (the head of the Armenian Church) and the synod were left unanswered. Recently an intimation has come from St. Petersburg that the Armenians need expect no reversal of a policy of oppression for which no excuses are given."

The Katholikos himself is said now to depend for his daily bread on charity. May God soon stay the hand of the oppressor. R.

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The Swedes have been doing an active mission work in China for a number of years. The report for the last year's work

has just been published, from which we take the following facts: There are nine mission stations with some twenty preaching places. There are in all thirty-four laborers, of whom three are at present in Sweden on a vacation. The communicant membership numbers 234. Eighty-nine were baptized during the past year; 61 children attend the schools. These foreign congregations have during the year raised 500 crowns. The total expense of the work during the year was over 51,000 crowns. One interesting feature is that there is no debt hindering the progress of the work. One of the women of the mission, Mrs. Naomi Linder, departed this life during the year.—Ex.

Hearth and Home.

"COME"

What a single word may sometimes accomplish! and how God, in Holy Writ, knows just how to use that word which is surest to do the thing intended! This became plain to me recently, when I heard of an old man who took a special delight in the word "come," because it was this very word that had led him to Christ. He was still a child when he lost his parents. A generous lady took the forsaken boy into her house to educate him; but she did not find the right way. When a holiday came, she said to him, "John, go to church on this festival!" Or if a noted preacher delivered a sermon or exhorted to mission work, she would say, "Go, and hear him!" But John usually did not feel like going alone, and then the woman called him a wicked boy. Thus he grew unto manhood without love for the Word of God, and avoiding the church whenever he could.

But when God in later years gave him a faithful and pious wife, things changed. And how did this happen. Mary, his wife, used to say, "John, come, I should like to hear a sermon today; come, you will like it too!" At another time she said, "John, I see you are very tired, but there is service in church to-night; come along, you will surely be edified." Or in the evening, when the table had been cleared, and John sat comfortably in his easy-chair, she would say, "come, John, I have a nice book here. If you would be kind enough to read to me, I could sew; how nice that would be!" And John could never resist when his Mary asked in her friendly way, "come!"

One night, however, he read in the Bible and came to the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—"Oh, Mary," he called, "the Bible is just like you; this is plain to me, and I love it with all my heart."

"John, John," replied Mary full of joy, putting her arm around his neck, "this makes me inexpressibly glad. But what do you mean by saying that I am like the book, and what is plain to you?"

"Well, you see, Mary, you are not like my foster mother, who always said, 'Go!' But you say, 'Come, come!' And now I understand that you learned your 'come' out of the Bible; that is why I love it."

"John," said Mary with glowing eyes, "this is not the only 'come' in the Bible; everywhere it says 'come.'" She took the book from his hand and said,

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Turning the leaves, she read, "If any man thirst, let him 'come' unto me and drink. Ho, every one that thirsteth, 'come' ye to the waters, and he that hath no money; 'come' ye, buy and eat; yea, 'come' buy wine and milk without money and without price."—"And the spirit and the bride say, 'come.' And let him that heareth say, 'come.' And let him that is athirst 'come.' And whosoever will, let him take the water of life freely."—"But, John," she said finally, "here is the best 'come'; 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

Now Mary has been in heaven for many years; but her last words on earth were: "John, I am going to the Lord; you 'come' too, so I may see you again; and promise me to teach our child how to find Him."

Now, as often as John reads the word "come" in his Bible, he imagines to hear Mary's dear voice; and to his child he does not say, "Go," but, "come to the Lord!"

You dear parents who read this, do you send your children to Christ by saying, "Go!" or do you lead them to Christ by the Word of God, by prayer, by a Christian school, by a conscientious example, by an inviting "Come?" Is not the ruin of many a soul due to the fact that too much education is imparted by the word, "Go!" and too little by the word, "Come!"

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GREAT THINGS HANG ON LITTLE HINGES

A few years ago a little boy had a present from his grandmamma of a little text book. It was bound in red leather and had his name written on it. One day, when he went to visit the lions at Lynn Mart, his little book fell out of his pocket. He was a very little boy, and much troubled at the loss of the book, for his name was written on it by his grandmother herself.

The matter, was almost forgotten when a year afterward the clergyman of a parish, about eight miles from Lynn, gave the following history of the lost book:

He said he had been sent for to see the wife of a man living on a wild common on the outskirts of his parish, a notoriously bad character. The message was brought to him by the medical man who attended her, and who, after describing her as being most strangely altered, added, "You will find the lion become a lamb;" and so it proved. She who had been wild and rough, whose language had been violent and her conduct untamed, lay on a bed of exceeding suffering, patient and resigned.

On arriving at the house the clergyman heard the following story from the woman herself, explaining the cause of the marvelous change. Her child had picked up the text-book and carried it home as a lawful spoil. Curiosity—or, rather, some feeling put into

her heart by Him without whose leave a sparrow falleth not to the ground—had induced her to read it. The Word had been blessed to her, and the under-standing opened to receive the gospel of truth. Sin in her sight had become hateful; blasphemy was no longer heard from her lips. She drew from under her pillow her "precious book," as she called it, which had taken away the fear of death.

She died soon afterward, filled with joy and hope in believing, having in those portions of Scripture found a Savior to bear her burden of guilt, and present her, clad in His own spotless righteousness, before the throne of God. God's providence had brought to her that little book to lead her to Christ.

HUNGERING IN ABUNDANCE

An aged, invalid Indian had been wandering for years from place to place, begging for bread. One day, he came to a village in a half-starved condition, and while in front of a cabin he was eagerly devouring the bread they had handed to him, he was asked what he had in the small, soiled pouch which he carried by a colored ribbon around his neck. He said it had been given to him in his younger years, when returning from a campaign. He drew out a folded, dirty paper and handed it to the questioner. The latter began to decipher the writing and soon found that it was a document signed by President Washington himself, which promised the Indian a pension for life; and the good man would have been rid long ago of all his cares and troubles, instead of wandering about hungry and homeless if he had only made use of the paper. How many people are like this Indian! They have all the promises and assurances of Christ, and still they suffer hunger and beg for alms, while all those treasures belong to them.

OUR BEST HELPS

Our hindrances are often our best helps. The very routine of our daily work may be a salutary spiritual discipline. That is not the purest soul which is sheltered from all exposure to temptation, but the one that is continually braced in an attitude of resistance to the manifold forms of evil about it. Inward peace is not the result of quiet hours of lonely brooding, but of the coming of a divine life into the heart with power to bring all of its affections into perfect harmony with the divine will. We do not find the noblest type of piety among those races which have their home where every prospect pleases the eye and where the means of existence are to be had without effort, but among those active peoples who have conquered adverse natural conditions and are constantly stimulated to endeavor by the difficulties that they have to overcome.

Spiritual beauty is to be greatly desired, but it is loveliest when it is the crown of strength. The best illustration of a Christian life is not a carefully tended exotic in a conservatory; better far is it represented by the rose that blooms amid the Alpine cliffs and at the edge of the

THE LUTHERAN WITNESS.

glacier, or by the vine whose fruitfulness results from frequent pruning by the husbandman, or the oak that wrestles with the tempest and grows the tougher and more glorious by the conflict. Strength becomes beauty when love consecrates it to service.—Selected.

SEVEN REASONS

Bishop Willard Francis Mallalieu of the Methodist Episcopal Church is decidedly opposed to those ridiculously low salaries which are paid by certain well-to-do congregations to their pastors.

I formerly knew an excellent young man, the Bishop said in Boston one day. He was serving a congregation, was just married, had a small salary, but was contented and happy.

Twelve to fifteen years passed, I had entirely lost sight of the young clergyman—almost forgotten him, as will happen sometimes—when I unexpectedly met him on Fremont Street, well-dressed, but entirely without ministerial dress.

We shook hands. He said he was getting along first rate.

"What church are you serving now?" I asked incidentally.

"Oh," he replied, "I am serving no church at all any more. I am now in the wholesale hat business."

"But why did you quit the ministry?" I asked.

"For seven reasons," he replied.
"And which were these?" I asked.
"A wife and six children," answered the former minister.

A SOFT PILLOW

In a church in England, on the Isle of Wight, there is a fine marble monument which was erected by Queen Victoria. It is in Newport Church. The monument consists of the marble form of a young lady resting her head on a marble book. The book is the Bible, open at the words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Probably you know, but I will tell you what the monument records. The Princess Elizabeth, a beautiful young lady, daughter of Charles I., lies buried in Newport church beneath that stone. During the Commonwealth Wars she languished in Carrisbrook Castle, a prisoner, alone and separated from all the companions of her youth, until death set her free. One morning she was found dead with her head leaning on her Bible open at the words: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." Loving hands have erected this beautiful monument which records the fact.

THE LIGHT THAT REVEALS

"Those are my precious things," said the chemist, as, exercising my privilege of exploring in the laboratory, I peeped into a small box on whose crimson velvet lining shone a collection of crystals of many colors, some rough and jagged, imbedded in pieces of stone and some skillfully cut into gleaming polished

facets, which caught and reflected the rays of light. There were rich red garnet masses, dainty columns of tourmaline, turquoises of robin's-egg blue, one sapphire of clear azure, amethysts, opals with fiery gleams, seagreen beryls, and other bright mineral fragments. Among them I noticed a small, dark green stone of no special beauty.

"Why do you have this dull thing among your pretty gems?" I asked.

"That," the chemist answered, "is one of the greatest treasures."

I looked more closely, but saw nothing attractive in the stone, except its fine, soft lustre.

"See!" said the chemist, suddenly turning on the mineral the light of a gas jet. Instantly fiery gleams flashed out in its darkness, and it blazed into a rich, red glow like a royal ruby.

"This stone, the Alexandrite," said the chemist, "does not show its beauty in the daylight, but, by the artificial light of gas or fire, it blazes into its glorious color. God makes them different, stones and people. Don't think you have seen the whole of a person in one light, under one set of circumstances; sometimes you must wait for a special light, to see shine out the noblest beauty of a soul. There are persons like the Alexandrite, and they are treasures."

BLIND LEADERS

A remarkable incident occurred some time ago showing the natural result of the senseless preaching of "higher criticism." A member of a certain church, who had listened attentively for five years to the preaching of his pastor, took to the minister his Bible, which was truly a sight to behold, with whole books clipped out here, or a passage gone there. Indeed, between the covers, there was little left but a few shreds of paper. The pastor was horrified and rebuked his parishioner for using the Bible so shockingly. The parishioner meekly replied: "It is all the result of your preaching. When I went home from church each Sunday, I cut out of the book that which you had criticised in your sermon of that day. The verse on the Trinity was an interpolation, so out went the strong verse. Then the canonicity of this book and that was doubtful, so out went this book and that. John did not write the Gospel of John, so out went the Gospel of John. This bit of history was not history, only allegory, so out went that false and deceiving thing. Positively, sir, I have been faithful with my shears, and this is all the Bible I have left—the two covers and a few tatters." And how about the faith and life of those under such preaching?—Ex.

THY WILL BE DONE

A friend came to Dr. Martin Luther one day, and complained, "Everything goes against me; none of my wishes are fulfilled, my hopes are shattered, my plans all miscarry."—"That is your own fault," replied Luther—"My fault?"—"Yes; why do you pray daily, Thy Will be done? You ought to pray My Will be done; but as long as you pray that God's Will should be done, you have to be satisfied if He does according to your prayer."

Miscellaneous.

ORDINATION AND INSTALLATION

On the Sixth Sunday after Trinity, July 10th, 1904, candidate J. F. Yount was, by the authority of the Venerable President of Synod, Prof. A. W. Meyer, ordained to the office of the Christian Ministry, and installed pastor of St. John's Evangelical Lutheran Church, Akron, Ohio, by the Rev. H. W. Lothmann. The Rev. Wm. Dale, of Cleveland, O., preached the sermon.

WM. DALE,
Pastor.

✱ ✱ ✱

ACKNOWLEDGEMENT

Received \$5.00 for Mt. Calvary Church, Lancaster, Pa., from St. Andrew's, Pittsburg. May God reward the givers.

JOHN SACHS, JR.
Lancaster, Pa., Aug. 11, 1904.

✱ ✱ ✱

CHANGE OF ADDRESS

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The Reviewer.

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✱ ✱ ✱

BLAETTER UND BLUTEN. Dargeboten von der Redaktion der Abendschule. Vol. X. Louis Lange Publishing Co., St. Louis, Mo. Price, \$1.50; for subscribers of the "Abendschule," that pay in advance, the price is 50 cents.

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Of good books for the young we cannot have too many. There is more reading done to-day than ever. All the more important that you watch what your children are reading and supply them with pure reading matter. Here is a list of the latest books recommended by Synod's Revision Board and their opinion of the books.

1. Hilda or God leadeth\$.90
By Franz Hoffmann.

The title already explains the touching contents.

2. The Emerald 1.00
By W. Redenbacher.

A neat tale setting forth the lesson to rejoice in the prosperity of others and that "envy is the rottenness of the bones."

3. The Parsonage of Libenau 1.00
An exemplification that those who trust in the Lord are not put to shame.

4. The Three Holy Kings 1.00
By Gustav Meritz.

A well-written legend founded upon the gospel account of the Magi.

5. Light in the Darkness90
A story of the Franco-German War. Inculcates trustful dependence upon Providence.

6. The Forester's Daughter 1.25
By Urban Olivier.

A village history of the Canton of Vand. Deserves to be read.

7. The Reformation Dawn40
By F. V. N. Painter, D. D.

A magnificent little volume, a store-house of facts; a study of the Reformation in its causes, circumstances and beginning. Papacy is exposed as a dangerous foe to intellectual, civil and religious progress. The various inefficient efforts at Reform are mentioned, the circumstances that favored the great upheaval of the 16th century finely delineated and the great Reformer faithfully depicted. "The proof of the pudding is the eating thereof," and the fact that the Reviewer retained the volume for further careful survey, is his loudest recommendation.

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WORKERS TOGETHER WITH HIM

God does not give us tasks o'er hard to do,
Nor leave us in our doing strange and
lonely;
We have His presence and His help if only
We plead His promise true.

He does not ask us to be saints in white
While we still tread the old earth's dusty
places;
He bids the glory shine from out our
faces,
A ray from heaven's own light.

He bids us homeward lead His wandering
sheep;
To wipe the tears from eyes long used to
weeping;
To gather sheaves for harvest time of
reaping,
To tell His message sweet.

His feet were weary, walking earthly ways;
His heart was heavy with our sin and
sorrow;
Like Him press on, until some glad to-
morrow
Begins th' eternal days!

And we shall know, when breaks the heav-
enly morn,
And we catch sight of dear, familiar faces,
Why we were bid to walk in shadowy
places,
To comfort souls forlorn.

God's wage is certain! Soul, take heart of
cheer!
He waits not till the toil and service
endeth,
But day by day His blessed grace de-
scendeth,
The Love that casts out fear!
Sophie B. Titterington.

Editorials.

Why is it that we are weak? We confess, of course, that it is the Old Adam in us, and sometimes look upon this as a sufficient excuse. Nevertheless, our weakness is more or less a matter of choice. God offers us strength; if we do not appropriate it, we are to that extent responsible for our weakness. Obey God, and you shall be strong in His might.

We are by nature somewhat inclined to lay stress upon what our fellowmen think of our actions, and we may even be willing to stretch a point in order to get or hold their good opinion. Would that we were a little more solicitous to know what God says and thinks of our words and deeds. Man's opinion of us may change very quickly, but God's judgment is sure.

We are accustomed to say, in general, that the First Table of the Law adjusts man's relation to God, and the Second

Table man's relation to his fellow-man. Now it might seem that this Second Table is all that is needed in our dealings with one another, and the worldling actually does take the position that he is able to do what the last seven Commandments ask of him whether he pays any heed to the first three or not. That is the real basis on which the world to-day is working. There is much shallow talk about morality, the universal brotherhood of man, etc., but the love and fear of God do not enter into the computation at all. And the result can be seen by every one who keeps his eyes and his judgment open. Selfishness, greed, heartlessness, dishonesty,—these are only a few of the fruits of such an unnatural disruption of God's Law. The Ten Commandments must be taken as a whole. A man must first learn to fear, love, and trust in God above all things; then he may hope to love his neighbor as himself. In other words, a man must stand in the right relation to his God before he can actually fulfil the Second Table of the Law. And practically it comes to this, that a man must be a Christian before he can strive to be such a neighbor as the Law commands him to be.

Our parochial schools and colleges are about to open their doors for the session of 1904-1905. Pastors and teachers have been at work during the summer to gain increased numbers for attendance at these Church schools. Special efforts have been made to enlist recruits into the ranks of those whom the Lord has called into the ministry of the Word. What the results of these efforts have been will soon be seen; but so much is certain: the Church that does not make provision to fill its pews through the Christian training of the young, nor to supply its pulpits through the dedicating of young men to the office of the Word is staring ruin in the face. Why? Because it has disobeyed the voice of its God and been neglectful of its duty.

The indebtedness of Synod, since it was incurred in the line of legitimate duty imposed on Synod by the opportunities for enlarging influence, will be liquidated. The initial offer of a "friend" which will, no doubt, provoke others of our Christians who have been blessed with far more than the necessary food and raiment, the earnest efforts of the congregations of Synod, and the munificent gift of that member of the German

Synod whose One Thousand Dollar donation came as a gratifying surprise will cause us to experience anew that the Lord is indeed blessing the work of our hands. Let us be faithful, truly faithful, to every God-given opportunity, and He whose the work is, He will provide the means—in men and money.

★

As can be seen from an item in the news column of this number our St. Andrew's congregation of Detroit, has begun another and important chapter of its history. The purchase of the so-called People's Church building, has aroused even more than ordinary interest also in Detroit and the "Journal" of that city, in its issue of August 9, gives a prominent place to the following article. Of course, one must not expect a secular paper to be accurate in every detail in writing about the Lutheran Church, but we believe that this article will be read with interest and profit:

"The most significant event in Detroit church circles for several years is the quiet purchase of the old Plymouth Congregational church, where the Revs. Morgan Wood and H. S. McCowan preached to a congregation now scattered, by St. Andrew's English Lutheran church, which was organized as a mere half-dozen worshippers on January 18, 1899, and is now one of the most active and flourishing churches on the west side. The Lutheran congregation is composed of former members of other churches and world's people; their theology is the oldest in Protestantism, that of the Augsburg Confession; their methods are primitive and forceful. In five years they have grown from nothing to a condition which enables them to purchase the home of a congregation which has vanished, a church house which for nine months has been used by the Diamond Match Company to store matches.

"The congregation which they succeed was noted for modernity and novelty. New methods in church work, institutes and gymnasia, sermons by socialists and anarchists, with a growing spirit of protest among the 'orthodox' body in the Church, caused the final dissension and disruption with bitterness and heartburnings.

"St. Andrew's congregation, in its little chapel on Sixteenth street, was as coherent and single-purposed as the great congregation east of them was divided. They grew while the others fell away.

"The platform from which the Rev. Morgan Wood addressed 3,000 people,

from which George D. Herron's silvery platitudes were uttered, and from which Emma Goldman assailed everything that was revered by her hearers, will now be replaced by a lower platform or sanctuary surrounded by a sanctuary rail. A quiet Lutheran priest, in black episcopal robes, will stand within, and minister at an altar set with a crucifix and lighted with the eucharistic candles. There will stand the baptismal font, where the sacrament will be administered in the Roman manner with many signs of the cross, a rite not of symbolism, but of regeneration. There will be confirmations, unknown in the Congregational church, and when communicants kneel at the altar for bread and wine, they are believed to receive the body and blood of Christ.

"The contrast is as great in the service as in the special ceremonies. The service would appear to Congregationalists extremely formal, and to Episcopalians very simple. The morning service has the ordinary divisions of a mass, Introit, Kyrie, Gloria, etc., entirely in English. The service is partly choral, and the Dominus Vobiscum is uttered at intervals with responses by the congregation. The Lutheran church preserves as zealously as the Episcopal church the chief hymns of Catholic worship, the Te Deum, the Litany, etc., and observes, in many congregations, the same holidays. Lent and Advent are recognized seasons, and the period from Maundy Thursday to Easter is closely observed. In addition to other festivals the Lutherans observe, on October 31, the festival of the Reformation. Various congregations observe the chief saints' days and holidays of the Roman calendar.

"Sunday is observed with worship in accordance with convenience and the apostolic admonition. But it is not regarded as in any sense a Sabbath or a holy day. There is now no Sabbath, as the Mosaic law is abrogated. The Lutherans have no sympathy with the Puritan Sunday.

"The Scriptures, according to the Lutheran canon, accepted by all Protestant churches, are the rule of faith and practice. The Bible does not, as in the Episcopal doctrine, 'contain' the Word of God—it is the Word of God. The first principle of Christian doctrine taught is that of justification by faith alone. Baptism is regenerative because it is a means by which God works faith.

"Salvation is effected in this life, for there is no purgatory or probation after death. The righteous enter eternal life and the wicked depart into eternal fire. Unregenerate men must suffer perdition.

"In agreement with other evangelical bodies, the Lutherans teach that all Christians are priests. Pastors and bishops, they, like nearly all Protestants except Episcopalians, regard as the same. The president of the Missouri Synod is only 'primus inter pares,' first among equals. The marriage of the clergy is enjoined.

"The only sacraments recognized are those of Baptism and Holy Communion. Marriage is dissoluble only for one reason, and it is really regarded as entered into, not at the wedding, but at the betrothal, following the example of Joseph and Mary.

"No one is received into the Church to partake of its active work until after instruction in doctrines and polity, followed by a ceremony of confirmation.

"The services at St. Andrew's will include preaching in English, morning and evening, and in German in the afternoon. Many English Lutheran churches all over America have services in German, and German churches have services in English. There is also, among the thirty Lutheran churches in Detroit, one in which the services are in Danon-Norwegian. Almost every European tongue is represented in the churches throughout the country.

"Our mission, is," said the Rev. J. F. W. Jesse, pastor of St. Andrew's, 'to preach the gospel in a tongue understood by the people. Not the German language nor the English language is dearest to us, but the gospel of Christ. The world has as much need now as it ever had of the pure doctrine of truth. The Lutheran church is growing because it is needed, and its gains are without loss or fluctuation. Other churches rise and weaken again, we gain steadily. We cling to the Bible, and subscribe the original Augsburg Confession of Luther and Melancthon. Within those bounds there is liberty.

"This church has had three pastors. The pastoral call is extended by the church, and is for life, unless the pastor is called elsewhere. Only grave faults in life or doctrine, such as would unfrock a pastor, can remove him.

"The Lutheran church has grown greatly in Detroit, and our little church is only one of many congregations in this country that are thriving and expanding, while other denominations are either standing still or failing. All over the country we find that need of men for a firm faith and a church for God's service is felt, and the Lutheran church stands to supply that need. We have had a faster, steadier growth, than any other denomination in this country."

"The quiet growth of St. Andrew's is not the only illustration Detroit has had of the unobtrusiveness of the Lutheran church. The inter-synodical conference of all Lutheran churches, recently held here, was probably the most important ecclesiastical gathering ever held in Detroit, and attracted less attention than many county Sunday-school rallies."

R.

The following, taken from a recent issue of the Ohio Synod's English Organ, "The Standard" is inserted at this place to call our attention to a danger, that we should always avoid:

"Vacancies in our home mission field. In regard to these (eight are reported at present) the board, in its report to Joint Synod, says: 'Quite a number of places have been vacant for a long time. Call after call has been issued, but to no effect. Those vacancies are, as a rule, caused by older, self-supporting congregations calling our missionaries. As long as there are no more students in our seminaries, we cannot expect to see our vacant mission congregations permanently supplied.'

"This is only the beginning of the ministerial dearth that has come upon

us. From all indications and prospects we must expect that it will increase for some time and become ever more trying. There are and will continue to be a growing number of vacancies in our established congregations. It is claimed that already the whole number of vacancies ranges from 50 to 60. Do we who have pastors and enjoy regular services, without interruption, realize what that means for those whose pastors are taken away from them and who are calling in vain for the public administration of the means of grace? Our congregations have failed in a very important duty, that of sending a sufficient number of God-fearing and gifted boys to our college and seminaries, who might be prepared to consecrate themselves to the service of the Lord in the Holy ministry, to supply our congregations and mission fields. Are we now awake to our duty and the necessity of the hour? Then look out among you, brethren, suitable boys and send them to our institutions of learning at the earliest possible opportunity. And do not forget the injunction of our Lord: 'Pray ye the Lord of the harvest that He would send forth laborers into His harvest.'

★

We too, have need to look about for the boys who later as men are to take our places. The Church has a right to these boys, every one of them being consecrated from baptism to the Lord's cause. If the Lord needs them in the public ministry, we must put them there.

Does he need them now? Does he need them when over seventy extended calls in our own circle, can not be filled, because of the lack of the necessary candidates? Surely, the Lord has need of more, many more boys. Colleges are again opening. Let this be a last call. Consider once more. Are you sure you have done your duty?

★

In connection with the foregoing, read and ponder over the following:

"The Board of English Home Missions of the General Council has called two 'field missionaries' or, as we say, traveling missionaries, one of whom is to labor in the territory of the New York and New England Synod, and the other in the West, particularly in Minnesota and the Dakotas. Referring to this matter, the Christian Intelligencer says: 'The Lutherans are convinced of the importance of having Field Missionaries to explore new territory and establish churches. The policy, which is of recent adoption by them, has proved so successful in the States of Illinois and Wisconsin that their Home Mission Board has decided to employ two more Field Missionaries.'

An eminent authority in military matters has said that an error in concentration at the beginning, can hardly be remedied during a campaign. However, that may be, surely the wisdom of a proper concentration will never be questioned. And concentration of effort, effort to fill our ministerial ranks, is what our church will always need. None need fear an over-production—for if that time could ever come, which we do not believe, then we are sure that a man fit for the ministry, will not be ashamed "to

dig," and will never need "to beg." Don't, therefore, hold back that boy. H.

An insidious danger, that is fast spreading and threatening to sap the vitality of our nation by undermining the health and destroying or impairing the usefulness of a large percentage of our young men, is the cigarette-habit. We have seen no statistics comparing the two, but it is probably not much behind the vice of drunkenness in its ravages. Many large business corporations, such as railroads and others, will no longer employ any young man, addicted to the use of cigarettes, just as they absolutely prohibit the use of intoxicating liquors. And recently we read this in one of our exchanges:

"A New York magistrate says that in thirty years there will be no statesman left in the United States if the use of cigarettes continues. This may be putting it pretty strong, and yet a police magistrate would appear to be in a position to form an accurate opinion."

Christian parents have the solemn duty to watch also over the bodily health of their children, and to warn them against any habit that will endanger this. We think Christians will do well to use all the influence they can wield, both at home and out of it, against the spread of this dangerous habit.

An English nobleman, Lord Melbourne, is reported as having said: "No one has a more sincere respect for the Church than I have; but I think things have come to a pretty pass when religion is allowed to invade the sphere of private life."

Lord Melbourne is apparently not the only man who cherishes this opinion. To judge by the conduct of those church-members, who go to church on Sunday, and on week-days cheat their neighbor, abuse their family, get drunk, are given to profanity, live in sins of unchastity, and the like, the number of those who think that religion should not be allowed to invade the sphere of private life, is very large. There is perhaps nothing that needs to be preached with greater emphasis and persistence in our day than just this fact, that religion must invade the sphere of private life, if it is to be worth the name. For thus it is written that "without sanctification no man shall see God." But what is sanctification but a transformation of our private life in home and business from a life of sin to one of holiness and virtue?

We recently read about "rainbow Christians," and the comparison struck us as being a very apt one. The rainbow appears, when a heavy rain or thunder-shower has passed over us. But its gorgeous colors are seen only as long as the clouds are still hanging overhead and the rain is still falling. As soon as the sky has become clear and bright again, the rainbow vanishes. So there are "Christians," whose Christianity appears only when the clouds of adversity hang heavy over their head and the thunderstorms of affliction encompass them. Then one can notice in them a

fine display of Christian virtues, of patience, meekness, gentleness, etc.; then they are eager in the use of God's Word and zealous in prayer. But when the clouds disperse and the sun of prosperity and health and happiness shines upon them again, then the rainbow vanishes, then they quickly relapse into their old ways of indifference and coldness towards God and the Church. How is it with you, reader, do you belong to these "rainbow Christians"?

The Church of Rome is an adept in adjusting itself to changing conditions. Perhaps in nothing has it shown this chameleon-character so much as in its attitude towards the reading of the Bible by the common people. We can hear of plenty of instances from our own times, when Rome has interdicted the reading of the Scriptures in lands where it had the power to do so. And what do we read now? An order has gone forth from the Vatican, commending the reading of the Scriptures (in Romish translations, of course), as a useful and God-pleasing exercise! What does this mean? Has the Ethiopian changed his color and the leopard his spots? Why, we have been told that the pope is infallible. And here is what former infallible popes have decreed with reference to this matter:

1. Several Popes before and even after the Reformation, especially Innocent III. (died 1216) and Clement XI. in the Bulla Unigenitus (1713) have not, indeed, absolutely prohibited, but at least restricted and discouraged the reading of the Bible in the vernacular tongues.

2. Pius VII. (1816), Leo XII. (1824), Gregory XVI. (1832) and Pius IX. have anathemized all Protestant Bible Societies and denounced the spread of Protestant Bibles. The Papal Syllabus of 1864 (§iv.) classes Bible Societies with socialism, communism, secret societies, and calls them "pests," which had often been most severely reprov'd in papal encyclicals.

3. The "The Index Librorum Prohibitorum," as issued by Pius IV. allows the use of the (Catholic) translation only on condition of a special permission of the priest.

How are these deliverances of former pontiffs to be harmonized with the late deliverance of Pius X? Were they, or is he, in error? Or is it simply another ruse to dupe the Protestant churches, which have already so largely forgotten their former fear and distrust of Rome?

L.

Contributions.

JESUS CHRIST, "HIS ONLY SON." Apostles' Creed

I.

Because the Bible calls Him the Son of God

God the Father Himself, acknowledged Christ as His own Son when He called down from heaven at Christ's baptism at Jordan: "This is my beloved Son in whom I am well pleased." In Ps. 2:7 the Father says to Christ: "Thou art my Son; this day have I be-

gotten Thee." Cf. Acts 13:33; Heb. 1:5.

Christ claims this relationship when He says, "O Father, glorify Thou me with Thyself," John 17:5, and again, "I and my Father are one," John 10:30.

Peter's formal confession is: "Thou art the Son of the living God," Matth. 16:16.

Paul says of Christ: "When the fullness of time was come, God sent forth His Son, made of a woman," Gal. 4:4, and in Rom. 1:25, Paul calls God the "Father of our Lord Jesus Christ."

1 John 5:20 calls Jesus Christ "the Son of God." The Centurion at the cross confessed: "Truly, this was the Son of God." Matth. 27:54.

Nathanael, the Israelite without guile, confesses Jesus by saying: "Thou art the Son of God." John 1:49. Martha expresses her faith: "I believe that thou art the Christ, the Son of God," John 11:27. Yes, the Gospel of John was written for this very purpose that we might believe that "Jesus is the Christ, the Son of God," John 20:31.

The reason for which Jesus is called the Son of God is clearly stated by the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35.

This is confirmed by Rom. 1:4, where we are told that Jesus was "declared to be the Son of God with power by the resurrection from the dead."

Some might say, That Jesus is called the Son of God does not prove that He is really divine, for all Christians are called the children of God, Luke 20:36.

Again, Adam is called the Son of God, Luke 3:38, and between making Adam out of the dust and making Christ of a woman, there is certainly not such a great difference as we must believe to be between the first Adam and the second Adam, that we can justly say, "The first man is of the earth, earthly, the second man is the Lord from heaven," 1 Cor. 15:47.

Christians are the children of God by the regeneration of the Gospel, Adam was the Son of God by the creation of Almighty God, but Christ is the Son of God by real and true generation, as He Himself said: "I came out from the Father," John 16:27. The Father from eternity communicated His essence to the Son, and so we confess in the Nicene Creed: "God of God, light of light, very God of very God."

Being in the true, proper, native sense of the word the Son of God, Christ of course is Himself true God, properly speaking, and so the Bible calls Him "the true God," 1 John 5:20; "the glorious God," Titus 2:13; "the mighty God," Isaiah 9:6; "God for ever and ever," Heb. 1:8; "Who is over all, God blessed for ever and ever," Rom. 9:5.

Being the Son of God and Himself true God, Christ, of course, is of one substance with the Father, and this we find asserted by Christ Himself, "I and the Father are one," John 10:30; "He that hath seen me hath seen the Father," John 14:9.

Christ is "the image of God," 2 Cor. 4: 4; "the brightness of His glory, and the express image of His person," Heb. 1: 3.

Being of one substance with the Father and hence true God, Christ naturally has the attributes of God, and so we find that He is called: "Almighty" in Rev. 1: 8, and Himself says: "All power is given unto me in heaven and in earth," Matth. 28: 18.

Christ is also all-wise, He says: "I am He which searcheth the reins and hearts," Rev. 2: 23; "In Him are hid all the treasures of wisdom and knowledge," says Paul, Col. 2: 3; "He needed not that any should testify of man; for He knew what was in man," John 2: 25. Yes, with Peter we confess, "Lord thou knowest all things," John 21: 17.

As to nature, Christ is co-essential with the Father; likewise is He as to time co-eternal, which will appear from the following clear passages:

Isaiah calls Him outright "The everlasting Father," Isa. 9: 6. Christ Himself prays, "O Father, glorify Thou me with Thyself, with the glory which I had with Thee before the world was," John 17: 5. Again Christ says: "I am Alpha and Omega, the beginning and the ending which was, and is, and is to come, the Almighty," Rev. 1: 8.

As to dignity, Christ is co-equal with the Father, which follows naturally from what has been said above, and confirmed by express commands:

"All men should honor the Son, even as they honor the Father," John 5: 23.

Christ "being in the form of God, thought it not robbery to be equal with God, Phil. 2: 6. "Ye believe in God, believe also in me," Christ says John 14: 1; "Let all the angels of God worship Him, Heb. 1: 6. "At the name of Jesus every knee should bow, of things in heaven and things in earth," Phil. 2: 10.

II.

Christ is God, for He does the Works of God

1. Creation is the work of Christ. The world was made by Him. All things were made by Him, and without Him was nothing made that was made, John 1: 10, 3. By Him were all things created that are in heaven and that are in earth, visible and invisible . . . all things were created by Him and for Him. Col. 1: 16.

Yes, and preservation as well as creation is ascribed to Christ for "By Him all things consist," Col. 1: 17; Upholding all things by the word of His power, Heb. 1: 3.

2. Redemption is the work of Christ. He led a sinless life and so fulfilled the demands of the Law; He innocently suffered and died, and so satisfied the demands of God and appeased His wrath; He descended into hell and proclaimed Himself the mighty victor over Sin and Satan; He arose on the third day from the grave and thus proved Himself the conqueror of Death; He ascended into heaven and showed Himself the Lord of heaven and the heaven of heavens.

3. The miracles of Christ prove Him God. The storm stops his howling and calmly lies down; the sea quits its surging fury and placidly mirrors the starry

hosts of heaven; all at the word of the Master. The blind see, the deaf hear, the mute speak, the lame walk, the hungry are fed, the lepers are cleansed, the sick healed, the possessed freed, the dead raised, the sinners forgiven by the powerful word of the Lord. Christ made a prophecy concerning the destruction of Jerusalem, and Jerusalem was destroyed according to the prophecy of Christ.

4. The doctrines of Christ prove Him God. Where Christ's gospel is received and believed, sin loses its sting and the law its strength, death has no sting and the grave no terrors, conscience is at peace and the soul rests in God, the accusing adversary is stricken dumb, and the weapons forged against us shall not prosper, death becomes a grateful release from trials and tribulations, the grave a quiet resting place, the Judgment Day a scene of triumphant vindication and a glorious procession into our ancestral heavenly mansions.

When Christ preached, the verdict of the people was, "He speaketh with authority and not as do the scribes," and this verdict is re-echoed wherever the word of Christ is preached in spirit and in truth.

After the most conclusive tests did Thomas cry out, "My Lord and my God!" and so to-day does Christ court the fullest and freest investigation, and if honestly made by us, the word of Thomas will rise also from our grateful souls happy in their God. Even on the cross did Christ seem so lovely and so great, that the centurion with deep emotion confessed: "Truly this was the Son of God," Matth. 27: 54, and when we consider the words and works that will be our rapturous exclamation.

WILLIAM DALLMANN.



LUTHER VERSUS NEW HELL NOTIONS

In our times there is a strong tendency to make religion a matter of choice. Man's brain is held to be the universal solvent at whose touch all things in the Scriptures, which are hard to understand, must yield. The same powerful process of human reasoning is also used for reducing doctrines, that are uncomfortable to hold. One of these is the doctrine of future punishment of the unsaved.

The press presents the views of Prof. G. T. Knight, Universalist, on the past and present status of this doctrine among men. This learned man teaches, according to the "Literary Digest," that "Calvin, Luther, and the great ones generally held, that all children of the heathen, and so many of the children of Christians, as were unbaptized were sent to endless punishment in hell." And he claims that to-day "practically no one questions that all children are saved."

Calvin indeed concluded that "the children of the reprobate, whom the curse of God follows, are subject to the same sentence."

But we challenge Prof. Knight's statement that Luther taught any such thing, and ask for his proof. The truth is all that need concern us in the matter.

Luther taught according to the Word of God that infants are lost sinners, and that they can be saved from eternal death in hell, only by God in His own way. This may be found in various writings of Luther, and also in the Wittenberg Concord, which was signed by Luther and other great men. From it we quote: "Since of such infants as are in the church, it is said, 'It is not the will of your Father that one of them perish,' it is manifest that through Baptism there come to infants the forgiveness of original sin and the gift of the Holy Ghost, who is efficacious in them according to their measure. For we reject the error of those who imagine that infants please God and are saved without any action of God, since Christ says clearly: 'Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.'"

Luther taught no more than God has revealed concerning the future of infants.

Again, Prof. Knight is quoted from one of the foremost magazines as follows: "And it is by extending 'probation' to the future world, as Luther did, or by some substitute for the Roman Catholic doctrine of purgatory, that provision is made and opportunity is given for doing so much more than the church on earth can do."

Here also we ask for proof that Luther ever "extended probation to the future world." Future probation is the doctrine taught by some modern German divines, that the offers of the Gospel will be made to men in the next life, who never had a probation in the present life. This doctrine, like the harmless little hell, is merely an invention of men.

Prof. Knight says: "The New Hell is often made so pleasant that it is liable to be chosen by bad men as a place of residence."

But this danger can be averted from bad men and all men by the preaching and accepting of the truth concerning Sin and Grace, God and Salvation. This Luther did.

J. S. KOINER.

Church News and Comment.

AT HOME

Detroit, Mich.—Long and bitter has been the battle which St. Andrew's Lutheran Church has been made to fight. Often have our hearts been bleeding from cruel wounds inflicted by ruthless hands. Often have we longed for the sunny calm after the raging of the storm. But storms were followed by tempests, and gloom by darkness. And when, sometimes, we thought that at last, we might lay away the sword, and in peace and quiet, build the walls of Jerusalem, the powers of darkness marshalled up new forces; and, though it was with hands weary of the strife and with a spirit which, but for the strength which God provides, would have become a prey to despair, the battle must be renewed with unrelenting vigor. The hosts of darkness appeared to have concentrated all their powers of malice and treachery against our little congregation.

But amid all these adversities the Lord has been the helper of our little flock, and has given them strength not only to stand in the battle, but also to make sacrifices for the welfare of the cause, as was shown when, by unanimous vote, they indorsed

the establishing of the mission which has since grown to be "The Redeemer Church," although this act implied the deeply felt sacrifice of some of our own members.

But finally there came a blow which might have proved disastrous if God Himself had not turned it into a blessing. The owner of the place of worship which we had rented until now asked us to vacate, since he desired to change it into an apartment house with a view of drawing more rent. Thus we were homeless. And with no other suitable place to rent, it seemed as though we must shift about until we could build a chapel of our own. Those who can adequately picture to themselves the condition of a homeless congregation in a large city, shifting about while trying to build, will understand the situation which confronted us.

At this moment, a church which it required \$18,000 to build ten years ago, while the lot is said to have been bought for \$4,500 twenty-five years ago was offered to us. A few years ago a congregation of approximately 3,000 filled this place regularly, while hundreds were turned away for want of room. But they were fed with sensationalism instead of the Word of God. Now this congregation had vanished, and the property was in the hands of the bank which held the mortgage and which offered it to us for \$6,000.

It is needless to say that we regarded this as God's finger, and with gratitude toward Him, accepted the offer, and this the more readily since it would have cost more to buy a lot and erect a small chapel. The Diamond Match Company had a lease on the property which would not expire until Nov. 1st, and had stored 10,000 cases of matches in the building. But they very kindly gave up the lease and vacated the building within two weeks after we had bought it. And now, after the necessary repairs have been made, we expect to dedicate the place on Sept. 4th. Thus has the Lord turned our sorrow into rejoicing.

May we add a few words more? The Lord has blessed us. But we need more blessings in the future, unless we are to lose again what we have. Owing to storms and sacrifices our flock is small. Our members, with few exceptions, are laborers by the day, widows, or but recently confirmed youths and maidens. Yet we have raised enough money for the first payment and hope, with the assistance of our brethren in the city, to raise enough to pay for the repairs. We hope also that the Lord will, in the future, enable us to pay all our present debts. But, unless we can become independent of the bank, we must pay 6 per cent interest on the balance, which, at present, means \$25 per month. But while we are poor, our Father is rich. Perhaps He will help us by making the hearts of some of our readers willing to lend us small sums at a lower rate, or even without interest, so that our expenses for interest may be reduced. Help in this way would be as effectual as a direct gift toward the payment of interest. And God's promise still holds good: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." F. W. C. J.

East St. Louis.—The work at Trinity Church is progressing slowly, but steadily. We are taking in new members at almost every meeting. August 14, a class of four adults was confirmed, receiving Communion with the congregation immediately thereafter. M. Kr.

Conference of the Southwestern District.—The Southwestern District Conference met at St. Louis, in Grace Church, Rev. M. Sommer, on Aug. 2-4. The district of this Conference comprises geographically the States of Missouri, Kansas, Southern Illinois, Arkansas, Mississippi and Louisiana.

The morning sessions were devoted to the discussion of the doctrine of the Lord's Supper, with special reference to the tenth article of the Augsburg Confession. The Rev. W. Cook submitted a paper on this

topic. The members of Conference, as well as a number of other pastors, visitors from the German Synod, freely joined in the discussion. The essayist presented the following theses:

I. The doctrine concerning the Lord's Supper, as outlined in the tenth article of the Unaltered Augsburg Confession is based only on the proper Scriptural seats and sources of doctrine, and rejects any other basis.

II. The Lutheran Church of the Unaltered Augsburg Confession believes, teaches and confesses on the basis of such seats of doctrine, that the true body and blood of Christ are truly present under the bread and wine in the Lord's Supper, and rejects any opposite or contrary doctrine as false.

III. The Lord's Supper must be administered according to the Lord's will and instructions.

IV. The Lord's Supper must be received, but that only after proper examination.

The three afternoon sessions were devoted to the discussion of practical questions. Prof. A. W. Meyer, president of Synod, introduced several matters of synodical interest and importance. Among other things he reported as to the standing of the monetary affairs of the Publication Board—the management of which was complimented on the business-like manner in which this particular concern of Synod is carried on—and as to the condition of Synod's treasury, in particular, as to the recent acceptable efforts, partly successful, of reducing our debt. The different members of Conference also declared what they had done or intended to do in this good work.

President Meyer also reported concerning our colleges. He spoke particularly of St. John's, at Winfield, of which institution he could assure us that the Lord had prospered it during the last year in all respects, asking at the same time that the brethren help the cause with their prayers, and by speaking a warm word for our colleges, but also, by gaining students and monetary assistance. Prof. Meyer did not fail to put in a warm word for Concordia College at Conover.

Another important matter taken up at these discussions was the consideration of our missionary work. President Meyer reported concerning several smaller missions lately begun, as that in Lancaster, of which the "Witness" gave some account recently. He pointed out that our missions in Detroit, Mich., and Akron, O., are progressing again. The Rev. Kiesler reported that he carries on missionary work with good prospects at Fredericktown, besides his regular work at Gravelton, Mo. Among these missionary reports that of Rev. C. O. Smith, from Scranton, Miss., aroused considerable interest. He has difficult work at his solitary post on the coast of the Gulf of Mexico, but his labors have not the appearance of being in vain. He conducts a parochial school at Scranton, and thus hopes to educate for the Church a generation of sound Lutherans. He preaches at three other places in the neighborhood, at one of which the people have a church and school property. If he had the time he could begin a class of five and place he has confirmed a class of five and hopes to take a class of eight into the church soon.

At the pastoral service which took place on Thursday evening, Pres. Meyer had the confessional address, while the Rev. M. Sommer preached the pastoral sermon. On Tuesday evening an organ recital had been given at the church, on which occasion the fine qualities of the big new pipe organ were shown which Grace Congregation had recently dedicated to the service of God.

Members of the Conference, as well as visitors, received their dinners in the basement of the church, where the ladies of the congregation had provided for these meals most bountifully.

Three congregations had sent invitations, being willing to entertain Conference at its next meeting, namely the Churches at Rader, Mo., Gravelton, Mo., and Springdale, Ark. It was not decided where to meet. M. Kr.

Springdale, Ark.—The undersigned, after attending the sessions of the Southwestern Conference at St. Louis, 2-4th Inst., stopped over in Webster County, Mo., on his way home. Arrangements had been made for a mission festival at Rader, the central point of our Webster County Churches, to be celebrated Aug. 7, at which our venerable Pres. A. W. Meyer and the undersigned were to preach.

It was indeed a glorious day for the Lutherans in Webster County. It was a bright day, and the people came from far and near, listening with devout attention to the sermons. It was a special treat to the good people to have in their midst and hear again him who was many years ago their beloved pastor, and who is now the esteemed president of our Synod for Rader, was the first place where Prof. A. W. Meyer labored in the cause of the gospel of Christ.

Besides the spiritual feast, ample provisions had been made for supplying the wants of the body. With grateful hearts the congregations also remembered the needs of our Mission treasury.

On Monday morning the voting members of the Church assembled in special meeting for visitation, for Pres. Meyer always tries to kill two birds with one stone and generally succeeds. The proceedings went to show that the cause of Christ is prospering in Webster County, Mo. To God all praise and glory!

The same day, Monday, our venerable President, Pastor Biegner, and the undersigned drove over to Morgan, about 7 miles east of Rader, where, by God's grace, a daughter congregation of Immanuel's Church has established itself, with a fine church building. At night Prof. Meyer preached there to a goodly audience.

I had the privilege and pleasure of accompanying Prof. Meyer on his visits among the older members of our Church in Webster County, also visiting some of them in St. Paul's charge. All treated us most kindly and made us feel at home among them.

In closing we should like to commend these charges to the kind consideration of our readers, and ask them to remember that the churches of Webster and Wayne County, Mo., and Springdale, Ark., are, as it were, the nucleus and beginning of our English Synod. Dear Brethren, if any of you should think of settling in the region of the Ozarks, be it in Missouri or Arkansas, try, by all means, to locate at or near the places where our Synod has pastors and congregations, if you know of Lutherans who are settled in this section, notify us by a letter or card, that we may seek them and keep them in our folds. Let us always seek first the Kingdom of God. As for Springdale, I would say that though this season has not been so good as some others, owing to excessive rains in the early part of summer, the cause of Christ is steadily gaining ground, thanks to the Lord's mercies. The Lord had laid His hand heavily upon our Brother W. P. Walters, adding affliction upon affliction by way of severe illness in his own person for the past ten years, and then upon several members of his family, so that we appealed to some of the brethren for assistance, which was not in vain, and we can now report that the family is getting along much better. Let us ever be ready to help the poor and needy, for "inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," says our Lord. Matth. 25, 40. The poor, indeed, we have always with us; many of them, by their own fault, many of them in spite of all efforts remain as poor as poor Lazarus. But if they have faith in Christ they are really not poor, but rich, yea, all things are theirs in Christ Jesus: and all things also their poverty, must work together for their final welfare. Blessed are the poor in spirit and blessed are they who consider the poor, to help them in their need, for the Lord's sake. W. C.

The twentieth meeting of the Synodical Conference was held at Winona, Minn., Aug. 17-24. There were present 125 delegates from the various synods. All officers were

re-elected. The doctrinal discussions were on the subject: "May a Lutheran pastor administer the Lord's Supper to members of secret societies, or should he refuse to do so?" Of the business transacted, we call attention first to the Revision of the Catechism. The Conference of New Orleans asked that no further steps be taken in this matter, and the Revision Committee concurred in the petition. The Revision Committee was accordingly dismissed; all documents in its hands (all the work already done towards a revision), are to go into the archives of the various Conferences. A greater part of the time was naturally taken up in discussing Negro Missions. Work among the Freedmen has now been carried on for 27 years, and progress is noted. During the past two years, \$38,000 were expended for this mission. Work is being done in two schools to prepare colored boys for the ministry among their own race. It was thought that the time had come to secure a college property for the furtherance of this end, and the Board of Negro Missions was empowered to expend \$15,000 for a plot of land and the necessary buildings. A question suggests itself in this connection. Our English Synod of Missouri is credited with \$5.00 for Negro Missions—and we believe this is the second time—how does this come? We have not kept track of the various amounts sent in, but to our certain knowledge it is larger than stated above. Would it not be possible to get the real figures, and thus give us a fairer showing? We are interested in having the figures increased and one way to get this done is give proper credit. We are not trying to find fault, but desire to know what and where the trouble is. Fraternal greetings were exchanged with the Norwegian Synod, in session, at Red Wing, Minn. W.

The Southern District of the German Missouri Synod has decided in favor of partition into two districts and the Minnesota and Dakota District into three districts. The extent of territory covered by these districts have decided them in favor of the change. If the delegate Synod sanctions these changes the Synod will consist of seventeen district synods. In addition to these a new district has been formed in Brazil, with ten congregations and fourteen pastors. R.

In a recent issue we reported that the Lutheran Church at Ellenville, N. Y., had sent out circulars, offering the sale of tickets at 10 cents apiece, and promising the raffling out of \$25 in gold on July 20, among the holders of the tickets. We are glad to learn from "Der Lutheraner," that the offer has been withdrawn. The secretary of the congregation is quoted as follows: "I have publicly cancelled the drawings for \$25 in gold, that was to take place July 20, 1904, feeling convinced from numerous protests received that it is not the proper method of raising money for our church." L.

The Iowa Synod celebrates this year its fiftieth anniversary. The "Kirchenblatt" has appeared in a well-illustrated jubilee number. From it we glean the following figures showing the growth during the half-century: From four pastors to 473; from two congregations to 868. The number of souls is 154,636. The theological seminary is located at Dubuque, the college at Clinton, the teachers' seminary at Waverly, and another college at Brenham, Texas. There are orphanages at Waverly; Toledo, Ohio; Muscatine, Iowa. An Old People's Home at Muscatine and a publishing house in Chicago. R.

"Our Church Paper," published over a quarter of a century by the Henkels, of New Market, Va., has been merged with the "Lutheran Visitor," and the two papers consolidated are to appear in the future under the name, "Church Visitor," which is to be the official organ of "The United Synod in the South." The paper will be published by the "United Synod Publishing Co.," Columbia, S. C. H.

The latest is mission work among the spirits. True, Dr. J. M. Peebles, of Battle Creek, Mich., says that this function of mediumship was known to many of the early "spiritualists," but to us outsiders this is a new sphere of activity for the "mediums." However, we are still of the conviction that the subjects of missionary activity are the benighted mediums themselves and their dupe followers. R.

The report of the Religious Tract Society represents that two-thirds of the money disbursed is spent at home, and that during the last ten years the outlay was \$160,000 beyond the income from subscriptions. This had been met by the profits from publishing. The issues of 1903 were 27,000,000 copies. —Ex.

ABROAD

At the annual meeting of the Kensit Crusaders, held in London in May, it was reported that the Wickliffe preachers had during the year held about 3,000 meetings, with an estimated attendance of 1,000,000. An income of \$30,825 was returned. Mr. J. A. Kensit expressed the hope that Wickliffe Preachers' Training Home, costing \$50,000, would be opened on the anniversary of his father's death. —Ex.

An Unwelcome Duty.—The present strained relations between France and the Vatican make it necessary for the latter to endeavor to replace France as a protector of the Catholics in the far East. Outside of Austria it is believed that no Catholic country can take over the protection of the Catholics in the far East, Spain being too weak and Italy being in conflict with the Holy See. Austria seems to be the only one, and it is reliably reported that the government does not feel prepared to assume this vast task, which would entail the maintenance of a strong squadron in the far East. —Ex.

The suit has now been decided which Count Hoensbroech brought against the Jesuit Father, Dasbach, in order to compel the latter to pay the 2,000 guilders which he had offered to any one who could prove that Jesuits hold the principle, "The end justifies the means." The Court, after hearing the case, reached the conclusion that the matter was not actionable because it was merely a bet. This looks rather Jesuitical. L.

In connection with the announcement of the birth of the heir to the Russian throne, there comes a strange story which has been given currency in Russia. It is said that about a year ago the Czarina had a dream in which she saw one of the saints of the Russian Church who expressed sympathy for her in her desire for an heir. He directed her to open his tomb and remove the relics therefrom and her wish would be gratified. The Empress related the dream to the Czar. She did not know the name of the saint. So the Czar collected pictures of all the Russian saints and the Empress identified St. Seraffim as the one of her dream. The Emperor and Empress went personally to his shrine in a forest on the Volga. The tomb was ordered opened. The body of the saint was in a state of perfect preservation and the relics which were there as described were given to the Czarina. News of their mission to the shrine became known, and hereafter it is certain to become a Russian Lourdes or Mecca, while the incident, if the dream really occurred, will give the clergy of the Russian Church additional influence over the Czar to the great misfortune of the cause of religious liberty. There can be no hope for better things as long as their power continues. —Luth. Observer.

The Supreme Patriarch of the Armenian Church has appointed a commission to lay the sufferings of the Armenian people before the chief representatives of the great Powers, and to appeal to them to compel

the Sultan of Turkey to ameliorate the condition of the people and to establish order and tranquillity. The commission has been received by Lord Lansdowne, Foreign Secretary of the English Government, who is to arrange a reception for them by King Edward. From England they go to Rome, Vienna and Berlin, and thence they come to the United States to present a personal letter from the Supreme Patriarch to President Roosevelt, who will be asked, as the head of a great Christian Power, to apply pressure on the Sultan to ameliorate the condition of the Armenian people. —Ex.

CHRISTIAN WORK IN HEATHEN ARMIES.

The work of Christian young men for young men in the American camps was one of the bright features of the war with Spain. The Christian community in Japan is exerting itself to do the same Christly and brotherly service for the Japanese soldiers in the hospitals and camps. The Mikado's government recognizes the practical usefulness of such work, and will permit twelve Christian workers to accompany the troops for this purpose.

The work will be of two kinds: First, visitation in hospitals and camps; secondly, stationary work in Young Men's Christian Association tents at the great camps. In these tents will be correspondence material, reading matter, including daily papers from leading cities, and illustrated magazines, games and tea. Occasional lantern exhibitions, concerts and lectures will be given, but the core of the whole work will be the Gospel addresses and personal work for the non-Christian men and prayer-meetings and Bible study for Christian officers and men, and distribution of Christian literature, especially prepared for soldiers.

The Young Men's Christian Association of Japan and the Japanese Evangelical Alliance are co-operating in this endeavor. An American committee has been formed to raise one thousand dollars for its support. Thus the Gospel enters another "open door." —Ex.

Lutherans are in charge of the hospitals at Harbin, Manchuria, for the care of Russian soldiers. The support of the hospitals is provided for by Baltic Lutherans. —Ex.

The first French Lutheran deaconess set apart for foreign work recently left Paris for Madagascar to take charge of a lepers' hospital built by the Norwegian mission. Five young candidates for the Lutheran ministry sailed at the same time to enter upon the work in Madagascar. —Ex.

Hearth and Home.

"I CANNOT GET AWAY FROM GOD"

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master, and a comfortable place; but there was one thing which troubled and annoyed him; it was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him. But the reason was, that whenever she came she spoke to him about Christ and the salvation of his soul.

"Mother," he at last said, "I cannot stand this any longer. Unless you drop that subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said the mother, "as long as I have a tongue, I shall never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him; and though he was sorry to lose a good place, he said to himself—

"Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep to the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the carriage and pair, the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time. He said:

"Tell me if you are saved?"

Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself. "I could get away from my mother, but I cannot get away from God!"

And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt, for the first time, that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Savior he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the scoffer and despiser, and he saw that the blood of Christ is the answer before God even for such sin as his had been; and he now felt in his soul the sweetness of those blessed words, "We love him because he first loved us!"

He saw that Christ had borne his punishment and that he who had tried to harden his heart against God and his

own mother, was now without spot or stain in the sight of God who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings:

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—Watchword.



STAND FAST

When Pompeii was destroyed there were very many buried in the ruins who were afterwards found in various places and postures. There were some found in the streets, as if they had been attempting to make their escape. Some were found in deep vaults, as if they had gone there for security; others were found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, where he had been placed by the captain, with his hands still grasping his weapon. There, while the heavens threatened him; there, while the earth shook beneath him; there, while the flood of ashes and cinders overwhelmed him, he had stood at his post; and there after a thousand years he was found. So let Christians stand, firm and devoted, at their post of duty, just where their Captain has placed them.—The Gospel Trumpet.



CLEAN LIVING

The apostle, James, assures us that it is the duty of the Christian to "keep himself unspotted from the world."

Two brothers are directed, by their parents, to go upon an errand at the other end of a long and muddy street. One of them goes cautiously and carefully, watching every step, turning now to this side and now to that to find the cleanest and driest portion of the road. He comes home as clean as when he set out. He has kept himself "unspotted" by the defilements of the way. The other pursues an opposite course. If there is a mud-hole he goes splashing through it. If there is a garbage barrel he rubs against it and gives it a look and a poke. If there is a particularly dirty alley along the route he investigates it. Dead dogs and cats are his delight. Holes in back-fences, gutters running with mud, sooty corners and foul smelling paths are his delight, and he comes home with torn clothes—that incorrigible source of terror to mothers and disgust to all decent people, "the boy who is always getting into the dirt."

The errand of life on which all of us are sent, is performed under very similar conditions. The road we must travel is by no means well kept or cleanly. With all our care to choose clean ways, our treacherous feet will often lead us into the "back alleys" of sin. We persuade ourselves that they cannot be so foul after all. It is a treacherous plea, and

always leads to defilement which only bitter tears of penitence can wash out. But if a man is a Christian at all, the general course and tenor of his footsteps is towards clean ways and a clean life. He does not now naturally seek the foul things. He does not watch eagerly for the garbage carts or voluntarily turn ragpicker in the gutters of society. If there is a near mud puddle in his way, he goes around it or steps over it. In other words, while the tendency with unconverted men is to grow more in love with the vile things and the sinful things of this world and to be increasingly defiled therewith, the true Christian becomes more and more careful to avoid defilement and to keep himself "unspotted from the world."—Western Recorder.



WHAT ARE WE SENDING UP?

A rich lady dreamed that she went to heaven, and there saw a mansion being built. "Whom is that for?" she asked of the guide.

"For your gardner."

"But he lives in the tiniest cottage on earth, with barely room for his family. He might live better if he did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built. "And whom is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning. "The Master Builder is doing his best with the material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.—Selected.



WHICH ARE YOU?

"Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them."

Two men, being convalescent, were asked how they were. One said, "I am better to-day." The other said, "I was worse yesterday."

When it rains, one man says, "This will make mud; another, "This will lay the dust."

Two boys examined a bush. One observed that it had a thorn; the other, that it had a rose.

Two children looked through colored glasses. One said, "The world is blue"; the other said, "It is bright."

Two boys, having a bee, one got honey, the other got stung. The first called it honey-bee; the other, a stinging bee.

"I am glad that I am living," says one man. "I am sorry I must die," says another.

"I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One says, "Our good is mixed with evil." Another says: "Our evil is mixed with good."—Sel.

Miscellaneous.

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1. To us salvation now is come, Luke 2:11.
Thro' freest grace and favor, Eph. 2:8.
Our works could not avert our doom, Gal. 2:16.
They keep and save us never; Rom. 3:20.
Faith looks to Jesus Christ alone, Isa. 45:22. Heb. 12:2.
Who did for all the world atone. 1 John 2:2.
He is our one Redeemer. Acts 4:12.
2. What God doth in His Law demand,
No man to Him doth render; Rom. 3:12. Rom. 3:22.
Before His bar all guilty stand; Rom. 3:19.
His Law speaks curse in thunder, Gal. 3:10.
The Law demands a perfect heart; Luke 10:27.
We were defiled in every part, Ps. 51:5.
And lost was our condition. Isa. 53:6. Eph. 2:3.
3. False dreams deluded minds did fill,
Gal. 3:1.
That God His Law did tender:-
As if to Him we could, at will,
The due obedience render:
The Law is but a mirror bright Rom. 3:20.
To bring the inbred sin to sight,
That lurks within our nature. Rom. 7:18.
4. To cleanse ourselves from sinful stain,
According to our pleasure,
Was labor lost—works were in vain—
Sin grew beyond all measure, Rom. 5:20.
For when with power the precept came,
Rom. 5:20.
It did reveal sin's guilt and shame
Rom. 7:13.
And awful condemnation. Rom. 7:11.
5. Still all the law fulfilled must be, Luke 10:28.
Else we were lost forever, Gal. 3:10.
Then God His Son sent down that He
Gal. 4:4.
Might us from doom deliver; Gal. 4:5.
He all the Law for us fulfill'd Phil. 2:8
And thus His Father's anger still'd
1 Thes. 1:10.
Which over us impended. 1 Thes. 1:10.
6. As Christ hath full atonement made
2 Cor. 5:19.
And brought to us salvation,
So may each Christian now be glad
Rom. 5:11.
And build on this foundation: 1 Cor. 3:11.
Thy grace alone, dear Lord, I plead,
Rom. 3:24.
Thy death my life now is indeed, Gal. 2:20. Rom. 5:10.
For Thou hast paid my ransom. 1 Tim. 2:6.
7. Not doubting this, I trust in Thee,
Rom. 15:12.
Thy word cannot be broken, John 10:35. Mat. 24:35.
Thou all dost call, 'Come unto me'!
Mat. 11:28.
No falsehood hast Thou spoken: 1 Peter 2:22.
He who believes and is baptized, Mark 16:16.
He shall be saved,' say'st Thou, oh Christ, Mark 16:16.
And he shall never perish. John 10:28.
8. The just is he—and he alone—Hab. 2:4.
Who by this faith is living, Rom. 1:19.
The faith that will by works be shown,
Rom. 12.
To God the glory giving; Rom. 4:20.
Faith gives thee peace with God above,
Rom. 5:1.
But thou thy neighbor too must love,
Rom. 12:10.
Art thou a new creation. 2 Cor. 5:17.
9. The Law reveals the guilt of sin, Rom. 3:20.
And makes the conscience stricken,
Rom. 4:15.
The Gospel then doth enter in,
The sinner thus to quicken: Eph. 2:5.
Come to the Cross, look up and live,
Num. 21:9. John 3:14-15.
The Law no righteousness doth give,
Gal. 3:21.
Nor can its deeds afford it. Rom. 3:20.
10. Hope waits for the accepted hour—
Rom. 8:25.
Till God give joy for mourning, Rom. 15:13.
When He displays His healing power,
Thy sighs to songs are turning; Jer. 31:13.
He knows when best, the Blessed Lord,
And He is faithful to His word, Cor. 1:9.
This is our hope's foundation.
11. Though it may seem, He hears thee not,
Count not thyself forsaken; Isa. 49:14.
Thy wants are ne'er by Him forgot,
Isa. 49:15.
Let this thy hope awaken; Ps. 42:5.
His word is sure, here is thy stay, 2 Cor. 1:20.
Although thy heart to this saith nay,
Jer. 17:9.
Let not thy faith be shaken. 1 John 3:20.
12. All blessing, honor, thanks and praise
Rev. 7:12.
To Father, Son and Spirit,
The God who saved us by His grace,
Eph. 2:5.
All glory to His merit: Jude 25.
O Father in the Heavens above, Mat. 6:9.
The work begun performs Thy love,
Phil. 1:6.
Thy worthy name be hallowed. Mat. 6:9.
13. Thy kingdom come, Thy will be done
Mat. 6:10.
In earth, as 'tis in Heaven:

Keep us in life, by grace led on,
Forgiving and forgiven;
And save us in temptation's hour,
And from all ills; Thine is the power,
And all the glory, Amen!

Dr. Paul Speratus. 1523.
Tr. by C. Doeving, 1904.

Editorials.

The translation offered above of a famous Lutheran hymn is by a member of the Norwegian Synod who is devoting his time to hymnology. He says that this hymn has been rendered into English only once before, and that in a very poor translation. The first edition of the German text had about one hundred passages of Scripture added, but this collection has been lost. In this English version the accompanying Scripture texts are by the translator.

The recrudescence in the General Council papers of the polemical spirit against the Missouri Synod is accompanied by characteristic symptoms. In the first place, the matters in controversy between the synods that have been participating in the inter-synodical conferences are such with which the General Council has never concerned itself and on which it has never made any pronouncement. In fact, it seems to be a matter of congratulation with a certain class of writers that the Council has never busied itself with the vital questions that have been agitating the western synods. Nevertheless, the Council papers have almost uniformly arranged themselves against the positions held by the Synodical Conference in the debates that have sprung from the inter-synodical conferences. Therefore we believe that we are justified in saying that a characteristic of the polemics of these papers is that it must, at all hazards, be directed against the Synodical Conference so that the Church may learn that Synodical Conference and General Council are antipodes.

In the next place, we charge these papers with unfairness. It is manifestly unfair to present the positions of the Ohio and of the Iowa Synods on the matters in controversy by extracts from their own writings, while the doctrine of the Synodical Conference is defined from the reports and impressions of outsiders. We have looked in vain for any extended excerpts from the writings of

Synodical Conference papers; but articles appearing in Iowa and Ohio periodicals have been translated and given ready reception by Council papers. We believe that we must say that readers of these papers must get a distorted conception of the teachings of those against whom the polemics is directed. By such tactics the opposition to Synodical Conference Lutheranism is emphasized and accentuated. Thus these outcroppings of the polemical spirit are characteristic of the proud claim and the ambitious plan of the General Council; to wit, that it, and no other Confederation of Synods, is fostering the type of Lutheranism that can prevail in this land of the free during this twentieth century. All other types are foreign and antiquated and must die away. Let none of our people fail to see that between General Council Lutheranism and Synodical Conference Lutheranism a gulf is fixed.

R.



Solomon says, Prov. 12:10: "A righteous man regardeth the life of his beast." A Christian, accordingly, should not be guilty of any cruelty towards his cattle, nor in fact, towards any living creature. To maltreat a brute, no matter for what reason or purpose is a sin of which no Christian should be guilty. One particular kind of cruelty to which we wish to call especial attention here is that of the wanton destruction of bird-life, which is only too common in our day. So-called Audubon Societies have been organized in various states whose object is to counteract this wicked tendency. Says the chairman of the National Committee of Audubon Societies in a recent circular:

"It is a sad fact that man is not permitting the birds of the air to multiply as God directs; they are wantonly killed for sport by men, and boys destroy thousands of eggs and nestlings each year. Fashion decrees that women must wear the plumage of wild birds for ornaments. Glance at the bonnets worn at any church service and note the large number of graceful plumes known as 'aigrettes.' There is not a woman that does not know that these plumes are obtained only by the most cruel and barbarous methods."

With a few exceptions birds are extremely useful creatures which should be fostered and protected instead of being destroyed. Hence we should not be guilty of killing them for sport, and our wives and daughters should refuse to wear their feathers as ornaments, fashion or no fashion, and we parents and teachers should teach our boys how wrong it is to destroy their eggs and kill their young.

★

There is great danger to which we are especially exposed in our day and our country, of forming a false conception of what good works really are. We are altogether too prone to regard only such acts as good works as attract the attention and the praise of men, such as, e. g., when a millionaire endows a university or builds libraries, or a hero risks his own life to save that of another man, etc. But that is an altogether wrong standard. Luther says in one place: "Who-

ever wishes to perform truly good works before God, let him beware of those good works that shine before the world and by which men imagine that they can become pious." Good works are not only such as appear good and praiseworthy in the eyes of men, but in the sight of God everything is a truly good work that a Christian does in faith. For when St. Paul says, Rom. 14:23: "Whatsoever is not of faith is sin," it necessarily follows that on the contrary, everything that is of faith is a good work. All the works, then, that a Christian performs in his office and calling, no matter how humble and menial they may be, e. g., if the servant-girl sweeps and dusts and the hired man tends the horses and cattle, as Luther says, are good works, pleasing in the sight of God. Whereas everything that an unbeliever does, no matter how much the world may admire and laud it, though he spend millions in endowing schools or founding libraries or hospitals, is "sin" in the sight of God, which He loathes and abominates. Let us, therefore, not pine and long after doing great things, thinking that only by these we can please God, but let us be diligent and faithful in the performance of those little things that our calling brings with it, for it is thus that God would have us to serve Him.

★

A Lutheran exchange recently contained the following "prophecy":

"There is coming the era of good will. It may be some distance off, but it is coming. The time when there will be little or no competition, but co-operation everywhere. The capitalist will appreciate the laborer, and gladly give him wage that will enable him to live in comfort; the manual toiler will have a kindly feeling toward the employer, seeing clearly that capital is no less necessary to the wheels of progress than labor. There will be no feud between the rich and the poor; the former will not look with disdain upon the latter, nor will the latter look with envy upon the former. The politician ceasing to be a demagogue, will labor for the highest well-being of his constituents, while they will rejoice at any honor and success he may win. Jealousy will not exist. It may seem Utopian to dream of such a state of affairs, but we believe it is coming; if not before the millennium, then at the time of its advent. Why not labor and pray that this Golden Age of Universal Good Will may come as speedily as possible? God will bring it about all the sooner the more we co-operate with Him in carrying out His kindly plans."

Compare with this what Christ says of the last days of the world, Matth. 24. When asked by His disciples: "What shall be the sign of thy coming and of the end of the world?" He mentions among other things: "Ye shall hear of wars and rumors of wars; nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and earthquakes, in divers places; and then shall many be offended, and shall betray one another, and shall hate one another, and because iniquity shall abound, the love of many shall wax cold; and this Gospel of the kingdom

shall be preached in all the world for a witness unto all nations; and then shall the end come!" Not much indication of an "era of good feeling" in this description of the Savior's of the last days of the world, is there?

Sacrifice is good for us if it proceeds from the right motives and has the right end in view. It must proceed from love, or rather, must constantly be accompanied by love, otherwise it will be barren of results. Therefore, when we speak or think of making sacrifices, we should look well to this important feature. If a man, for instance, denies himself certain things in order that he may reap some returns for himself, he should not speak of sacrifice, but rather of selfishness, because he is actually giving up nothing. If we want to stint ourselves for a time in order that we may have, say, a vacation, or buy a few books, we have a perfect right to do so, but we ought not, as the world does, call this a sacrifice. But if we were to give up some enjoyment, some cherished plan, because love prompts us to help a brother, then we may begin to talk about sacrifice. Real sacrifice is a most difficult virtue to practice. The more we cultivate it, however, the richer we become in Christian experience and the more, too, do we learn to know what love is.

★

Here is a scathing indictment of a type of preachers which is very common in our day. It is taken from an editorial in the "Universalist Leader," and the writer thought the matter of sufficient importance to devote four whole pages to it. He calls the article an "Experiment in Pessimism," and to a great many, no doubt, it would look like pessimism from start to finish. Nevertheless it is the bitter truth, and ought to bring the blush of shame to the cheeks of the many sensational preachers of to-day, and ought to serve as a warning to all ministers of the Gospel who are tempted to become careless in their work. Here is the protest:

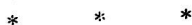
"You have not stuck to your calling, you run after every scheme of saving the world by fiat, or by vote, or by purchase, or by organization, or by institution, when there is no other name under heaven by which the world can be saved except Christ Jesus; and if you do not believe that, what are you doing in the Christian ministry? You know ten times as much about the Bible as the Fathers did, but you do not know as much Bible; you know all the theories of prayer, but you do not pray. You are the victims of every fad; you had rather quote Browning than Jesus Christ; you had rather lecture on the North Pole than to preach the Gospel; you had rather write a popular novel than to write a sermon; you ride your hobbies, you get up excursions, you give entertainments, you take up an agency or run a hotel, anything, everything except sticking to your calling to which you are called of God. O, brethren, it is all so cheap."

We may presume that these words were addressed to Universalist preachers, but this fact does not rob them of their meaning for us. Christian preach-

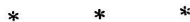
ers, too, are in danger of becoming guilty of such offenses as are here enumerated. As a matter of fact, only too many have already transgressed. Shall the Church be made to suffer at the hands of those who are called to be her teachers? A swift retribution must finally overtake all such blind leaders. W.



Seeing the bright side of things is as much an acquired as it is a natural disposition. The person that "gets up wrong" in the mornings of his life, unless he takes a second thought about it, most naturally follows in the direction in which he has started. A "second thought," however, early in the day may save him for brighter visions. Next to "getting up right," this is a way of being more satisfied with our daily experiences and of bringing more light and pleasure into our daily tasks.



A Christian ought to see the bright side of things. It does not mean to see things in a false light, for that would be imagining, not seeing, the bright side. Nor does it mean to overlook, or not to see, the dark side. No! It means to see things just as they are; which means to see the hope, the growth, the life in the thing. In this life, the curse is everywhere, even on you and me as we look at and search the things about us. We all have the dark side adhering to us, some more, some less, but most surely more or less. But in the world is God and His saving will is powerful everywhere. The germs of regeneration are where His Word is preached and His Word is for all people and times. Children are born to Him, regenerated Christians, everywhere; thieves, robbers, adulterers, murderers, are led to repentance day by day, as well as some self-righteous pharisees. The Christian who sees and believes this, to whom "nothing is unclean," sees the bright side of things.



Next to seeing the bright side, it is most agreeable and proper to talk about them. Some people, it would seem never do; by habit they have become grumblers. Always seeing the "fly in the ointment." They embitter their lives by doing the stirring. How much discouragement these people scatter everywhere. If it were possible these soured and frequently sorry, specimens would mar the joy of the angels over the one sinner that is saved by reminding them of the other that is lost. Learn to talk about the bright side; one success is worth ten failures. It does not mean not to talk about the dark side at all; it means, rather, to accord to the dark side its proper value by repressing it and putting it to shame by giving prominence to the triumphs of light over darkness; by rejoicing over the discovery of life springing forth out of death. Christian, we have a Gospel to preach to a world "dwelling in the darkness and the shadow of death"; let us do it. But besides this, let us also note every victory of good over evil and rejoicing take pleasure in talking about it.

It sometimes would seem as though some people found a special delight in saying unpleasant things. A sort of devilish delight. They even at times take pains in justifying themselves in this their drooping and wilting practice. They don't believe in saying anything good about anybody, though they may show it ever so plainly that they are overly pleased to hear the same said about themselves. It might make the other person proud; or it might exalt the man unduly, they say. However reasonable on its surface this may seem, we do not fear to go far amiss when we say that such personal restraints are rarely necessary. The most of us are more in need of praise, which in this connection is only another word for encouragement, than we are of censure, or of disregard. The most successful among us has discouragements ever with him. Even in our triumphs we need encouragement, and the "well done!" of the Master is more than the empty entry of the clerk upon his musty record. And then, what a taste it leaves in the mouth of the one who, as he sometimes well knows that he has been worthy of some recognition, when he experiences the niggardly treatment of those to whom the gain of another seems to be equivalent to loss to themselves. Such treatment, we are sure, is apt to do more harm than any amount of praise that we can properly bestow. Besides, is it not more in accord with our usual Christian occupation, to sing praises? And is this apparent delight in saying the disagreeable things not rather contrary to our calling? Most assuredly! Don't try to justify it, but—mortify it. H.

Contributions.

JESUS CHRIST—OUR LORD

Apostles' Creed

A lord is one having power over a person or thing. The Bible calls men lords by reason of the ruling and commanding or being honored. And so we find that

1. The officers of the civil government are called lords. Num. 11:28; 32:27; 36:2; 1 Sam. 22:12; 26:15-19; 16:16; 24:7, 9, 11; 29:4, 8, 10; 2 Sam. 2:5, 7.
2. Military officers are called lords, 2 Sam. 11:11.
3. The husband is called lord, Gen. 3:16; 1 Peter 3:6.
4. The father is called lord, Gen. 31:35.
5. The head of the family is called lord, Gen. 24:9, 12, 14.
6. Teachers are called lords, 2 Kings 2:3, 5; 6:5.

I.

Notation

So we see that, as the Bible says, there be lords many, but to us there is but one Lord Jesus Christ, by whom are all things, and we by Him, 1 Cor. 8:5, 6.

Yes, in a general way of speaking, there are many lords, but in the highest, true, original sense, there is only one Lord, Eph. 4:5. The others are only lords, masters according to the flesh, Col. 3:22; but He is the Lord of glory, the Lord

from heaven, the Lord of all other lords, 1 Cor. 2:8; 15:47; Rev. 19:16.

Jehovah is the undoubted proper name of God in the Old Testament, the name which belongs to God alone, and to no one else beside, as we read in Ps. 83:18, Thou whose name alone is Jehovah, art the most high in all the earth. This proper name of God is Jehovah in the Old Testament, translated Lord in the New Testament.

And Jehovah is the title of the Messiah in the Hebrew, and Lord is the title of Christ in the Greek. As the prophets called the Messiah Jehovah, in the highest sense, so the apostles called Christ the Lord in the highest sense. If Christ be the Jehovah, then is He also the Lord in the same eminence that Jehovah is.

Isaiah says the Lord of hosts (Jehovah) shall be for a stone of stumbling and for a rock of offence, Isa. 8:13, 14; St. Paul tells us this prophecy was fulfilled in Christ, Rom. 9:33.

Hosea 1:7 says God will have mercy upon the house of Judah, and will save them by the Lord Jehovah their God; St. Peter tells us there is salvation in none but in Christ: for there is none other name under heaven given among men, whereby we must be saved, Acts 4:12. Jeremiah 23:6, calls the Savior "Jehovah," the Lord our Righteousness; St. Paul says Christ Jesus is by God made unto us righteousness, 1 Cor. 1:30.

Joel 2:32, says: It shall come to pass that whosoever shall call on the name of the Lord (Jehovah) shall be delivered; St. Paul tells us, If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, Rom. 10:9, and proves it by quoting Joel 2:32.

Isaiah 40:3 says. Prepare ye the way of the Lord (Jehovah); John the Baptist came to prepare the way of Christ; Matth. 3:3 tells us, This is He that was spoken of by the prophet Isaiah.

From these passages it becomes clear that Christ is Jehovah, the Lord in the true, native, original sense.

Christ is our Lord, our Jehovah, who is eternal and unchangeable, self-subsisting, giving existence to others. As a consequence of that He is also our Lord, our Adonai, who is the absolute ruler, having dominion over everything because it owes its existence to Him, Josh. 5:14; Judges 6:13; Ps. 45:12, etc.

II.

Signification

Christ being true God and true man. His lordship is also two-fold, one inherent in His divinity, the other bestowed upon His humanity; one as He is the Lord the maker of all things, the other as He is made the Lord of all things.

Authorhood is the source of authority and the best title to it. Christ is the Word by whom all things were made, and without Him was not anything made that was made, John 1:1-3; and so we must of necessity call Him Lord.

If in addition to being Lord from the beginning, Christ was yet "made both Lord and Christ," as St. Peter tells us, Acts 2:36, it must necessarily have been done according to this human nature,

since the divine can suffer no change. According to this human nature Christ was crowned with glory and honor and was set over the works of God's hands, God has put all things in subjection under His feet, Heb. 2:7, 8; Ps. 8:5, 6.

According to Christ's human nature the Father hath given Him authority to execute judgment because He is the Son of man, John 5:27. And therefore the Son of man shall come in the glory of His Father with His angels and reward every man according to his works, Matth. 16:27.

According to His human nature Christ had received the power to forgive sins: That ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house, after He had said, Son, be of good cheer; thy sins be forgiven thee, Matth. 9:6, 2. According to His human nature also the Son of Man is Lord even of the Sabbath day, Matth. 12:8.

According to His human nature also Christ was made Lord of the dead and living, for this end Christ both died and rose, and revived, of course, according to His human nature, Rom. 14:9.

According to His human nature Christ humbled Himself and became obedient unto death, even the death of the cross: therefore God hath also highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2:8-11.

According to His human nature Christ died, and according to that nature the Father raised Him from the dead, and set Him at His right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under His feet, and gave Him to be head over all things to the Church, Eph. 1:20-22.

The lordship of Christ is two-fold, stretching over His enemies and over His people. Over His enemies He must reign till He hath put all things under His feet, but when He shall have put down all rule, and all authority and power, then shall He deliver up the kingdom to God, even the Father, 1 Cor. 14:24, 25. But over His own people, on the throne of His Father David, over the house of Jacob, Christ our Lord shall reign forever, and of His kingdom there shall be no end, as Gabriel said, Luke 1:32, and Daniel saw, Dan. 7:13, 14.

III.

Application

Whose Lord is Christ?

In heaven all the angels of God worship Him, Heb. 1:6; on earth all nations are His inheritance, and the uttermost parts of the earth are His possession, Ps. 2:8. God hath put all things under His feet, and so, as St. Peter says, He is Lord of all, Acts, 10:36, and so He is our

Lord also. Yes, Christ created all things and by Him all things consist, but beside His original right of creation and His continued right of preservation, He has on us the claim of His redemption. Man is born the servant of His Creator; man is made the servant of His Redeemer.

The victorious Roman general by conquest of his enemies made slaves of them for the Roman city, and the Roman citizen by purchase from the city made them his own slaves. In somewhat like manner is Christ our Lord by conquest and by purchase.

By sin we were the servants of the Devil, for his servants we are whom we obey, Rom. 6:16. Christ through death destroyed him that had the power of death, that is, the Devil, and delivered us, Heb. 2:14.

To the victor belong the spoils. So Christ is our Lord by conquest. But unlike the common conquerors, Christ did not sell us, but bought us. As Luther words it: Jesus Christ "is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the Devil, not with gold or silver, but with his holy precious blood and with His innocent suffering and death that I may be His own."

So Christ is our Lord not only by conquest but also by purchase.

If we ponder the foregoing truths but a moment, we shall certainly be ready to give ear and assent to the words of St. Paul when he says: What! know ye not that ye are not your own? For ye are bought with a price, 1 Cor. 6:19, 20. So all we are and all we have belongs to Him, and therefore we may not live to ourselves, but to Him, we are not to do our own will, but His will, as He gave us example when He came from heaven and said: I came down from heaven, not to do mine own will, but the will of Him that sent me, John 6:38.

So whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's, Heb. 14:7, 8.

If we are the Lord's it follows that we must bring into captivity every thought to the obedience of Christ, 2 Cor. 10:5; henceforth not serve sin, but yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God; as we have yielded our members servants to uncleanness, and to iniquity, even so we must now yield our members servants to righteousness unto holiness, Rom. 6:13, 19. Only on this wise can we be saved. For even Christ, though He were a Son, yet learned obedience by the things which He suffered; and being made perfect, He is become the author of eternal salvation unto all them that obey Him, Heb. 5:8, 9.

When God gave the Law on Mt. Sinai with fire and thunder, the trembling Israelites desired to receive it at the hands of Moses, and promised to obey. Go thou near, said they to him, and hear all that the Lord our God shall say; and speak thou unto us, and we will hear it and do it. Deut. 5:27.

But how much rather ought we cheerfully receive all that God has to say if He will reveal it to us by His Son who is our brother in the flesh, and how much more readily ought we to promise to fulfill every detail of the Commandments of God to us! If the Israelites lived in Goshen and gladly accepted the rule of Egypt because that power was in the hand of Joseph, their exalted brother, should we not gladly submit ourselves to the rule of our Elder Brother who gave Himself for us?

If all the angels of God worship him, and all the archangels bow down before Him, should we not bend the knee and be thrilled with pride at the privilege?

If Christ is the Lord, then I am not. Then I cannot act the slave driver and crack the whip over the bended back of my fellow-men.

Christ is the Lord, and this potent truth reduces the powerful, the rich, the ruling classes to their proper level. No matter how rich, how great, how powerful, they are underlings and must render account of their doings. In this sense St. Paul lovingly warns what are called the "upper classes": Give unto your servants that which is just and equal, knowing that ye also have a Master in heaven, Col. 4:1.

If Christ is our Lord, then man is not. We will then do our duty and carry on our work in no sullen, surly, slavish manner, but in a noble, free, lofty, dignified way. Christ is the Lord, and this potent truth at once raises the so-called "lower classes" to their proper level. In this sense comes the loving warning of the Apostle: Obey in all things your masters according to the flesh; and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ, Col. 3:22-24.

WILLIAM DALLMANN.



BACKSLIDING,

or

"WHERE ARE THE NINE?"

Luke XVII: 17.

During His visible sojourn here on earth, "it came to pass, as Jesus went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off. And they lifted up their voices and said, 'Jesus, Master, have mercy on us.' And when He saw them, He said unto them, 'Go, shew yourselves unto the priests.' And it came to pass that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back and with a loud voice glorified God, and fell on his face at His feet, giving Him thanks. And He was a Samaritan." And Jesus answering said, 'Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger.'" Luke 17:11-18.

Yes, "where are the nine"? This very same question the beloved Savior asks with reference to the large number of

those who have been cleansed of their spiritual leprosy, but who have failed to return and give thanks and glory unto God.

I.

The Facts.

In his natural condition, previous to his conversion, man is a spiritual leper. And spiritual leprosy is a terrible disease. Spiritual leprosy, or sin, affects both soul and body, it renders man unclean in the sight of God, separates him from God, and, unless God Himself effects the cure, it is sure death to every one who is therewith afflicted. And all men are naturally afflicted with spiritual leprosy, for "all have sinned." But Jesus went up to Jerusalem and was delivered unto the Gentiles and was mocked and spitefully entreated and spitted on, and was scourged and put to death, even to the ignominious death upon the cross, and on the third day arose again, as He had said: All this Christ did and suffered to redeem man from sin and its dreadful consequences and assure him of God's grace and mercy. This precious Gospel of salvation Christ had preached unto many, and many have, through the power of God's Spirit been cleansed of their sin, justified in the sight of God, and given the hope of everlasting life.

But reviewing the large number of those who have been thus favored, the Savior, with a pitying and bleeding heart, asks, "Were there not ten cleansed? But where are the nine?" Yes, where, O, where, are the nine? The fact is that many of those, who have been converted unto Christ, have again forsaken Christ. Many who have been cleansed of their spiritual leprosy, have failed to return, and with a loud voice, praise and glorify God. Many who have been Christians, are such no longer. Many who have been members of Christ's kingdom are again members in Satan's realm. Like unto the woman who has married a husband and promised to remain true and faithful to him, even unto death, but who has treacherously divorced herself from him and has gone out and sought other lovers and committed adultery with them; so many who have, by faith, been married unto Christ, the spiritual Bridegroom, as His spiritual bride, and who have promised to remain true and faithful unto Him, even unto death, have treacherously divorced themselves from Him and gone out into the world and sought other lovers and committed spiritual adultery with them. Jer. 3:20.

If we would canvass our neighborhood, our city, our country, we should find many who, in their infancy or early childhood have, by Baptism, been cleansed of their sin and accepted into God's kingdom of grace. But concerning many, many of them, the Savior asks, "Were there not ten cleansed? But where are the nine?" How much larger would our Lutheran Church be, if all those who have been baptized by her, and who are still numbered among the living, were church members? "But where are the nine?" They are "dead in trespasses and sins."

Many have learned to know their Savior in their childhood days. They had

Christian parents—what a blessing!—had been sent to Christian schools, and had been reared in Christian environments. "But where are the nine?" A large number of these are no longer for Christ, but against Christ.

Many have on the Day of Confirmation rendered their Baptismal covenant, renounced the Devil and all his works and ways, and most solemnly vowed allegiance to God and His Church. "But where are the nine?" Many, many of them have treacherously broken their promise and are now not only in but also of this world.

Many a young man and a young maiden within the Church have caused us to look with bright hopes to their future. "But where are the nine?" They have turned their back upon Christ.

Many men and many women have already served many years in Christ's army and have already fought many a hard, but victorious battle under the leadership of the great Captain of their souls. But even concerning many of these the Savior asks, "Where are the nine?" A large number are not growing old in Christ's service, but are wasting their energy in the service of sin and the Devil.

Such are the facts. What are the causes underlying these facts?

JOHN H. C. FRITZ.

Church News and Comment.

AT HOME

IN MEMORIAM

WM. L. MACKE

At a meeting of the American Lutheran Publication Board the following action was taken relative to the death of Mr. Wm. L. Macke:—

Whereas it has pleased Almighty God in His wisdom to take from us our fellow-member and co-laborer, Mr. Wm. L. Macke, be it resolved,

That we bow ourselves humbly before His will in this dispensation of His providence coming so closely after the death of another member. We render thanks to God that He gave us in the deceased, although but for a short time, an efficient co-worker and willing helper in our common work and herewith express the great esteem in which he was held by us.

We pray that Our Heavenly Father may richly prove His promises of help and consolation to the bereaved family of our friend and fellow-member.

A. H. HOLTHUSEN,
Wm. KEMMLER, Jr.,
J. M. SIAS,
Wm. UNVERZAGT,
H. WIGMAN.

Conover, N. C.—Concordia College has opened the twenty-third session with largely increased attendance over the past year. Among the boys there are, at the lowest, twelve preparing for the Gospel ministry. May God grant them health and perseverance and success in their studies. The towns represented by these boys are Baltimore, Brooklyn, Cleveland, Detroit, Pittsburg, Lockport and Conover.

Our equipment has been increased by the donation of a square piano.

By such gifts our needs are gradually being met. We hope and believe that the in-

creased wants of the Indigent Students' Fund need only to be mentioned to elicit a glad and liberal response. R.

New York City—The Lutheran Young People's Society of New York held its second outing of the season at Bronx Park, New York City, on Labor Day. Though the attendance was not as large as at the previous outing on July 4th, the day was nevertheless enjoyably spent.

Societies of the following churches were represented: Young Men's Society, Cotta Guild, Church of the Redeemer; Young People's Society, Golgotha Luth. Church; Y. P. Society, Church of Our Savior, Brooklyn; Ruth Guild, Immanuel Luth. Church (German), 88th and Lexington Ave.; Y. P. Society, St. John's Luth. Church, (German); Athletic Association and Y. L. Society of Trinity Church, (German), Brooklyn; Y. P. S. of Immanuel Church, (German), Brooklyn. The next Convention of the L. Y. P. S. will be held at the Church of the Redeemer on the third Thursday in September. Pastor Dallmann will deliver a lecture on "Dr. Robert Barnes, the English Friend of Luther and Melancthon."

Grace Church, Jersey City, intends to build a new and more commodious house of worship. The last service in the church was held on the evening of Aug. 28th. Pastor Dallmann preached the sermon. Several members of the church council made addresses. Services will be held in the Y. M. C. A. Association Hall, located in the same neighborhood. The intention is to have the church completed before Christmas. X. Y.

The Wartburg Teachers' Seminary, of the Iowa Synod, is to receive young ladies in the future to train them for work in the parochial schools. So does Concordia College at Conover. L.

The Lutheran High School Association, of Milwaukee, has been very fortunate in securing a home for its school. The Wisconsin Synod formerly owned a pretty little park at the corner of Vine and Thirteenth streets, with a building on it that was used for their Theological Seminary. When this Seminary was moved to Wauwatosa, near Milwaukee, the property passed in to other hands. It has now been re-bought for a fair sum; and the building can be remodeled at a small cost to suit the purposes of the High School.

The Association has also called two professors, one of them the Director,—and is, therefore, ready to carry on its project vigorously.

The school may now safely be considered past the experimental stage. W.

We clip the following racy paragraph from an exchange:

"The latest 'improvement' in the way of making the church 'attractive' has just come to our notice. It is organizing a Sunday school into an athletic association, and forming a football league and baseball club. The projectors of it claim that it will be financially a success, as it will have a large church following. A church football league and a church baseball team are new forces coming to the front to help on in the world's salvation. As these are 'church institutions,' we suppose they will be authorized to play on Sunday. What a feel authorized to be in this age of 'improvement'—a 'dedicated' saloon where the doxology is sung, and foot and baseball teams! Surely the world's conversion can not long be delayed. Hawthorne's vision of the celestial railroad with Apollyon for engineer is being realized."

—Luth World.

ABROAD

During the one month of June the British and Foreign Bible Society sent to the foreign field 48 tons of Bibles. This represents 116,370 books in 114 different languages. W.

The Scandinavian Church up to comparatively recent times presented a solid conservative front to the advanced theological thought: In recent years all this has changed, and largely through the influence of Harnack's work on the "Essence of Christianity," which was translated into Norwegian by the well-known pastor, J. Jansen, and favorably reviewed by no less authority than the present bishop of Christiania, the former professor, Dr. A. Bong. Modern theology has made phenomenal strides in Norway. The pioneer of the movement is Pastor Klavness, whose address in the Lutheran Conference in Lund some time ago, in which he ascribed the indifference shown to the Church by the educated classes to the fact that the Church closes its eyes and ears to progressive thought, really started the ball to rolling. Since then Klavness has demanded that the results of criticism, such as the mythical character of the story of the Old Testament of the Patriarchs, be taught in the schools; and in his journal, "For Kirke og Kultur" (For Church and Culture), which he publishes in connection with Pastor Brunn, has made active propaganda for the new views. A series of sermons, entitled "The Gospel Preached for Our Age," brings the new views on the pulpit and is a model of modern homiletical production. Pastor Trandberg, at a great Church Congress in Christiania, discussed the question, "Is our Church threatened with a new revolution in the twentieth century?" and gave the answer Yes. The most pronounced opponent of the new movement was the venerable Bishop Hevet, who in a special brochure mentioned by name the theologians whom he regarded as heretical, among them leading University professors. At present the Norwegian Church is sharply divided into two camps, the conservative and the advanced. The same is true of Denmark, where the radicals are fighting fire with fire. In Copenhagen, in order to counteract the influence of the flourishing Sunday-School work of the conservatives, the radical "Studentensamfund" has inaugurated an opposition propaganda by holding Sunday-schools in which the biblical history is supplanted by stories, fables, natural history, and the like. The movement has also found its way into Sweden, where the student association, "Den Yngre Gubben", in Lund has organized anti-churchly Sunday-schools after the Copenhagen model. Begun in April of the present year, the attendance is already very large, a woman student of medicine being one of the leaders. In all three Scandinavian Churches the agitation is the leading subject of public thought.

So far "The Independent." Is Scandinavia which was among the first to receive the pure Gospel in the Reformation, to go the way of radical Germany. L.

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The Toronto Christian Guardian publishes the statement that, not long ago, on a Sunday morning, a census was taken of the attendance at ten churches of the Established Church in the City of London, located in the old city surrounded by warehouses, offices and banks, and in a district having a very small resident population. These churches have a seating capacity of 3,750. The attendance numbered 213, of which 70 were men, 119 were women, and 24 children. Five of them had an attendance of less than a dozen each, and one had not a single man present. There were 3,537 empty sittings. The rectors of these churches receive a total salary of \$28,565.00, besides the occupancy of rectories of great value.—Ex.

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An exchange gives some very interesting figures of the strength of the Presbyterian churches of the world, which were presented at the late meeting of the Pan-Presbyterian Alliance, in an elaborate statistical report by the secretary, Rev. Dr. Matthews. The following are some of the main items of the exhibit: European continent—Ministers, 5,186; communicants, 947,258; Sunday-school scholars, 336,045. United Kingdom—Ministers, 5,313; communicants, 1,536,807; Sunday-school scholars, 1,041,334. Asia—Ministers 216; communicants, 62,844; Sun-

day-school scholars, 8,779. Africa—Ministers, 352; communicants, 211,724; Sunday school scholars, 54,110. North America—Ministers, 15,557; communicants, 2,280,485; Sunday School scholars, 2,234—610. South America—Ministers, 41; communicants, 6,000. West India Islands—Ministers, 28; communicants, 12,017; Sunday School scholars, 12,283. Australasia—Ministers, 754; communicants, 80,793; Sunday School scholars, 100,650. The total of Presbyterian communicant members now found in the whole world is 5,137,128. Since the organization of the Alliance this total has stood as follows at its successive sessions: 1888, 3,721,680; 1892, 4,125,666; 1896, 4,627,149; 1899, 4,852,096. L.

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There are five bodies of Methodists in England, the Wesleyans, the New Connexion, the Methodist Free Churches, the Bible Christians and the Primitive Methodists. All these are now trying to get together and to form one united Methodist Church body. The hope is entertained that the effort will prove successful and that the union will be effected inside of a few years. L.

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The total Sunday-school enrollment of the Protestant World, according to statistics presented at the World's Convention, Jerusalem, last April is 26,055,688. Of these 649,701 are in Australasia, 777,297 in Scotland, 7,456,108 in England and Wales and 13,092,703 in the United States a very large percentage of the total, it will be noted, being within the confines of English-speaking lands. Germany has 866,213, Sweden 320,300 and India, including Ceylon, 348,728 pupils.—Ex.

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The "Catholic Times" states that the Roman Catholic population of England has decreased nearly half a million during the century from 1891-1901. L.

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The district attorneys in Prussia are ordered by the Minister of the Interior and the Attorney General to keep a strict watch over the sale of obscene literature and to bring the offenders to justice, who will not only be fined but imprisoned for long terms, according to the new criminal code of Germany.

Would that the secular power would everywhere recognize its duty in the premises. R.

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The Greek Church (which is the State Church of Russia) has missionaries in Japan and also a Greek Catholic journal is published there. It is interesting to note what this journal says regarding the freedom which the Greek Church enjoys in Japan. It says that religion fares better when free from State control and interference; that there is no comparison between the freedom enjoyed by a Christian minister belonging to the Greek Church in Japan and a Russian priest residing in Russia. Is it possible that priests of the Russian Church are better off in Japan, in time of war, than they are in Russia in time of peace? L.

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The first party of the Sudan United Mission has sailed from northern Nigeria and the Sudan to establish operations in the vast regions lying between the Desert of Sahara and the Congo basin. This country is bounded on the west by the Atlantic, is 3,500 miles in breadth, occupied by some 80,000,000 persons, speaking upwards of 100 languages.—Ex.

✱ ✱ ✱

Remarkable success continues to attend the Muller Homes, of which the New Orphan Houses on Ashley Down, Bristol is the most important branch. Mr. James Wright's annual narrative of facts shows that, during the past year, 308 orphans were received into the homes, bringing the total up to 2158. The health of the children was good, though there were a few cases of scarlet fever. The income, "as the result of prayer to God, without any one having been personally applied to for anything," was £34,074, including donations, interests, rents and the sale of articles given for the purpose, and there were numerous gifts in

kind. The average expense of one orphan during the year was £14, 18s., 6d. The income for the other objects of the institution was £4,781, which was divided between the home schools, the purchase of Bibles and tracts, and missionary work. Since George Muller founded the institution, sixty-five years ago a total of £1,142,479 has been given, unsolicited, for the orphans, and £417,613 for other objects. During 1903, the institution sold 4350 Bibles and gave away 525, sold 7881 New Testaments and gave away 1574, and distributed over 5000 portions of Scripture and tracts. The most interesting feature of the report is the extracts from letters enclosing gifts for the homes. One is from a former inmate, who confesses a petty theft he committed at the homes years ago, and sends double the amount as "retribution money." There are numbers of thank offerings for providential escapes etc., and from people who have read Muller's book telling how the homes were sustained by the exercise of faith and prayer when all earthly means had failed. The whole history of the homes is, indeed, an inspiring proof of the efficacy of prayer and faith.

Hearth and Home.

HIS MOTHER'S BIBLE LESSONS

How much I owe to my mother for having so exercised me in the Scriptures as to make me grasp them, and above all, taught me to reverence them as transcending all thought, and adorning all conduct! This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself.

As soon as I was able to read with fluency, she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice, and correcting the false ones, till she made me understand the verse. It might be beyond me altogether; that she did not care about, but she made sure that as soon as I got hold of it at all, I should get hold of it by the right end.

In this way she began with the first verse of Genesis, and went straight through to the last verse of the Apocalypse—hard names, numbers, Levitical law, and all—and began again at Genesis next day. If a name was hard the better the exercise in pronunciation; if a chapter was tiresome the better the lesson in patience; if distasteful, the better the lesson in faith that there was some use in its being so outspoken.

After our chapters (from two to three a day, according to their length, the first thing after breakfast, and no interruption from servants allowed—none from any visitors, who either joined in the reading or had to stay upstairs—and none from any visitings or excursions, except real traveling) I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known; and with the chapters above enumerated I had to learn the whole body of the fine old Scottish Paraphrases, which are good, melodious, and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

It is strange that, of all the pieces of the Bible which my mother thus taught me, that which cost me most to learn, and which was, to my child's mind,

chiefly repulsive—the one hundred and nineteenth psalm—has now become of all the most precious to me in its overflowing and glorious passion of love for the law of God.—John Ruskin.



DOES IT HIT YOU?

The Home Missionary illustrates a very important matter thus: "Here is a man with a large family, all members of the Church, all attentive at services, having all the privileges of a church home. He pays, for all, the sum of \$10 a year. Now, if he is able to pay no more, all is well. But is he not able? What are the facts? That man belongs to a club which costs him four times \$10 a year. He belongs to several social organizations which cost him as much more. When some one calls to collect his church dues he pays them as if he were doing a charity. But he is not doing a charity. He is receiving a charity. The privileges he and his family have in that church cost five times \$10, and he is content that some one else pays the other forty.

"Here's a young man, salary \$10 a week. He has a seat in church. He pays his barber 30 cents a week and 10 cents to his church; 50 cents to the club, 10 to the church; \$1 to the laundryman, 10 cents to the church.

"Here's a young woman, salary \$8 a week. She pays \$5 for a spring hat, and \$3 a year for her church privileges.

"Here's a man of large income. He cannot use it all. The interest of his capital more than supports him. He pays \$100 a year for his church privileges. That is, as if the young man on a \$10 salary had paid 10 cents a year. And he thinks himself generous!"

Does it hit you?



A DOLLAR FOR MISSIONS

In a German village, near Bremen, lived a poor workingwoman who loved the Lord. Her husband was a good-for-nothing and drank up his wages. So she had to work all the harder to help keep the family. Nevertheless, she managed to save a dollar each year for missions. Suddenly her husband died and left her nothing but debts. When she wanted to give her dollar for missions the next year, her pastor told her that would not do, first she must pay her debts. She left feeling sad at heart.

About three months later, the pastor was walking along the street, when he heard a voice calling, "Pastor! Pastor!" As he turned about he saw a boy running up to him with a coin in his hand. The pastor recognized him at once—it was the widow's son.

"Pastor, here is a dollar for missions," said the boy, his face beaming with joy.

"No, no, my boy, take the dollar back to your mother, I cannot take it."

"But, dear pastor, the dollar is not from my mother; it is my own."

"How did you get so much money?" he asked earnestly.

"Oh, my mother was so sad because she could give nothing for missions, so I thought I must do it for her. I went into the woods picking berries and in this way I earned penny after penny, and look, Pastor, now I have a whole dollar."

PROVED BY ITS WORK

In an argument which Dr. George F. Pentecost once had with an atheist, the latter said the reason why he did not believe in the Bible was because he did not know the author. Dr. Pentecost replied:

"Well, my friend, is the multiplication-table a work of authority with mathematicians?"

"Most certainly."

"Do you happen to know who the author of that table is?"

In a moment he frankly confessed his ignorance, upon which Dr. Pentecost added:

"Then I suppose, as a matter of fact, being a scientific man and a conscientious sceptic, you never use the multiplication table?"

"O, yes," he replied; "it proves itself to be true by its work."

"Then, my friend," said the great preacher, "leaving on one side all those hair-splitting questions of science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication-table works in its sphere?"



BAD CURVES

It is said that, in building a certain railroad, the company had a bonus of so much for every mile of track and put in many curves to make it longer. As a result, hundreds of trains and thousands of passengers and tons of freight had to go round these curves every day for fifty years, causing an enormous and ever-increasing loss; but now the railroad company is cutting out these curves and straightening the line, at the expense of millions of dollars. Every bad habit is a curve, which is put into life when it is being laid out. The line of life is at first flexible and movable, and can be run anywhere; but once it is embedded and ballasted in the soil and rock of habit, it becomes a fixture, and may become a finality. Any curve put in the original construction, then, imposes itself upon all the traffic of life that passes over that line. If a boy, in learning a trade, learns to do some part of his work in a round-about way, every time he does that thing he will travel around that curve, at the cost of time and trouble and poor work. If he puts into his speech words of misrepresentation, deceit, falsehood, through all his life he may travel around lying curves. If he forms a habit of drink he will travel a very crooked way, which resembles the writhings of a serpent. If he becomes dishonest and tricky he will never go straight at a matter in an open manner, but will approach it along a sinuous path, and be crooked in all his ways.

Curves should be kept out of the flexible life of the family and church and nation. Selfishness, ill-temper, strained relations and discord put turns and crooks in the home which twist and wrench all its life. How unpleasant and painful it is to live in a home which is frequently jolting and jarring around sharp curves!

Build the home on a straight line, that its life may run on a smooth and pleasant track. Many a church has doomed itself to crooked traveling by getting a twist into its line. Nations have tracks that their founders and first generations lay out. We are constructing the track of this nation. As we build it to-day, so will the nation travel for centuries. Every curve we put into this line will send generations around that crookedness. Every piece of straight track will make it easier and safer for those that come after us. Home Missions are building an air line across this continent, and Foreign Missions are extending it as a belt line around the globe. We are constructing a track for coming millions; let us cut out the curves and build it true. Their feet will follow ours: let us walk straight. "Cast ye up, cast ye up; prepare the way; take up the stumbling-block out of the way of my people."—Texas Christian Advocate.

Miscellaneous.

ACKNOWLEDGEMENTS

SYNODICAL TREASURY.

Received per J. F. Schuricht, Treas. from German Ev. Luth. Synod of Missouri	\$ 250.00
Augustus Miller, Treas. from St. Marks Ev. Luth. Church, South Sodus, N. Y.77
Charles Spilman, Treas. Eastern District for Synod debt fund ..	1000.00
Rev. W. P. Sachs, College Day collection, St. Andrews Ev. Luth. Church, Pittsburg, Pa.	46.61
Rev. Paul Bischoff, collection at meeting of the Augustana Conference at St. John's Church, Catawba Co., N. C.	16.00
Rev. J. R. Brauer from Grace Church, Jersey City, N. J., for Conover College	4.90
Rev. F. Kuegele, Crimora, Va., Proceeds of Country Sermons ..	21.25
Dr. D. Winter, Columbus, Kan. ..	10.00

MISSION TREASURY.

Received per Henry Staudermann, Treasurer, from Ev. Luth. Church of Our Savior, Brooklyn, N. Y.	\$4.25
Rev. Paul Bischoff, collection at meeting of Augustana Conference at St. Johns Church, Catawba Co., N. C. for Mission Treasury	14.00
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Rev. M. Winter, Mission festival collection Ev. Luth. Congregation, Creston, Neb.	24.65
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CHURCH EXTENSION FUND.

Received from Casper S. Coyner, Treas. from Coyner's Congregation, Rev. Kuegele, Pastor, Waynesboro, Va.	\$ 31.80
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A. E. SUCCOP,

Sept. 1, 1904.

Treasurer.

ACKNOWLEDGEMENTS

Thankfully received for Concordia College from Mr. and Mrs. H. A. Stang of New York City, one piano, freight prepaid.

GEORGE A. ROMOSER.

Received of Mr. A. E. Succop for Lancaster Mission \$50.00. W. P. SACHS.

INSTALLATION

Acting as substitute for undersigned, by direction of Pres. A. W. Meyer the Rev. Harry C. Muhly was installed as pastor of Mt. Calvary Evang. Lutheran Church of Lancaster, Pa., on 13th Sunday post Trin. Aug. 28, 1904, by the Rev. J. George Bornmann, assisted by the Pastors, E. Paar and H. Brauns. W. P. SACHS.

CHANGE OF ADDRESS

The Rev. John Schiller,
915 Cauldwell Ave.,
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The Rev. Harry C. Muhly,
632 N. Lime St.,
Lancaster, Pa.

The Reviewer.

LUTHER—WORTE. Eine Selbstbiographie, zusammengestellt aus seinen Schriften. Heft I. Dr. Martin Luther: Ein armer Knabe; Harte Erziehung; Ein schuchtherner Knabe; Moench. Published by the Index Publishing Co., No. 35, Winfield Junction, New York. Appears bi-monthly. Price 25cts. per copy. Aims to give an autobiography of Luther in his own sayings selected from his writings. L.

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No. 21.

PITTSBURG, OCTOBER 6, 1904

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IN ADVANCE.

THE VINES.

Tell us once again, dear Master,
Of the Vine,
How the helpless, struggling branches,
Cling and twine.
How the Husbandman will clean it,
Prune it, water it, and screen it,
Care for it from branch to root,
Till it beareth fruit.
Tell us once again, dear Master,
Of Thy care:
How above Thy vines Thou watchest
Everywhere;
How Thou sendest rains upon them,
How Thy sunshine oft has won them,
How with love Thou standest near—
All the weary year.
For to-day Thy vineyards languish,
Master, hear!
Branches, withered, black and fruitless,
Do appear.
Oh! come near to prune and tend them,
Yet a little while defend them.
Till at last, through strong, brave root,
Also they bear fruit.
We are like these vines, dear Master,
Pity us;
Useless, fruitless, bare and worthless,
See us thus.
Yet, because Thou carest for us,
Lovest, even prayest for us,
Let us still Thy summer see,
Bearing fruit for Thee.

—Marianne Farningham.

Editorials.

The General Council "Lutheran" is making heavy draughts on its stock of adjectives in speaking of the Synodical Conference and what that body stands for.

The latest characterization by the "Lutheran" is contained in the words "pitiable, pusillanimous, presumption." We don't know exactly what that means, but, no doubt, it is something dreadful, and we shall try to feel duly impressed. And just to think, all those horrible adjectives because "Der Lutheraner" has the courage of its convictions and says that if you do not agree with us in the doctrine you are in error! No doubt it would be easier for the flesh and more popular to say otherwise. No doubt the bait that Council is throwing out broadcast for the goodwill and co-operation of the General Synod, the Iowa Synod and the Ohio Synod, the General Synod in the South will find many ready takers. But as long as such union involves the countenancing of the State Church of Germany with all its brood of faith-killing errors, and, in this country, the fellowshipping of open communion, lodgism, synergism, higher criticism and of almost every "ism" against which the Lutheran Church has taken a stand in

its Confessions, so long shall we, by God's help, prefer to stand by our colors while we keep open our weather eye for the "Lutheran's" broadsides of alliteration.

★

Anyone who is thrown into contact with Romanists must know something about the sophistical distinctions made by the Romish Church to meet charges of idolatry raised against the Romanists for practicing the invocation of Saints. Certainly even the weakest Christian with the scantiest knowledge must feel that the honor and adoration due the Supreme Being, and which find expression in the outpourings of the heart in prayer cannot be shared by Him with any creature of His hands. Not even the process of beatification and canonization can so obfuscate the Christianized sense of the common people as to make the calling upon the Saints any more commendable from a Christian viewpoint. There are needed, besides, fine-spun distinctions between adoration paid to God and the veneration shown the Saints in order to cause men to lose sight of the transgression of the First Commandment involved in Saint-worship. These distinctions we have stigmatized as sophistical; for what do they amount to in the face of such a "prayer" as the following. It does not come from the darkness of the Middle Ages; it is found in the annual or calendar for the year of Our Lord 1903 of the Catholic University of Louvain.

The prayer reads, in a close translation, furnished by Pastor Schulz, as follows:

"PRAYER TO THE MOST HOLY MOTHER OF GOD, PATRON-
NESS OF THE UNIVERS-
ITY."

"Remember O Blessed Virgin Mary, that it has never been said that anyone had recourse to Thee, without having been heard. Full of entire confidence in this all-powerful protection I approach, O Mary, together with all the faithful of Belgium, to implore Thy favor upon this Catholic University, established by our first pastors, in mutual accord with the august Head of the Church. This establishment, O most holy Virgin, has for its only object the glory of Thy beloved Son, by the preservation of the precious gift of faith, good morals, and true science among our Catholic youth. Bless it, O mother of good-

ness, in order that all who here find themselves united may enjoy a pure heart, a right mind, and be filled with the Holy Ghost, who is the God of all knowledge. Obtain for me, O Mary, as well as for all faithful Catholics of Belgium enduring zeal to support this institution, in order that we may become participants of the fruits which it should produce. Thou Queen of Heaven, Thy glory is concerned in the success of this establishment. If it prosper, many hearts will unite to chant Thy praises and to say, without ceasing, in love and gratitude to Thee: O most merciful, O most bountiful, O most gentle Virgin Mary!"

AVE MARIA.

"NOTE.—(1) Our lords, the Cardinal-archbishop and the bishops of Belgium have granted 40 days' indulgence to all the faithful every time they shall recite this prayer with devotion."

Certainly the mere reading of such a "prayer" will suffice to emphasize the idolatrous blasphemy of this creature-worship. What honor could be paid God himself that is here not bestowed upon a creature; upon a highly favored creature, it is true, but a creature none the less. "Thou shalt have no other gods before Me."

★

Prof. Luther T. Townsend, of Boston University, has recently published a book entitled "Adam and Eve." In it he professes to make use of the latest investigations in the fields of science, philosophy and criticism. Against the "higher critics," he says:

"The readjustments of astronomical and geographical theories during the last quarter of a century, which in every instance have been making for, rather than against, the beliefs of the primitive Christian Church, and the remarkable discoveries in archeology which are affording the strongest possible defense for the credibility of the Bible, together with the fact that many of the ablest scholars are taking issue with much that is called higher criticism, ought to suggest that modesty, rather than egotism and dogmatism, is peculiarly becoming in those who are posing as leaders of modern thought and reformers in the theological world."

Professor Townsend believes that "a passage of Scripture is to be interpreted as literal unless a figurative meaning is clearly intended by the inspired writer." Regarding the evidence that no supposition of a figurative meaning in the nar-

rative of the creation of man is necessary or even permissible, he says:—

"It can no longer be rationally questioned that the sciences of anatomy, of geology, of archeology, of philology, of ethics, and of theology unite in demolishing all theories of naturalism as to the character and condition of the earliest inhabitant of the earth of whom there is any record.

"And the evolutionary hypothesis that the human race began in a savage state, and slowly worked up to its present condition, consuming in this development a hundred thousand years, more or fewer, is, in the presence of established facts, an assumption as groundless as anything one can imagine. On the other hand, a sudden emergence from the savage state to one represented by the ancient civilizations of Assyria, Babylon, Egypt, and that of many other countries is not an emergence of which history shows any evidence. Hence the history that the human family began high up in the civilized and social life, but afterward suffered a decadence, has probabilities in its favor that amount well nigh to an absolute certainty.

"What may be insisted upon, therefore, is this: There is no evidence of any kind that Adam, who throughout the Bible is spoken of as an authentic person, was not the first man. There is no evidence that he did not have a perfect body and fully endowed intellect; there is no evidence that he could not give appropriate names to the animals brought before him; there is no evidence that his son Cain did not build a city; there is no evidence that his grandson Jubal did not handle the harp and organ, and there is no evidence that Jubal's brother, Tubalcain, and grandson of Adam, was not a worker in brass and iron.

"But there is no need of stating these matters in negative terms, for all discoveries in the last twenty-five years or more are in harmony with the Bible record that the first beings on earth that wore the human form had a body just as perfect and a brain or an intellect just as capable of working, and a language just as complete in expressing thought as those of any man now living. These are not philosophical nor theological speculations, but conclusions based upon established facts, and reached by approved scientific methods."

Of the days of Creation he says:

"That the writer of the Book of Genesis had in mind days of ordinary length, rather than the geological periods that had preceded (?) and that evidently were prophetic of the six Bible days, cannot be reasonably questioned. The Hebrew word *yom*—limited by *e-
rev*, evening, and *boker*, morning—is never used in the Hebrew tongue to denote any period other than an ordinary day.

"This is the opinion of such well-known and distinguished Hebraists as Baumgarten, Culver, Davidson, Hagenbach, Hedge, Keil, Kalish, Murphy, Rosenmuller, and Dr. S. H. Turner in his 'Commentary on Genesis.'

"Regarding the idea of creation by

'spontaneous generation' and evolution, he declares that such a theory is 'confronted with unsurmountable difficulties,' but that 'such a creation at the hands of Christ as the Bible describes is antagonized by nothing that is established in the realms of approved science and philosophy.' "

It is well enough for Christians to take cognizance of the appearing of such books as the foregoing, for these may serve a useful purpose against the shallow-pated devotees of science with whom they may meet. R.



According to a newspaper Report an Evangelical pastor recently participated in the ceremony of laying the cornerstone of a Jewish Synagogue in New York City. He is reported as having said:

"It matters little what inscription shall stand over the door of this growing edifice; it will be the work and teaching that shall go out from here that will make the glory of the God we all bow down to. God is the Infinite Spirit of all power and the source of all life. Now let us all understand this, and all minor differences will vanish as the mist before a rising sun."

The "Lutheran Observer" which reports this, justly takes exception. It says:

"We have the greatest esteem for the character and the religion of our Jewish contemporaries. Their religion is part of ours; ours is the fulfillment of theirs, but they are not one. The one essential and fundamental doctrine of Christianity is that Jesus Christ is the Son of God, the Savior. This they deny, and no burst of fraternal feeling can make this a 'minor difference.' We may have fellowship as individuals. We may hope and pray for the coming of the time when they will own Jesus as their Messiah, but we dare not make their denial of the Lord a minor difference without becoming partakers of their denial."

We are glad to see a General Synod paper coming out so strongly against this gross form of unionism. We hope that this is an indication that a saner spirit with reference to this matter is gaining ground in the General Synod. For we remember that a few years ago a General Synod pastor out in California fraternized with a Unitarian preacher—or it may have been a Universalist—on a similar occasion.



The Methodist preachers of Philadelphia recently made a canvass of their city in behalf of their Methodist Church paper. As a result seventy-two pastors in a few days of systematic work, added 1,754 names to the subscription list of their paper. Another church-paper, "The Christian Guardian", remarks to this: "This bears out what we have often said—the circulation of the Church-paper depends largely upon the pastors." Are all our pastors doing what they can to increase the circulation of the "Witness" and the "Guide"?

There is considerable food for thought in the following paragraph taken from a secular journal, although some of its statements are not universally true:

"The grand missionary age is gone. There are no more martyrs and apostles. Crosses and crowns are out of fashion. If a heathen nation maltrcats a missionary we collect damages; if they burn a stack of Bibles we send a stand of arms. Christianity has grown powerful, and with the consciousness of power has come arrogance. The Church is no longer a light to the heathen, but a fire to consume them. It should not be forgotten, in this stiff-necked pride, that example is more powerful than preaching. The pagan world will look upon the Christian nations and judge them by their fruits. 'You have a good religion,' said a Chinese recently, 'but you do not seem to be aware of it.' Too true, too sadly true! We sing of 'Greenland's icy mountains,' without realizing that they rise just outside of our own church door; we sing of 'India's coral strand,' unconscious that we are drowsing in its dreamy shade. The statistics of Church membership and Church attendance afford a striking commentary upon our claim to be a Christian nation."



"Where sin abounded, grace did much more abound," says the apostle, Rom. 5:20. Sin is indeed a mighty power in the unregenerate. It holds him in an iron grasp and leads him as its helpless prisoner from one abomination to another, until it plunges him headlong into his eternal perdition. But, thank God! where sin abounds, grace does much more abound! The grace of God, merited for us by Christ and brought to us by the working of God's Spirit is mightier than sin. It is able to break to pieces the fetters of sin, by which man is held captive, and enables him to break away from its thralldom, by offering him pardon and exemption from its punishment, and giving him power to serve God in holiness of life. To sum up with Paul in the following verse, "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ, our Lord." L.



A certain gentleman has been looking over the catalogues of several dozen Theological Seminaries and says that they make a "curious, almost monastic, impression" upon him. Why? Because a number of "abstruse and medieval subjects" are found in the curricula. Then he calls upon us to realize that the men who study these subjects must go out into churches where the chief topics of thought and conversation are crops, stocks, politics, clothes, servants, babies. Grim humor he may call it, but we do not see the point. For if there is one thing a preacher ought to do, it is to try to get his people's minds away from their crops and politics, and all other worldly things. He is to be a spiritual leader, and to that end his training must be directed. If it is

found that Hebrew and Church History serve a good purpose—as, in truth, they do—what right has anyone to talk about monasticism. It is taken for granted that the subjects which most preachers pursue in the seminary, militate against the interests and welfare of their future parishioners. But this is not the case. Neither is it true that the preacher understands nothing about the affairs of the world. He studies profane subjects before he ever reaches the seminary, and ever after, as a rule, remains a close student of men and their interests.

But there is something else back of it all. The complaint uttered by these gentlemen expresses the tendency, and one that is not wholly good. The object in view is to change the curricula of theological seminaries so as to conform to the spirit of the times. Hebrew, it is urged, we do not need; drop it and take up instead the study of the Higher Criticism, because that is what everyone is talking about today; or, offer lectures on Sociology, and the like. This plan is already being pursued in some seminaries, and the poor people to whom their graduates are sent must reap the harvest, and a sorry one it is, in too many cases. If monasticism, in the sense here used, will give us the pure preaching of the Gospel, then by all means let us have it.

* * *

As an example of what the tendency above noted may lead to, we give here a few subjects from a "valuable outline for missionary study."

For the sixth evening the topic is: "Our blunders and successes in the Philippines, and among the subheadings we find: Our military unpreparedness (The round robin, Roosevelt's Rough Riders), and Governor Taft: a character sketch. But it is the seventh evening that attracted our attention most. We cannot refrain from giving it in full. Topic: The United States a world power. Subdivisions: The Pacific Cable, J. J. Hill—a self-made greater American; Our relations with Germany; New York, the new money center; and the poet's vision."

It is only fair to state that the first five evenings are much better. We have selected the last to show what a preacher of the Gospel is, by some, expected to discuss in a missionary meeting, and of course, from the pulpit, too. Do we not want to change the curricula of our seminaries so as to conform to the clamorings of some misguided thoughtless men and women? God forbid. Our calling as Christians is a higher one. W.

* * *

The following clipping from the secular press recalls again on the one hand the facility of the Roman Catholic Church to accommodate itself to demands, (Mr. Donnelly, by the way, is a reputed millionaire), and on the other hand, the perversiveness of its position respecting civil marriage. According to the Roman Catholic Church there is no marriage outside of its Church. That this is the position of the Romish Church is sometimes denied. As another evidence read:

"Mrs. Alline Stocking Clarke, who only two weeks ago obtained a divorce from her husband, Charles Sumner Clarke, was married yesterday afternoon to Charles Donnelly, Jr., of Pittsburgh, in the rectory of St. Patrick's Cathedral by the Rev. Richard Ormond Hughes, one of the assistant priests of the Cathedral.

"A dispensation for the marriage was granted by the Archbishop a week ago. Miss Kate Stocking, a sister of the bride, was the bridesmaid."

"Three weeks ago Mr. Donnelly went to the Cathedral rectory and asked to see Mgr. Lavelle. In Mgr. Lavelle's absence the Rev. Father Thomas Murphy, the assistant rector interviewed him. Mr. Donnelly explained that he desired to marry Mrs. Clarke, who was a divorced woman. He was directed by Father Murphy to have Mrs. Clarke obtain credentials showing the facts of her previous marriage and separation, and present them through the Bishop of Pittsburgh. Mrs. Clarke did this and also obtained from Bishop Phelan permission to marry outside her own Diocese and a dispensation to remarry here.

"The papers were presented by Mrs. Clarke to the Metropolitan Curial, who is Rev. D. Gherardo Ferranti, Italian secretary to the Archbishop, who passes upon all dispensations of this kind. Dr. Ferranti examined Mrs. Clarke's case and found her first marriage to be null and void, under the impediment known as the 'disparity of worship,' which covers the case of a baptized person who marries a non-Christian in the full knowledge of the deed.

"This does not mean that the Roman Catholic Church recognized Mrs. Clarke's divorce, but that it looked upon her as a person never married. Her first husband was not a Christian in the eye of the Church because he was not baptized. This being an established fact, Dr. Ferranti had the certificate of the marriage signed by Archbishop Farley and the seal of the Diocese was placed upon it." H.

Contributions.

THE WORLD'S FAIR AT ST. LOUIS, MO., AND ITS EDUCATIONAL EXHIBIT

It was our privilege to attend the Louisiana Purchase Exposition. True, the same is not the Great Supper to which the Lord Jesus has invited and still invites all nations, but it cannot help being in its way a religious feast too for such men as view things with eyes spiritual. The first purpose of this indescribable exposition is to be a feast of human culture in all its various branches, and from this point of view it is certainly a marvelous success. To exhibit at one place and time in such a narrow compass the mental and manual achievements of mankind during the past six thousand years, is a grand idea which has been nobly realized at St. Louis.

The undertaking would be too great to take our readers through all festive halls by giving them a full description

of what we saw and heard of mankind's best efforts and means to subdue creation, to lighten the burdens of human life, and to sweeten and embellish social existence. So we shall confine our article to the description of two subjects.

On the first evening of our presence on the Exposition grounds we were led directly into fairyland. Imagine a long avenue well paved with red gravel, twice as broad as our largest streets, lined on both sides with white palaces, intersected by a river whose banks team with herbal verdure and various flowers. The head of this avenue is crowned by a beautiful half-rotunda whose many green steps lead into the water below. This building is called the Cascade, whose portals gush forth in one evening twenty-five thousand gallons of water. This elevated cascade is made more prominent by overtowering statues, by arches, by artful domes on its sides and in its rear. The Cascade, statues, arches and domes are all of marble hue. Now think of a bright still summer night under the starry canopy of heaven, the gondolas moving deftly on the waters with their costly burdens of festive people, while thousands of men move up and down the avenue awaiting the illumination. All at once one half million incandescent lamps and two search lights shed light and lustre on the scene and make night look as bright as day, the lights of the Cascade now turning red, then green, then white. Such is the work of the wizards in the Electricity Building. This one view repaid us for all our expenses.

The first building which we visited next morning, was of course, the main building, main by common consent, the Educational Building proper. Almost all civilized nations of the earth have exhibits here, showing what is done for the moral, mental and physical development of their children. And since this work is second to none in importance and benefit, it draws the attention of all thoughtful visitors.

It does one good to notice what strides the cause of common school-education has made, since Luther raised his powerful Gospel trumpet also for the neglected children.

Not only the child which is sound in body and mind, but also the imbecile, the blind, the deaf and dumb, yea, such as have but one sense left whereby instruction may be imparted, all are remembered here as under the fostering care of merciful generations. The crowned heads of Europe and their officials have vied with our great states and territories to exhibit their best means of school-education. This Educational Building is in its inner parts quite a little town of booths and aisles, and everything is open for inspection and examination.

We were desirous indeed to see our Synod's exhibit, the School Exhibit of the Lutheran Synod of Missouri, not only because the work of our own school is represented there but also because our worthy professors at Addison, Illinois, and the educational committee and some four hundred parochial school-teachers and their pupils, and our Con-

cordia Publishing House had been at work and expense for a whole year to make a fair and true exhibit of our school-work.

There, to the right of the north entrance, in "one of the most desirable spaces in the entire building," we found our School Exhibit

The diaphane pictures of Luther and Walther, facing both aisle and booth, reminded us at once of our approach to Lutheran grounds. Well, we had to take a chair first at the invitation of Mr. Mezger, student at the Washington University, of St. Louis. We must take a chair so as not to become bewildered by viewing 732 neatly bound volumes of written work; nor by the 809 photographs of school-buildings and of classes; nor by the Leaf Cabinet containing specimens selected from bound volumes. A large wall map showing the number of our schools in several states looked down upon us and bade us to examine its broad face with a view of finding our town of schools.

After rallying from our first great surprise at the able and efficient display of our committee's work, we made a closer inspection. 438 schools of our parochial teachers are represented here by written work of pupils; 22 pastors' schools.

School work may be seen in the following branches: English Language, (Grammar, Spelling, Composition) 23,366 papers; United States History, 2,929 papers; Geography, 6,788 papers; Arithmetic, 13,819 papers; Religion, 7,022 papers; German Language, 14,143 papers; Physiology, 374 papers; Drawings, 3,086 in 71 bound volumes and 18 sets in loose covers.

Among the schools represented we found also the exhibits of the Orphans' School at Des Peres, Mo.; of three colored schools in New Orleans supported by the Synodical Conference; of the English Buena Vista School at Waynesboro, Va.; of the English Parish School at Scranton, Miss.

How many thousands artful minds and skillful hands of instructors and pupils must have been at work and pains and expense to produce this exhibit to the glory of God and to the joy of the Lutheran Church and of educators in general!

Our educational exhibit also contains a collection of school-books and helps, compiled after years' work by various conferences and committees of Synod's educators, and published under Synod's auspices in its own printing establishment, the Concordia Publishing House, which has made itself a new name by its exquisite workmanship presented at the World's Fair and especially in this Educational Exposition Building.

A careful examination of our old textbooks and those of more recent date indeed show constant successful improvements in many directions. This is what the Descriptive List of our Educational Exhibit claims from due cause and with propriety. Our series of Readers, supplemented by Reading Charts, our series of Drawing Books, Arithmetic, Geography, Language Les-

sons and Manual of Physical Exercises rank with the best ever exhibited.

It was our pleasure to meet in the afternoon the manager of our Educational Exhibit, the Rev. Prof. Koenig, of our Normal Institute at Addison, Ill. We must congratulate him and his fellow-workers on their pains-taking, blessed and successful work, on their untiring efforts at having Lutheran educational work duly represented.

It is at his request also, that we publish this meagre report on an all-important matter so well represented at St. Louis, so highly appreciated by thousands of Christian instructors, pupils and parents, but also often despised and sadly neglected even by Christian people and parents, and fully appreciated by none: The matter of educating children in God's stead.

C. A. FRANK.



BACKSLIDING,

or

"WHERE ARE THE NINE?"

Luke XVII: 17.

II.

The Causes

Of course at the bottom of it all lies sin and Satan. These are the prime cause. "The Devil sinneth from the beginning." John 3:8. "By one man sin entered into the world and death by sin." Rom. 5:12. "Out of the heart proceed evil thoughts." Matt. 15:19. Even the Christian has yet the old sinful flesh, which continually lusteth against the Spirit, the two being contrary the one to the other. Gal. 5:17. And when the Christian fails to crucify his flesh and mortify his sinful body, then it is, that he will fulfill the lust of the flesh and cease to be Christ's. Gal. 5:16, 24.

Viewing the various different phases in which backsliding presents itself unto us, we may speak not only of the cause, but also of the causes thereof.

Very many parents, who themselves "do not care for the Church," nevertheless feel that they ought to have their children baptized and, perhaps, confirmed. Scores of such children are baptized and confirmed especially by our city pastors. These children, of course, lack sadly the influence of a Christian home. They are not brought up "in the nurture and admonition of the Lord." Ephes. 6:4. When these children grow up, many of them follow the example of their parents. They remain away from church. This is certainly one phase of the situation.

Another phase of the situation is near akin to this one. Even many Christian parents fail to give to their children a good measure of Christian nurture. In many Christian homes—'tis sad, but true—Bible reading and daily prayer are neglected; parents do not warn their children of evil temptations and do not frequently speak to them of the one thing that is needful, yes, very often set also in other respects a bad example. Small wonder that such children, because of a lack of a solid Christian foundation, are easily led astray.

Especially do many parents fail in the proper exercise of their parental duties with regard to those children who are just maturing, say between the ages of twelve and twenty or even twenty-five. Just during these years the child, which is growing up to be a young man or young woman, needs particular care on the part of its parents. Now, perhaps, more than at other times, its future life is being shaped. At the age of discretion, youthful innocence—speaking of it in the proper sense—ripens into knowledge. A new phase of life unfolds itself to the child. It is now especially that the spiritual growth must keep pace with the physical growth. It is now especially that the thoughts of the youthful mind must be moulded into shape in God's workshop, that the thoughts be directed into right channels. It is now especially that the apostle's admonition must be heeded: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these things." Phil. 4:8. Because many parents failed to exercise the care and control over their children during the ripening years, or because they did not exercise this care and control with due wisdom, it is, no doubt, that many of our young men and maidens have lost themselves in the jungles and swamps of sin.

O, what a great privilege parents have: training their children for God! But also what a great responsibility! O, who is equal to the task? Those parents who do not pray for heavenly wisdom will surely fail. You parents, who are neglecting your children, what will your answer be on the day of judgment, when you will have to face your God and He will ask you concerning those children whom He entrusted to your care, "Were there not ten cleansed, but where are the nine?" You, parents, who are reading these lines, what are you doing to give to your children a Christian training? O, ponder this question carefully and prayerfully, lest you be the cause of your children's eternal ruin.

But whatever sins may be registered in God's book against parents in this respect, will not excuse the children. It is also true that many children, who have received a good measure of Christian nurture at the hands of Christian parents and teachers and pastors, have in later years failed to return and glorify God. And there are not a few, who, although not having received a Christian training in their younger days, or a very meagre one, have in later life, by God's grace been endowed with a large amount of spiritual knowledge, but who also have allowed themselves to be led back to the captivity of Egypt, to the bondage of sin.

In not a few instances falling away from Christ is to be accounted for by evil associations. "Evil communications corrupt good manners," says the apostle. 1 Cor. 15:33. People get into bad company and form evil habits which ensnare their soul and draw them away from Christ and the Church.

By the wrong kind of reading matter many are led to forsake the truth and embrace error.

Carelessness in choosing a partner for life has often been a cause for destroying faith and love for Christ. Man is naturally attracted by the beauty of woman and many a man in choosing a wife has looked to the beauty of the face rather than to the beauty of the heart, not being mindful of the words of Solomon, "Favor is deceitful and beauty is vain; but a woman that feareth the Lord, she shall be praised." Prov. 31:30. Woman, on the other hand usually looks not so much to beauty in man as she does to manliness, strength and mental superiority and many a maiden has been so taken up with these characteristics, which she found in a certain man, that for the sake of them she has sacrificed her faith. Many a man has been guilty of weaning his wife from Church and many a woman has been guilty of the same offense over against her husband.

Even where both contracting parties to marriage are Christians we sometimes find that they are so much infatuated with each other and so much taken up with the affairs of the house-hold especially after the arrival of their first child—that they begin to attend church very irregularly and finally no longer take time to go to church at all. What-ever excuse they may give, at bottom it reduces to that one given in the parable of the Great Supper. "I have married a wife, and therefore I cannot come." Luke 14.

Many men, no doubt, are estranged from the Church, because their business methods are incompatible with Christianity. "To keep moving with the world," as they say, they are dishonest in their business. They feel that as Christians they cannot do these things. They remain away from church, lest they should be reproved for their sins.

Others begin to love the things of this world and finally become so much attached to them that they are thereby drowned in destruction and perdition. They would rather get rich and "make the best of this life," as they say, (while actually they are making the worst of it) than be satisfied to receive that which God gives them, with thanksgiving. And because their heart is so attached to material things, they are continually fretting and worrying and no longer trust that God will care for them. This is, no doubt, one reason why not a few are so reluctant to sever their connection with the lodge, after the wrong involved has been pointed out to them. For the sake of a few dollars, of which they are by no means sure and upon which God's blessing does not rest, they would rather remain in the lodge and leave the Church. Upon the dollars of all of these are written the words, 'in this God we trust.'

These are some of the causes why so many fall away from Christ. What are the consequences?

III.

The Consequences

Falling away from Christ, or backsliding, is a sin of no small consequence. An intensely hot hell is in readiness for

all backsliders unless God grant mercy that they repent and be saved. "The wages of sin is death." Rom. 6:23. But the Savior says, "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city," unto which the Lord sent His messengers, but which refused to accept their words. Again, the Lord says, "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes. For unto whomsoever much is given, of him much shall be required, and to whom men have committed much, of him they will ask the more." Luke 12:47, 48. By conscious disobedience the punishment is intensified. The heathen, who knew not the Lord's Will, shall suffer less severe punishment in hell, than the backslider, who sinned contrary to better knowledge.

Already in this life does he, who forsakes Christ and his faith, begin to taste the torment of hell. God's blessing will depart from him; God's curse will accompany him. His soul will have no rest. His conscience will accuse him. And though he may succeed in drowning the voice of his conscience, yet in the hour of death it may again take him to task and rob him of hope and comfort.

May God have mercy on all backsliders and bring them back to the fold, from which they have gone astray; back to Jesus, who will again receive them, for "this Man receiveth sinners and eateth with them." Luke 15:2.

"Sheep that from the fold did stray,
Every faithful shepherd seeketh;
Weary souls that lost their way,
Christ, the Shepherd, seeks and taketh
In His arms, that they may live—
'Jesus sinners doth receive!'"

JOHN H. C. FRITZ.

Missionary Column.

Akron, Ohio.

Another evidence of the blessed results attending consecrated mission work is the prosperous condition of our interests in Akron, O. On July 10th, 1904, Candidate J. F. Yount was ordained to the office of the Christian Ministry, and installed pastor of St. John's Lutheran Church. The congregation then consisted of seven voting members, discouraged in a measure by the disloyalty and separation of many who had formerly belonged to their congregation. On the evening of September 25th we were privileged to conduct the service and to preach on the occasion of the Mission Festival of the congregation. How different the conditions which met us! In a period of about three months this congregation has more than doubled its membership. Evidences of inner spiritual growth as well are not wanting. It is also worthy of remark that in its conflicts the congregation has been most nobly supported, both in a material and in a moral way, by the German sister congregation. The prospects are also encouraging.

Lancaster, Pa.

"On the 28th day of August Candidate H. C. Muhly was ordained and installed as pastor of our new Mission, Rev. G. Bornmann officiating, assisted by the Revs. Paar and Brauns. Quite a number attended from York and Columbia, and as a consequence our chapel was not large enough to hold them all, fifty to seventy being gathered around the windows on the outside. As there were seats arranged for about 160 and the aisles were packed, we could easily count on 225 to 250 in attendance. The collection amounted to over \$22.00. The church was very tastefully decorated. Those in attendance seemed to be very enthusiastic over the fact that work would now be carried on in earnest." That is the encouraging report received from Lancaster. May the blessings of our Lord rest upon this new mission, its first pastor, and his labors!

* * *

Recently the undersigned received a letter from a brother who was a member of one of our Eastern congregations but removed to a town in Ohio about two years ago. The letter speaks for itself. Here it is in part:

"I appeal to you as Chairman of the Mission Board of our Synod for information and assistance. We have a little baby girl six months old that has not been baptized because we have no Lutheran pastor here. Now if some pastor could come and baptize our little girl it would be a Godsend and relief to us and I would gladly pay his extra expense, and besides I think there would be a chance for a mission post here. I would do all in my power to assist same. Now if no other arrangement can be made I notice in the "Lutheran Witness" that a pastor of our Synod was installed in Akron, I would pay his expenses down here any time he would come to serve us and baptize our baby.

There are nine souls in my house that belong to our Church and Synod and we ask you to remember us in your prayers for Christ's sake. Please answer soon."

Dear readers, you can scarcely imagine the sad position in which this brother finds himself. When you need the services of a pastor you have but to ring him up by telephone or send a messenger to his house near by, and he is ready to serve you. When you desire to hear the Gospel you have but to go to your church in your own city or neighborhood. When you desire to have your children learn the Catechism, Bible history and all about Jesus, you have but to send them to your church, Sunday School, or instruction of the pastor. But here is one—and there are many like him in this respect—who enjoys none of these blessings and privileges. And he appeals to us to remember him and help that he may enjoy them in but a little measure.

Does such an appeal not touch your hearts? Do you not feel that we should make the effort to serve those nine souls regularly and to gather in other souls in that locality?

Remember the Mission Treasury in order that we may answer such appeals. Children's Day is drawing near. We

ask our Sunday-Schools to remember the Mission Treasury in order that we may be able to help those who are crying for help.

* * *

Two weeks ago a gentleman from another city paid me a personal visit on church matters. Among other things he asked whether we could not open a mission in his city. It numbers about 30,000 inhabitants and not one English Lutheran church. There are at present four families residing there who hold membership in one of our English Lutheran churches thirty-five miles distant, where they formerly lived. The gentleman himself made arrangements to join the same church on the Sunday following our interview. All these families have children who need Christian instruction. Here, then, are five families who actually belong to our Synod, and—the gentleman added—there are many former and churchless Lutherans in the city who would constitute promising mission material. His earnest appeal and petition was: "Can you not do something for us? Can you not help us? We think it your duty to give us some help."

Dear readers, do you not feel as though we ought to do something for these five families, who are of our own household? Do you not feel as though we ought to make the effort to serve them regularly and to plant a mission in that city? Well, the Board intends to investigate conditions in that locality.

In the meantime: Remember the Mission Treasury in order that we may answer such appeals. Pastors, Sunday-School officers, teachers and scholars, remember the Mission Treasury on Children's Day that we may be able to help those who are crying for the Bread of Life for themselves and their dear little ones.

* * *

Children's Day October 31st or November 6th.

H. P. ECKHARDT.

Church News and Comment.

AT HOME

A doubly sore bereavement has befallen our colleague, Professor Hemmeter and his wife. While on the way to Baltimore to attend the funeral of the Professor's mother, their young baby was stricken and died on the train. May the God of all Comfort prove Himself to be their abundant consolation. R.

* * *

Cleveland, Ohio.—On the last Sunday in August, Redeemer and Grace Churches celebrated their annual open air missionary festival at West Dover Lutheran Park. The weather was all that could be desired. The attendance was good. The singing was accompanied by a cornet. Grace Church choir, Mr. F. Fey, director, rendered several selections in an acceptable manner. Pastor Dale preached the morning sermon and Pastor Ruesskamp that of the afternoon. And judging from the collection they must have succeeded in warming the hearts of their hearers for our missions. The mission treasury was enriched by about \$164.00. H. E.

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Norwegian News.—The United Church Theological Seminary, St. Paul, Minn., began instruction Sept. 16th. The professors are M. O. Boeckman, president; Dr. F. A. Schmidt.

E. K. Johnson, John O. Evjen and O. M. Norlie. There were 72 theological students, 21 of the first year's class, 30 of the second year, and 21 of the third year. St. Olaf College, Northfield, Minn., of the United Church, began the new school year, Sept. 14th, with an attendance of 247 students, of which 101 were new at the college. At the end of the week the attendance increased to 276, 75 more than last year at the same time.

Luther College of the Norwegian Synod, Decorah, Iowa, began its new school year Sept. 1st, and by the 9th 154 students had arrived.

Skoponong congregation, Walworth Co., Wis., 7 miles from Whitewater, Wis., celebrated its sixtieth anniversary Sept. 11th. It is one of the oldest Norwegian churches in America, and has had eleven pastors since its organization.

Rev. R. J. Wisnaes Hickson, North Dakota, celebrated his 25 years' ministry Sept. 4th. He has labored faithfully all these years at the same place, and his congregations and neighboring ministers all showed their appreciation and gratitude for his long labor among them.

Lutheran Ladies' Seminary, Red Wing, Minn., began its new school year Sept. 8th. 115 students were enrolled. Prof. Hans Allen is principal.

The A. Prens Lutheran Academy, Albion, Doane Co., Wis., formerly a Seventh Day Baptist institution, but three years ago bought by the Norwegian Synod churches in the vicinity and remodeled as a Lutheran academy, began its fourth school year Sept. 20th. Prof. D. G. Ristad and wife had just returned from a visit to Norway and other countries in Europe and brought with him two students for the academy from the northern part of Norway. Sept. 23rd the ladies' societies from the neighboring synod churches met at the academy in Albion. Some 300 members were present. Rev. M. F. Wiese spoke greetings of welcome. Prof. Ristad gave his impressions of Norway and the ocean, and \$70.00 were raised for the academy. J. H.

* * *

The twelfth annual meeting of the Walther League was held in Adrian, Mich., July 24-28. It was attended by more than one hundred delegates. In addition to the business transactions, interesting and instructive addresses were delivered by Prof. Mohr, Pastors Frincke, Schubert and Bauer. The opening sermon was preached by Pastor Fackler, of Adrian, and in the farewell service Pastors Her, of Denver, and Claus, of Detroit, addressed the League. A collection of \$24.50 was turned over to the treasury for needy students. It was resolved to create a fund for the projected sanitarium in Denver. The League at present numbers eighty-one societies, with a membership of 3,400. W.

* * *

The Synod of Iowa and other States celebrated its fiftieth anniversary on August 28, at Dubuque, Ia. About 300 pastors from all parts of the country and 3,000 other guests were present at the occasion. The Synod in question was founded August 24, 1854, at St. Sebald, Ia. It now numbers approximately 500 pastors, 900 congregations and 100,000 communicants. L.

* * *

Minneapolis is now to have a combination church, tavern and theater, all in one building. Bishop Potter's idea seems to be bearing fruit! L.

* * *

This is the striking way in which a Philadelphia paper describes the preaching of a converted base-ball player. He is now an evangelist and ordained minister in the Presbyterian Church. His conversion has evidently not removed him from the atmosphere of base-ball rowdiness, for he has carried its dialect of slang with him. A few samples will suffice to show what sort of curves he has been pitching into sinners.

Sample 1: "I know nothing more about theology than a rabbit does about ping-pong, but I load up my gun with dynamite, rocks, brickbats, hot shot, nails and barbed wire and take a crack at anything that comes along that needs righting."

Sample 2: "It's better to hot foot it on the rough highway to heaven than to ride to Hell in a Pullman palace car or honk-honk down the boulevard to perdition in an automobile."

Sample 3: "Frizzled-headed, kangaroo-walking sissies, with manicured nails, have more real wickedness in them than a dozen drunkards."

Of course, the audience could not keep from laughing and the pitching preacher laughed with them. But then he preached "so earnestly" and seemed "so sincere." This Sam Jones method of pitching into sinners will tickle some people for a little while and there it will end.—Lutheran.

* * *

The weird attitude some people take on Church matters is strikingly illustrated by the following clipping from a New York daily paper:

JOINING THE CHURCH.

Editor of The Globe:

Sir—Why don't the churches adopt a simple rule? At present if a man wants to join a church he must study up a catechism, and see a pastor and a deacon, who in turn must see half a dozen more deacons. Then they consider whether you are a fit person to become a member. Then they vote. Then you go on probation for three or four months. At some Sunday's service you get up and face the congregation and tell them what a bad man you have been and state the reasons why you wanted to join the church.

Why not have small cards in the vestibule on which strangers wishing to join the church may leave their names and addresses? A few questions, such as: "Do you believe in God; do you believe in Father, Son and Holy Ghost, and Jesus as the only Savior, and do you accept Him as such?" ought to put one's name on the books as a member of the church. When a man turns over a new leaf he does it on the instant. He doesn't want to wait on trial for three or four months. By that time he will have forgotten he had turned over a new leaf. T. R. E.

New York June 19.

Easy, isn't it? It is curious that church people hadn't thought of such a short cut to salvation. But there is no law against organizing a church on this free-and-easy basis. Why shouldn't "T. R. E." go right to work and start a church on these lines? Pretty soon he might come to see the sense in putting some rudimentary safeguard around church fellowship.

Probably in "T. R. E.'s" church dismissal would be made as simple as joining. Not long since a member in a Presbyterian Church in this city sent in his resignation to the session, and was much annoyed when told that such a step was not provided for in the constitution of that church. Very likely, in "T. R. E.'s" church, not only would resignation be quite in order, but members could "take a day off" now and then, and have a little fun sinning, and then "turn over a new leaf" again, sign the card and resume membership.—Church Economist.

* * *

John Alexander Dowie, hitherto known as Elijah III., has now assumed the new title of "First Apostle of the Christian Catholic Church." One of our exchanges says that now "there seems to be nothing left, unless it be that he shall conclude that he has become the very incarnation of the promised return of Christ." What a sad spectacle! L.

* * *

The Young Men's Christian Associations now number 1,813, with a total membership of 373,502, and property valued at \$30,000,000. There are 32,821 men enrolled in educational classes, and 56,000 in Bible classes. L.

ABROAD

During the latter part of August the Memorial Church at Speyer, Germany, was dedicated. It was erected by gifts coming from Protestants all over Germany and other countries in memory of the famous "Protest" made by the Protestant princes of Germany against papal arrogance and tyranny at the great diet held at Speyer in the year 1529. L.

The results of the "Away from Rome Movement" in Bohemia, are given as follows in the latest report, bringing the matter up to June of the present year:

"22,766 former Romanists have joined the Lutheran Church, 2,276 the Reformed Church, 9,393 the Old Catholics, and 4,000 others have not as yet affiliated themselves with any Christian communion. Protestant services are regularly held in 134 towns and villages for the first time since the arrest of the Reformation. There have been erected fifty-eight new Protestant places of worship. In all Bohemia, before this movement began, there were but eighteen Protestant congregations. The foundation stones of five new Protestant churches have recently been laid, and at least forty other congregations are considering plans for erection of church buildings. The force of Protestant preachers engaged in ministering to these evangelical bodies now numbers ninety, most of them being young men from the evangelical element in Germany." L.

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Catholics at Rome and in Great Britain are congratulating themselves on a recent act of homage to the papacy from the British government. For the first time since the loss of the pope's temporal power in 1870, the papal flag has been saluted by a British man-of-war. The occurrence took place at the re-opening of Armagh Cathedral, in Ireland, July 24. The pope was represented on the occasion by Cardinal Vannutelli, who, in making his report to the pope, said that he was accorded an enthusiastic reception, and that many honors were paid him. "The papal flag was hoisted on the steamer carrying the cardinal, and was saluted by British war-ships; while Lord Dudley, the lord lieutenant of Ireland, treated him as a prince of the blood." R.

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The bishops in France have given expression of their views about the present conflict between the Roman Catholic Church and the Republic in pastoral letters, some of which are breathing the spirit of the anti-christ. The archbishop of Cambay writes: "The Roman Catholic Church is by Divine order supreme ruler over all other churches, and it is the will of God that the pope has jurisdiction over all priests and laymen of whatever rank or position they may be. All men are subordinate to him in matters of life as well as of faith. Our law and principle is, that the pope's will is God's will!" The bishop of Digne declaims, "We want to live, but the pope is to Catholics the very principle of life; he is the source, the root, the corner stone, the fountain of light and heat. If we were cut off from him, we should wither, crumble to pieces, and die in the cold. As we want to live we shall stick to the pope; united with him we shall live!" And the Bishop of Marseilles says, that the dismissal of the papal nuncio is not only an insult offered to the pope, but also to Christ, who will avenge it.—Ex.

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A dozen Christian workers are with the Japanese army, for the purpose of serving in the hospitals and acting as general missionaries. They hold Gospel services for the troops and distribute Christian literature. W.

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And now come the Jews of Jerusalem and tell us that the Japanese are the descendants of the lost ten tribes of Israel. That is how they explain their victories over the Russians! L.

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The growing strength of the native church in India and Ceylon is shown in the desire of the native Christians to help their unconverted countrymen. To this end nearly all the older missions of South India have missionary societies which support one or more workers in the vicinity. Other societies look forward to the evangelization of India as a whole. Among the most prominent of these is the Jaffna Student Missionary Society, which includes a women's auxiliary. The Indian Missionary Society of Tinnevely works in its own district and also in other parts of the country. The American Baptist Churches

in the Telugu country not only support four workers in India but have sent a man to South Africa to work among the Telugu and Tamil people in Natal.—Ex.

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From German New Guinea, which forms part of the island of Papua, north of Australia, there comes the story of an attack by the natives upon the Roman Catholic mission, and of the murder of two priests and eight helpers. Sixteen natives have been put to death for the crime. It is reported that they intended to murder all the whites. The cause of the uprising has not yet become known. W.

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Eighty-six anarchist journals are at present being published in the world. Australia and Asia have none at all, Africa has three. The greatest number, 55, is printed in Europe, North America has twelve, South America sixteen. W.

Hearth and Home.

TROUBLES THAT NEVER COME

The story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of these troubles had never materialized. They had an existence only in her imagination. The troubles that never come form the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments, have their comfort and cure. But there is no cure for troubles that never come. They are haunting ghosts, unsubstantial as mist, but very real in their depressing and harmful power over us. There is toil in our daily living; there is weariness; still blessed rest will follow. But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthy fancies.

Each day comes as a fresh gift from the hand of God. In it are just the experiences His loving wisdom has ordained. Meet with a brave heart all that is in the day's portion, but shrink not from phantom lions or from shadows that seem to blot out the sun.—Selected.

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KEEP YOUR PLACE

Great troubles arise from things getting out of their places, and of the worst things out of place is a man. Yet nothing is more common than to see men who seem to be out of place. There are little men in big places, and there are big men in little places; there are round men in square places, and square men in round places; there are ignorant men lording it over men who are wiser than they; and bad men tyrannizing over men the latchet of whose shoes they are not worthy to stoop down and unloose; there are rogues to whose custody is intrusted the property of widows and orphans; there are scoundrels who occupy positions of honor and responsibility; there are traitors who hold the reins of government; there are men of blameless lives, incorruptible, who yet are distrusted and despised and rejected of men.

It is a great thing for a Christian man to seek to know his place, to find out where God would have him be, and what God would have him do, and how He would have him conduct himself. There is some one place in the world where, under divine providence, we may be most useful, and in the fullest sense a blessing to those around us. But if through some restless uneasiness or vain ambition we leave that place, and by striving after high things, or through discontent or vanity, choose another course, we may do ourselves incalculable and longlasting injury. Let us find our respective places, and then let us keep them, in the fear of the Lord, and with earnest desire to know and do His will. —Christian.

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WHY THE COW LOOKED OVER THE WALL

It is told of John Wesley that he was walking along with a man that was very much troubled, and who was telling him all about his troubles; and that just then they passed a meadow where a cow was looking over a stone fence, and Mr. Wesley said: "Do you know why that cow looks over the wall?" "Why, no," was the answer. "Well, that cow looks over the wall because she can't look through it." The advice was shrewd and sagacious. Many troubles are best dealt with by looking over them. If we try to look through them, we fail, and never catch sight of the good things on the other side of the trouble.

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MAKE HASTE

Some years ago, when traveling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem and visiting the Gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and, on reaching the plain of Rephaim, we had to increase our speed. In a little time the sun set, and we saw a man come out from the Jaffa gate and stand upon a hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

We now found we were about to be shut out, and this messenger had come to warn us that the gate was about to be closed. We made haste, as we did not relish the thought of being kept all night outside the walls. We were just in time—no more. We entered, and the gate closed behind us. "The door was shut" (Matt. 10).

The lesson we learned was, "Make haste!"—a lesson which some of us never forgot. So near being shut out of earthly Jerusalem! What if it were to be, not almost, but altogether shut out of the heavenly city! No time to lose. Too much lost already!—Selected.

Miscellaneous.

NOTICE!

Children's Day and Reformation Festival will be observed by our Sunday-schools October 30th or November 6th. The Sunday-School Committee has prepared a new programme, described in another column, which the Mission Board offers free of charge to every Sunday-School that will send the Children's Day offerings to the Mission Treasury or Church Extension Fund. Special collection envelopes to be distributed three or four weeks in advance may also be had free of charge. For both write to Publication Board. THE MISSION BOARD.

The Reviewer.

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PRICE, \$1.00 PER YEAR
IN ADVANCE.

OUR REFORMATION CHURCH

Our dear old Reformation Church!

We love her ancient name;
And God forbid that one of us
Should ever do her shame;
The Mother of true Protestants,
A mother's love has shown,
Nor can we now deny her faith
A stranger's claims to own.

Our own dear Reformation Church,
We've heard thy tales of blood,
Of those who loved thee to the death—
The true, the wise, the good;
The faith of Augsburg they have kept,
They burned, they bled, they died,
And shall their children's children now
Be traitors at her side?

Our own dear Reformation Church!
The fire has not grown cold,
That burned like living streams
In martyrs' veins of old.
The cruel thirty years of war
'Mid persecution's flame
Has warmed the blood in every heart
For those of Lutheran name.

So then with Luther bold and true,
And loyal to each vow,
We'll stand for Christ and for His Church
As God doth witness now.
In protest strong 'gainst every wrong,
We'll stand for truth alone,
Our Church shall still be dear to us,
Our fathers' and our own.

John E. Bushnell, D. D.

Editorials.

It is those blessings under the benign influence of which our daily life is spent that we are most likely to underestimate or even overlook. Their beneficent effects are so constant and far-reaching in their intimate connection with our present well-being, and we grow so thoroughly accustomed to these effects that we lose sight of the agencies which, under God's dispensation, were and still are the means of blessing us. Therefore, it is well to stop and think over now and then what God hath wrought in order that we might have what we are enjoying today. Such meditation will beget renewed appreciation of these blessings and of the agencies through which they were made possible and should, at the time, prompt us to conserve these blessings by faithfulness to that which was involved in the bestowal of them all.

From this viewpoint, too, it is well for our Church, year by year, to provide for the celebration of the Reformation Festival, and that too in such a way as to impress upon the children of the Church what the Reformation was and how simple, and yet all-powerful and undying were the means through which freedom

was gained from popery and ignorance. Our liberty, both in matters sacred as well as those secular has come to us from the Reformation. Today the same uncompromising foes of this liberty is that hierarchy whose power was broken in the great upheaval during the sixteenth century. Did it still have its way ours would still be the thralldom of the Middle Ages with worship paganized, ignorance extolled, enterprise throttled and liberty trampled under foot. All they who enjoy what we have at present but fail to recognize the source from which it has come are like the parasite that feeds greedily, but selfishly and ungratefully, on the life of the noble tree to which it has become attached.

* * *

It was by the power of His Word and through the agency of men—one above all others—who held fast to that Word that God revealed and overthrew Antichrist. It is by the power of the Word and through the agency of men who hold fast to that Word that the growing spirit of Antichristian infidelity and irreverence and license must be stayed. Now that men no longer read and study the Bible; yea now, when the very teachers have degraded that Book to the level of the literary patchwork of heathen nations, the need is for the Bible-loving Christians to conserve the blessings of the Reformation by unswerving devotion to the Word and its doctrine. The call is to us and to our children.

* * *

Our churches are making preparation for the Reformation celebration. Our Mission Board is calling also to our children to rally anew around the standard of the Truth and to carry it forward in successful conquest to fields yet unwon. May God give a glad response.

*

Comparatively few people appear to be aware of the changes that are coming over the moral aspect of the world and of the self-satisfied and self-sufficient, though polite, paganism that is supplanting conscious Christian principles of ethics in the hearts of the rising generation. The root of the evil lies, of course, in the appalling ignorance of God's Law and Revelation in which the boys and girls of today are allowed to grow up. So dense has this ignorance become that secular writers, from a purely secular standpoint, deplore the loss of that which the fathers treasured and enjoyed.

It is well enough to quote such testimonies since some people may be moved thereby to attention to this matter also in its more serious aspects. One of the most recent of these testimonies is from the "Youth's Companion." Says the writer:

"It is a serious and distinct loss to the intellectual capital of our time that so few young men and women are familiar with the phraseology of the Bible. To say nothing of the ethical and spiritual misfortune the decline in ability to appreciate or to use Biblical allusions make literature poorer and less classic. How wide-spread the ignorance is, few except teachers realize. Here are a few examples, collected from actual experience:—

"A class of eighteen-year-old girls in a large Boston school had never heard of Lot's wife, although they understood an allusion to Orpheus in the same connection. Another class of girls were hopelessly confused as to the meaning of the word 'Shekinah' and 'shibboleth,' with a vague idea that they were names of Old Testament characters. A class of boys and girls made no distinction between St. John the apostle and John the Baptist, and could with difficulty be persuaded that they were actually two men. Not a member of another class could tell why Whittier called his poem on Daniel Webster 'Ichabod.'

"Most striking and melancholy of all, a large elective class in Harvard University, in a recent recitation, had not one student who could explain an allusion to Calvary.

"The alarming feature in all these cases is that among considerable numbers of young men and women there should not be even one who has the knowledge which every schoolboy of two generations ago had. The loss of the wealth of allusion contained in the Bible is a calamity far worse than would be the loss of the Greek or Roman classics. It is like the closing of a great, beautiful region, open for centuries for the delight of humanity, and abandoned because of sheer indifference to its beauties."

But great as is this loss resulting from ignorance of the Bible, from a literary and aesthetic point of view, it is nothing compared with the loss in the moral, religious and spiritual life of the people. True it is, no mere head-knowledge of the Bible is of any transcendent moral or religious worth; but at the same time "faith cometh by hearing, and hearing by the Word of God." The Word of God's

Revelation is a means of grace and a power of God unto salvation. When people read and study the Bible, even though it be at first only with a literary interest, they are being brought under the influence of that which is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." And who can tell in any given case what the result may not be? The power of that Word which always makes for righteousness has worked the miracle of spiritual and moral regeneration many a time when men least expected a manifestation of its efficacy. The Word of God is the only power that can stay the rushing tide of a polished and polite paganism. Do we believe that truth and live it?

★

John Frederick Stark's Daily Handbook in Good and Evil days, containing all the Meditations and Prayers of the complete German Original Edition, together with an appropriate selection of standard English Hymns, for general use, for the afflicted, the sick and the dying. Translated by Joseph A. Stump, A. M. With six half-tone engravings. Burlington, Iowa, German Literary Board, Pages, 115. Young People's edition, cloth, \$1.00; Morocco plain, \$1.25; Morocco gilt, \$1.75. Complete edition cloth, \$1.25; Morocco gilt, \$2.00; Genuine Morocco, \$3.50.

This prayerbook has been in use for nearly two centuries in German homes. Despite its unlearnedness in this and that point of doctrine, it is a grand devotional book. The translator has not given a literal translation, but rather a free rendering into English with the flavor of the Authorized Version language. According to our way of thinking he has done well in using standard English hymns and approved translations from the German instead of attempting to reproduce the hymns in the German Stark. R.

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The "Congregationalist" is ready to admit that there may be such a thing as premature union of sects, and that it may prove disastrous. To be sure. After the "United Free Church of Scotland" muddle, who would not think so. A union in Scotland was consummated in 1900, and now the House of Lords has decided that a large property belongs to the very small minority that refused to join the union. So at present the Cumberland Presbyterian Church is talking about union with the Presbyterian Church North, but there happens to be a pretty strong minority in the former opposed to union, and which will take the matter into the courts, if necessary. And so the conclusion is reached that premature union may prove disastrous. But no wonder. Union without unity is disastrous at all times and the church that agrees to suppress its convictions deserves to find out this truth, bitter though it may be.

★

It is true, salvation is offered to all the children of men without money and without price, so that a man may enter the

Kingdom of Heaven even though he must spend his days here in the most abject poverty; so that, too, the richest man upon earth can not even make use of his money to purchase a seat in Heaven. In this sense, there is no connection between the human soul and money. And we find that the Savior lays much, yea, all stress upon the value of the soul, and very little upon the value of money. Nevertheless, the individual man must reckon with both, since he is by nature inclined to put money above the soul, to value the one to the eternal harm of the other. Money cannot purchase salvation, but it may most effectually hinder it.

These thoughts naturally arise in a Christian's heart when he sees a recent press report to the effect that a wealthy man of Philadelphia left every cent of his forty million dollars to his one daughter, which means that the Church gets nothing whatever. A man is, of course, free to do with his money as he will, but the question is, can one hoard up such great wealth, then keep it all for himself and his and still measure up to his responsibility? The Christian view of the matter is that the love of money is the root of all evil, and that man is but a steward over that which the Lord gives him. When God showers blessings upon man, He demands an account: but the man who hides his talent in a napkin can give no account.

Forty million dollars is a large talent, even a small part of it would have gone a long way towards some worthy object. As it is now, one can hardly escape the conclusion that this man has fallen short of his duty. There is one thing that is peculiar in the transaction. No sooner had the daughter received the money than she joined the Roman Catholic Church. Is this the reason why the father withheld his money? No one can say, but certain it is, that the father, a Protestant, did not prove himself a faithful steward. He serves to point the lesson that we should be very careful to give to the Lord some of that which we confess is but His own, and also that if we want our money to go in this certain direction, we would do well not to leave it to others, after our death. W.

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The following words, taken from the first sermon preached by the Archbishop of Canterbury and Primate of All England, in America, will, no doubt, touch a responsive chord in many Christian experiences and are worthy of reproduction here:

"How rarely does a man actually see the fruit of his own laborious toil! Few passages in Holy Scripture are more pathetic than that which describes the old man Moses looking from Pisgah upon the Promised Land which he was not to enter. But it has its parallel every day in the history of the world. To labor and not to see the end of our labors, to sow and not to reap, is a law so common in the highest characters of history that none can be said to be altogether exempt from its operation. Some of us may remember how this thought is applied by the poet Cowley to Francis Bacon, who

Did on the very border stand of the blessed promised land,
And from the mountain-top of his exalted wit
Saw it himself and showed us it.
But life did never to one man allow
Time to discover worlds and conquer too.

"Still more is it true of the many reformers, martyrs and missionaries—John Huss, William Tyndale, and many more—who have died on the threshold of their reward in hope, not in possession. The reason why no thinking man regards such lives as wasted is because the work goes on in its results perhaps beyond the highest dreams of the worker himself. 'Show Thy servants Thy work,' says the Psalmist, 'and their children Thy glory.' Or, as John Wesley puts it, 'God buries his workmen, but carries on their work.' 'None of us liveth to himself, and no man dieth to himself.'"

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Congratulations! ? The "Lutheran Standard" reprints the following from the "Lutheran World" declaring it to be interesting to its readers:

"One of the best articles that we have read for a long time is that of Dr. F. W. Stellhorn in the 'The Lutheran Church Review,' edited by our talented Dr. Schmauk. This article sets forth the real doctrinal difference between the Joint Synod of Ohio and the Missouri Synod. We commend the article to all who are interested in the Lutheran situation in this country. We feel no hesitation in expressing our conviction that the majority of our General Synod theologians and ministers stand much nearer the Joint Synod than the Missouri Synod."

No jealousy here, Standard! You are welcome to the company; only, find your place. H.

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TWO GROUNDS FOR DIVORCE?

Several writers in one of our Lutheran exchanges from the General Synod recently discussed the question, as to whether "malicious desertion" on the part of the husband or wife is sufficient reason for divorce, according to 1 Cor. 7:15: "But if the unbeliever depart, let him depart. A brother or a sister is not under bondage in such cases." Speaking of the matter the editor of the paper in question says: "There has always been room for doubt about the Scriptural warrant for regarding malicious and protracted desertion as a sufficient reason for divorce, although he acknowledges that 'many Lutheran theologians have allowed the legitimacy of these two grounds,' viz. fornication and desertion. The other writer, in a contributed article, is more emphatic. He says: 'This opinion regarding the Great Apostle' (that he 'sanctions divorce and remarriage in the case of desertion') 'credits him in effect with not being satisfied with the rule of his divine Master, and with adding a rule of his own. If Paul were given to such conduct, there may be some justification for the modern cry: 'Back to Christ.'"

And he goes on:

"Were this verse (1 Cor. 7:15) all we have from St. Paul, it would admit of the construction that the deserted one is at liberty to marry again. But only a few lines above in the same chapter, verse 11,

he speaks of a separation for other grounds than that of adultery and 'commands,' in the name of the Lord, that husband and wife should not depart from one another. 'But and if she depart (have separated), let her remain unmarried or be reconciled to her husband.' This is followed by a like charge to her husband. Evidently Paul's teaching is that, excepting the one cause laid down by our Lord, a separated couple shall both remain unmarried, or be reconciled to each other."

This explanation leaves two important matters out of consideration. In the first place it overlooks the fact that in v. 11 the Apostle is speaking of and to Christians. A Christian husband is commanded in the name of the Lord not to put away his wife; and a Christian wife not to desert her husband, but that they are to be reconciled to each other, if in the weakness of their flesh they have fallen into disharmony, which has led to their temporary separation. But in verse 15 the Apostle speaks of the unbelieving husband or wife, saying that if he or she deserts a Christian spouse, the brother or sister is no longer under bondage. Now that puts an altogether different face upon the matter, doesn't it? With a Christian one can deal by brotherly admonition, if he has fallen into sin. He can be induced by the command of God to be reconciled to his spouse and to resume his matrimonial relations and duties. But with an unbeliever, what can you do with him? He is not open to reasons drawn from the Word of God. Perhaps you can argue with him on general grounds and induce him to return. But that failing, there is no other means left to heal the breach. And, of course, it may be remarked here that if a Christian persistently refuses to be reconciled, he thereby shows that he is no longer a Christian but has become an unbeliever and has therefore become a subject for Church discipline. Now what is to be done in such a case, where a Christian husband or wife is thus deserted and the offending party positively and absolutely refuses reconciliation? Must the Christian wait until the death of the offending party before remarrying, or may he or she obtain a legal divorce and remarry? Paul answers: "A brother or a sister is not under bondage in such cases." This is the other important point that the above writer overlooks. What does Paul mean by a brother's or sister's not being "under bondage"? What else can he mean but this, that he or she is no longer under "matrimonial bondage", i. e. that he or she is free to obtain a legal divorce and remarry? This according to all the rules of sound hermeneutics, is all that it possibly can mean.

Now how about Paul's disagreeing with Christ? Is it so that he is "not satisfied with the rule of his divine Master" and is "adding a rule of his own"? Not at all. Paul is not setting up a new reason for seeking a divorce, he is only stating a case, where a Christian husband or wife is being forced into a divorce by the action of his or her unbelieving spouse. To make the matter plain: Christ states a reason—fornication—that justifies a Christian in seeking a divorce, even if the offending party subsequently

repents and seeks reconciliation. Note well that in this case a Christian is not forced to seek a divorce; if he chooses he may continue to live with his former partner; but he has the right to seek a divorce. In the case that Paul states the matter stands just the other way. There the Christian, who has been deserted, must first seek to bring about a reconciliation and a resumption of the matrimonial relation. But if he fails in that: if the unbelieving party positively and absolutely refuses to be reconciled and to return, then the latter has for his or her part severed the tie already, although a legal divorce may not yet have been obtained. And if after fruitless attempts at reconciliation, the Christian finally submits and seeks also a legal divorce, he is not severing the marriage tie—for that had been done by the other party beforehand—he is only suffering the execution of the divorce to take place that is forced upon him by the unbelieving party. To recapitulate briefly, then: In the case of fornication a Christian is justified in seeking divorce; in the case of malicious desertion divorce is forced upon him, while he is striving to avoid it. It is plain, therefore, that there is no conflict between the words of Christ and those of Paul with reference to this matter of divorce. There is but one reason, for which a Christian may seek a divorce, viz. the one given by Christ, fornication. But if an unbelieving husband or wife maliciously deserts a Christian spouse and thus wantonly severs the marriage bond, the brother or sister is no longer "under bondage," i. e. is matrimonially free.

In conclusion we would simply remark that not only have "many Lutheran theologians allowed the legitimacy of these two grounds," but also that Luther himself, the great master of Scripture exposition, held the same view, and that, as was his custom, he expressed it very emphatically, not only once, but a number of times. Thus, in expounding the very passage under consideration, 1 Cor. 7:15, he says: "Here the Apostle declares the Christian spouse unbound and free, when his un-Christian spouse departs from him, or will not allow him to live a Christian life, and he gives him authority and permission to marry another spouse." Now, of course, we are not bound to Luther's nor any other theologian's exposition of the Scriptures; they were all fallible men. But certainly their opinion ought to weigh heavily with us and we should not discard it and form our own without thorough investigation and examination of the questions involved. L.

Contributions.

THE GREATEST INVITATION IN THE WORLD

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matth. 11:28.

I.

Who Has the Invitation?

"All ye that labor and are heavy laden," Does that mean you? You don't know? Let's find out.

Have you ever felt angry or hateful? Yes? Then listen—"Whosoever hateth his brother is a murderer." 1 John 3:15. That's you.

Have you ever had an impure thought? Yes? Christ says "Whosoever looketh on a woman to lust after her, committeth adultery with her already in his heart." Matth. 5:28. That's you again.

Did you ever desire your neighbor's property? But the Lord says, "Thou shalt not covet," Rom. 7:7. And so you are a thief.

Did you ever think evil of your neighbor? But the Bible says, "Let none of you imagine evil in your hearts against his neighbor," Zech. 8:17. And so you are a false witness or a slanderer.

Christ says, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matth. 15:19.

So you see that in your heart you have sinned against God by breaking every one of the Ten Commandments.

"And as a man thinketh in his heart, so is he," Prov. 23:7. Christ demands, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matth. 5:48.

Consider all this, and surely you will find yourself "heavy laden" with the enormous burden of sins against God.

Consider further, "The soul that sinneth, it shall die," Ez. 18:20: "The wages of sin is death," Rom. 6:23. "He that believeth not is condemned already," John 8:13; and to all sinners Christ will say at the Judgment Day, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matth. 25:41.

If you take in the full meaning of these terrible truths, your conscience will rise up to bear witness that they are true, and it will mercilessly condemn you, your heart will tremble with fear at your dread doom, the cold sweat will break out on you, and in your agony you will cry out, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified," Ps. 143, 2.

Now that you "labor and are heavy laden," you know that you have the invitation.

II.

Who Gives the Invitation?

Jesus Invites. Who is Jesus?

1. Jesus is True Man.

Jesus was born in Bethlehem of the Virgin Mary, "made of a woman," Gal. 4:4 "made in the likeness of men, and was found in fashion as a man," Phil. 2:7, and He loved to call Himself "the Son of Man," Matth. 8:20. He grew in stature and wisdom; He hungered and ate; He thirsted and drank; He worked and He wearied; He waked and He slept; He rejoiced and He wept; He prayed and He preached; He blessed and He rebuked; He suffered and He died; and so we rightly call Him "the man Christ Jesus," Tim. 2:5.

2. Jesus is True God.

Jesus "was conceived by the Holy Ghost." The Angel said to Mary, "The Holy Ghost shall come upon thee, and

the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:35; "God blessed forever," Rom. 9:5; "the true God and eternal life," 1 John 5:20; "God manifest in the flesh," 1 Tim. 3:16; "in Him dwelleth all the fulness of the Godhead bodily," Col. 2:9; hence He said, "I and the Father are one."

He uttered true prophecies and he performed real miracles; He kept His Church safe against fierce attacks and He spread His Gospel against stubborn resistance. In view of all the Bible says of Christ, the Church falls down and worships Him in the words of Thomas, "My Lord and my God!" John 20:28.

3. Jesus is the Christ.

Jesus is the Christ for God christened Him with the Holy Ghost, Acts 10:38.

a. Jesus is Our Prophet.

As a man is ordained and installed to be the minister or preacher of a congregation, so God christened or anointed Jesus and set Him apart to be our Prophet or teacher to reveal God to us as our Father and to teach us the way to Heaven through His own death for us. God Himself says of Christ, "This is my beloved Son, in whom I am well pleased; hear ye Him," Matth. 17:5. He was well fitted to be our teacher—"No man hath seen God at any time; the only begotten Son which is the bosom of the Father, He hath declared Him," John 1:18.

b. Jesus is Our Priest.

As in the Old Testament the tribe of Levi was set apart for the priestly work in the Temple, so Jesus was christened or anointed to be the Priest for His people. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," Heb. 7:26. When the fulness of time was come, God sent forth His Son, made of a woman, and put Him under the law, to keep the law, Gal. 4:4, and this He did so perfectly that He could challenge the world, "which of you convinceth me of sin?" and that the corrupt judge Pontius Pilate had to confess publicly, "what evil hath He done? I find no fault in Him," and that the Captain at the cross cried out, "Truly this was a righteous man," and that all the world agrees in calling Jesus the one perfect man of the world.

Jesus did not only live for us, He also died for us. The Son of Man came to give His life a ransom for many, to die as their representative, to take away their guilt. Christ His own self bore our sins in His own body on the tree . . . "by His stripes we were healed," 1 Pet. 2:24.

Jesus is our Priest not only on earth but in heaven. Even now, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John 2:1, 2, "He is at the right hand of God and maketh intercession for us," Rom. 8:34; "He ever liveth to make intercession for us," Heb. 7:25.

c. Jesus is Our King.

"All power is given unto me in heaven and in earth," says Christ, Matth. 28:18, and in the kingdom of power Jesus the Lord God omnipotent reigneth.

In the kingdom of grace Jesus our King governs us by His Holy Spirit through the Gospel, and through the Gospel He calls sinners from the world and adds them to His Church and thus extends the borders of His realm.

In the Kingdom of Glory in heaven Jesus our King gives us the rewards of grace, crowns us with the crown of righteousness and puts the palm of victory into our hands, and puts on us the festal robes of white.

No black crepe in Heaven, for God shall wipe away all tears, sin, sickness, death, all the former things shall be put away, at God's right hand there shall be pleasures forevermore, in His presence is fulness of joy.

4. Jesus is the Only Savior.

"There is one mediator between God and men, the man Christ Jesus. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts 4:12. He Himself says, "I am the way, the truth and the life: no man cometh unto the Father but by me."

5. Jesus is a Sufficient Savior.

Him hath God exalted to be a Prince and a Savior to give repentance to Israel and remission of sins," Acts 5:31: "He is able to save them to the uttermost that come unto God by Him," Heb. 7:25. "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief," 1 Tim. 1:15.

III.

What is the Invitation?

The Invitation is to "Come to Jesus."

What Does That Mean?

From the Law or Ten Commandments you know that you are a sinner, a lost and condemned sinner. From the Gospel you know that Jesus is the Christ, the Prophet, Priest and King, your Savior, who came to seek and save the lost, who lived and died for us, in our stead, who gave His life a ransom for many, instead of many, whose blood cleanseth us from all sin.

These things are facts; accept these facts; trust these facts; and as a matter of fact you have "come to Jesus," who takes your heavy burden of sin from your shoulders upon His own and gives you "rest," saying, "Thy sins are forgiven thee; go in peace." "Being justified by faith, we have peace with God through our Lord Jesus Christ," "the peace which passeth all understanding."

You have rest from your sins, for "the blood of Jesus Christ, His Son, cleanseth us from all sin," 1 John 1:7.

You have rest from the Devil, for the Son of God came to "destroy the works of the Devil," 1 John 3:8.

You have rest from the fear of death, for Christ says "Because I live, ye shall live also," John 14:19.

You have rest from the fear of the Judgment Day, for "There is now no condemnation to them that are in Christ Jesus," Rom. 8:1.

"If God be for us, who can be against us?" Rom. 8:31.

Lady Huntingdon tried to cheer the despairing brother of the celebrated Geo. Whitefield by telling him of the work of Christ for sinners. "My Lady," he said, "it is true; I see it clearly: but there is no mercy for me; I am a wretch entirely lost," "I am glad to hear it," rejoined Lady Huntingdon, "glad at my heart that you are a lost man." "What, my Lady; glad to hear that I am a lost man?" was the startled question.

"Yes, Mr. Whitefield, truly glad, for Jesus Christ came into the world to save the lost," was the reply. That word cheered his soul and soon after he died in peace.

WILLIAM DALLMANN.



TRIBUTES TO LUTHER

There is no name so familiar to the Christian world of latter ages, and so revered by it, no name which has been so great a power in the wide domain of religious thought and life, as that which for four centuries has been associated more generally than any other with the great Reformation—a name which is the synonym of moral heroism, the watchword of the Christian Church and the pledge of the glorious triumphs in the ages that are yet to come. All Christendom is today turning over the leaves of history that it may fix its eyes where its thoughts and heart have been—upon the name which graces the most lustrous page of that record which magnifies the grace and power of God.

God was with Luther as certainly as He was with Paul. By human agencies He originated the Apostolic Church, and by like instrumentalities He restored it. Although Luther was an uninspired man and added nothing to the sacred canon, yet he wrought under the divine direction and was supported by divine power. Hence all that pertains to his life and work is of interest to the Christian.

In the judgment of many historians the interest in the life of Martin Luther culminated at the Diet of Worms. At no period perhaps does he appear to a greater advantage or impress the world more profoundly as a polemic and moral hero, a giant among men, called of God to the greatest work of these latter ages. He stands before us as some mountain height which, towering above the lower peaks, pierces the clouds and is lost to sight.

But although the subsequent career of Luther contains less that is impressively heroic and furnishes fewer occasions for his impetuous eloquence, yet it is marked with even greater and more beneficent results. The mountain torrent, which in its descent swept everything before it and startled vast solitudes with its roar, flows quietly through plains, and in its progress is less observed, but more useful, irrigating great spaces, quenching the thirst of men and of lowing herds,

also. To flee seemed to run into certain danger; to sit still seemed as certainly to invite it. What to do was no easy thing to settle. It was during these days that Luther's hymn, 'A Mighty Fortress Is Our God,' took on new meaning to us, and our hearts received fresh strength and courage as we realized, as never before, how the Lord's people in other days found in our God 'a mighty fortress' from every danger."

It will be remembered that the missionaries in Paotingfu, China, were not so fortunate as those of Inland Mission, all of them being killed at their post. An impressive memorial service was held on the 23d of March, 1901, on the very spot in Paotingfu where the tragedies of the preceding June had occurred. Among those present were German, French and Chinese officials, and a fine German band belonging to the brigade. The services were of the most solemn and tender character, and nothing could have been more grandly impressive than the rendering of "A Mighty Fortress Is Our God."

At the battles of Leipzig and Lutzen Luther's great hymn rang out over the martial scene and gave inspiration to the thousands of soldiers, who sang it with the utmost enthusiasm. And when in 1882 a vast multitude assembled on the battle plain of Lutzen to celebrate the two hundred and fiftieth anniversary of that memorable struggle, the singing of this hymn was the most important and impressive event of the day.

Koestlin has well written: "This hymn is Luther in song. It is pitched in the very key of the man. Rugged and majestic, trustful in God, and confident, it was the defiant trumpet-blast of the Reformation, speaking out, to the powers of the earth and under the earth, an all-conquering conviction of divine vocation and empowerment. The world has many sacred songs of exquisite tenderness and unalterable trust, but this one of Luther's is matchless in its warlike tone, its rugged strength, and its inspiring ring."

We need more of such matchless productions, full-voiced with faith, devotion and courage, to help us in our efforts to "make our manhood mightier day by day."—Allen Sutherland in the Delineator.

GOLGOTHA

Our crosses are hewn from different trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we each go up to be crucified;
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone.

Frederic Lawrence Knowles.

Church News and Comment.

AT HOME

Buffalo, N. Y.—Calvary of Buffalo celebrated its annual Mission Festival Sunday, October 9th. In the morning service the Sunday-school participated in a body, a children's chorus of about 200 voices being a feature of the program. About \$65.00 will be added to Synod's Mission Treasury as a result of the festival.

A full discussion of our delegate's report of the proceedings of Synod resulted in setting aside for the Synodical Treasury the collection at the regular preparatory services. It is expected that these collections will net a sum greater than two regular Sunday collections per annum, as recommended by Synod, would be likely to realize. We already use the envelope system for regular contributions and for Mission Society dues, and it was considered unwise further to extend the system. The desirability of some more effective and certain means of raising our share of synodical expenses than that heretofore employed was, however, readily recognized and it is believed members will contribute liberally in the manner indicated.

Calvary has pledged itself also to raise a stated sum per annum for mission purposes. Our Mission Society each member of which pays but 5 cents per month as regular dues has in the past year been able to turn over to the mission treasury over \$10.00 per month and hopes to continue sending in this amount or more. An insignificant sum per month paid by each member thus assumes handsome proportions in the yearly aggregate.

Catechism Class again meets three days a week with a larger attendance. All children who can read fluently are urged to attend. C. O. R.

Grace Church, Cleveland, O.—In accordance with Synod's recommendation, Grace Church at its October meeting appointed a reporter and he herewith makes his first report:

At this meeting it was resolved to pledge at least \$175.00 per year for the synodical treasury. When the needs of Synod were laid before the congregation, and the promise of its delegate to raise a certain amount (over and above what had already been pledged by Grace Church) was referred to them for their ratification, they with one accord voted to sustain their delegate.

The congregation now having two sets of envelopes out, one for current expenses and one for Church Debt Fund, it was resolved to raise the money in the following manner: The Easter and the Reformation Day collection at the church services as heretofore, and in addition the offerings of the communion service are to be devoted to the synodical treasury. The treasurer was authorized to re-treasury. The treasurer of said sum regularly every three months. A joint Mission Festival of Redeemer and Grace Churches was held in August at the Lutheran Mission grounds in West Dover. This park is the property of several German Churches which kindly tendered us the use of it without any charge. The day was an ideal one, and the attendance large. The sermons were delivered by our two pastors. The singing was led by a cornetist, and the Grace Church choir rendered selections. The collections amounted to about \$175.00.

The work of our Young People's Society (which is divided into Juniors and Seniors) who are striving hard and successfully towards raising funds for a new organ for our contemplated new church (which by the way is an absolute necessity) is certainly commendable. They work with an enthusiasm that is pleasant to look upon, and are given that encouragement. To assist the pastor in his work with the young people, the Church Council elected the writer for the Juniors and Mr. H. Purrenhage for the Seniors. The combined societies have arranged for a series of popular talks every month during the coming winter, by the pastor. The subject will be: "Four B's."

The first talk was given October 20th, on the special theme, "Be Kind and Generous, but—" It was preceded by a brief musical program. Everybody is invited to these meetings.

The congregation has purchased a new lot beside the parsonage, "size 50x156," and is looking forward to the erection of the new church edifice as before mentioned. The Grace Church Mission Society is again active in preparation for a winter's campaign. The feature of these monthly meetings is a series of lectures by the pastor on "Heroes of Missions." The first meeting was held Friday, October 6th. The hero selected was "Zinzendorf and the Moravians."

The object of this society is to establish and maintain missions in the vicinity of Cleveland and has proved a blessing to more than one. A portion of the money also flows into the general mission treasury. Grace Church is now publishing a small parish paper to meet the needs of the wide-scattered members. FR. W. SEBELIN.

Professor H. B. Hemmeyer has received and accepted a call to Trinity Church, Pittsburgh, Pa. The authorities of Concordia College were loath to see him leave his field of usefulness in North Carolina, but deferred to his convictions of duty in the premises. May his labors in Pittsburgh in the cause of the kingdom be abundantly blessed. R.

Urged by the prospects of an undeveloped field, Pastor Crouse and the writer have organized a new congregation with eleven voting members and about thirty-five communicants, two miles southeast of Hickory, N. C. Divine worship is conducted twice a month in an unoccupied dwelling with an average attendance of one hundred and twenty-five hearers. A committee is at work on plans for a church building to cost about \$1,500. R.

Norwegian News.—A rich harvest and a general prosperity is reported from all the states in the northern part of the Mississippi Valley, where most of the Scandinavian Churches are located, and the effect is seen in the increased offerings and contributions to missions and church work. In the fall mission festivals are held throughout the churches of the Norwegian Synod, and the continued fair weather in September and part of October has been very favorable to all these gatherings. At most of these meetings sermons are held both in the Norwegian and English language. When a small charge of about 200 communicant members like the one at Portland, N. D., brings an offering of \$150.00 for mission work it is an encouraging sign of the interest in the work of the Lord. At Rorholt, Wis., in a church of some 30 families, \$1,112.80 was laid on the altar, as an offering to the Church Building Fund, when the cornerstone was laid to a new building October 8th, 1905.

An English Lutheran Church at Gransburg, Wis., organized February 5th, and served by Prof. Olaf Brandt, of Luther Seminary, St. Paul, laid the cornerstone to its new church, September 24th, estimated cost of the building is \$5,500. The same Sunday the cornerstone was laid to a new English Lutheran Church at Durand, Ill., served by Rev. J. E. Hegg, of Beloit, Wis.

A lot has been bought near the state university of Minnesota at Minneapolis for a new English Lutheran Church, served by pastors of the Norwegian Synod.

On October 15 a new building for the Lutheran Normal School of the Norwegian Synod was dedicated at Sioux Falls, S. D.

Parochial schools of nine months' duration, taking full charge of the instruction of the children in English and Norwegian branches are also increasing in number, especially on the Pacific coast at Ballard, Everett, Stanwood, Silvana and Parkland, Wash.

The school at Bode, Iowa, reports 106 scholars, and the school at Decorah, Iowa, has over 80 scholars at its opening this fall.

Luther College reports 194 students October 10th, and Luther Seminary at Hamline, St. Paul, has 64 theological students

arrangements for holding another general conference of all Lutherans in the United States. The Orphans' Home at Salem, Va., with 55 children inmates, had received bequests during the year amounting to \$10,000. The Synod voted to vest the title to the home in itself, and appointed a committee to raise \$16,000 to pay off the indebtedness of the institution within two years. A plan for the capitalization of the United Synod Publishing Company at \$5,000 was approved, and the two papers of the Synod are to be consolidated under the name of "The Lutheran Church Visitor." A report was made of the Southern Theological Seminary at Charleston, S. C., for which a new building has been added, and to whose library \$500 has been given for the purchase of books. Eight thousand dollars was apportioned among the District Synods for foreign and \$10,000 for home Missions.—H.

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The religious needs of the thousands of Slovaks of their faith who are coming to the coal-mining districts have been given attention in several Lutheran Synods. A committee appointed by the Pittsburgh Synod to make recommendations on the subject has advised that translations into Slovak be made of the forms for the most important ministerial acts, and that for the instruction of children the Slovak Catechism, with explanations, be translated into English, and versions in both languages be printed side by side. Accordingly arrangements are making for having the acts for baptism, marriage, communion for the sick, and burial, translated into Slovak by a pastor in Hungary, and for securing a collection of the hymns that have been translated from German into Slovak.—Ex.

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The General Synod, which has not hitherto made much effort in New England, now finds a call to organize its forces there, where many English-speaking Lutherans and persons of Lutheran parentage have settled. The General Synod's Home Mission Board a few years ago sent its first laborer to New Haven, and last year sent another to Bridgeport, Conn. As a result of these steps churches have been organized at both those places within the past two years, and on July 10 last the corner stone of its first General Synod Church in New England was laid in Bridgeport—just one year after the first service was held there. The church has about 350 members.—Ex.

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The Roman Catholic University at Washington seems to have been brought to the verge of ruin by the bankruptcy of its treasurer, Mr. Waggaman. It is reported that Cardinal Gibbons has pledged his own fortune, if necessary, to prevent the ruin of the university. L.

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The Baptists, if we may judge from an article by Professor Shaller Matthews in "The Standard," are finding so few candidates for the ministry that in the Northern States the situation has become acute. Especially is the lack felt among college-bred men, and he thinks there are signs that a similar condition is beginning to appear in the South and Southwest. He sees four reasons for this: First, "parents do not want to have their sons enter the ministry." Second, "the churches apparently do not care to have their young men enter the ministry." Third, "ministers do not care to have their sons enter the ministry." Fourth, "nobody for the last ten or fifteen years has taken the trouble to present the matter systematically or generally to young men in the colleges and academies." The cure for this threatened extinction of an educated ministry Mr. Matthews finds in such work as is being done now by the Student Volunteers and the college branches of the Y. M. C. A.; but, he adds, "the campaign must begin with the home and the local church. . . . We can have plenty of untrained or ill-trained men; we need . . . men who are trained particularly, in such a way as to make the church an actual force for the salvation of individuals and of society. And if we need them, we must look for them in our own churches and in our own homes."—Ex.

Bethany Presbyterian Church, of this city, through the kindness of John Wanamaker, had the distinction of hearing the first sermon of the Rev. Charles Wagner, the prophet of "the simple life." His text was taken from John 14, beginning with the words, "Lord, show us the Father and it sufficeth us." He spoke of Christ as "God translated into human language," of God's indwelling in nature, in Christ in a special sense, and in every man in some degree. Poetry clothed in the language of mysticism gave the discourse much vagueness. Its mysticism was misty, and while the preacher had every opportunity from his text to teach his hearers definitely who Christ was and what His work of redemption consisted in, he was silent on that great point. But he gave every evidence that the bone and sinew of the Gospel—the Christian doctrine of sin and of the atonement,—figured very little in his spiritual makeup. As a prophet of the simple life, as one who has pierced through the shams and insincerities of our modern civilization and is directing men's thoughts into the more wholesome channels of guilelessness and simplicity, Mr. Wagner is in his element; but as a preacher of sin and salvation—the two great works in the theology of Christ and His Apostles,—he ranks no higher than the average Higher-Criticism rationalist, if the undertone of his first sermon in America is a sufficient test. As a creed-less doctrine-less, fibre-less sermon it will rank well in the estimation of all who belong to that school.—Lutheran.

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Dr. I. K. Funk, of New York City, has been making inquiries into the nature of "Spiritualistic" phenomena and finds, of course, that there is much fraud and humbuggery connected with these performances. He recounts the experience of his brother with one phase of "spiritualism." It appears that a business card bearing the words "Radium, Medium's Paraphernalia," and advertising "crowns, belts, hands, heads, veils and full-size figures illuminated with the new radium light" which would "appear, gradually float about room and disappear," recently came into Dr. Funk's possession. The card carried a Chicago address, and it was handed by him to Mr. B. F. Funk with the request that he investigate and report the facts of the case. This report is now incorporated in Dr. Funk's article, and opens as follows:

"On my first call I was informed that in order to see this radium expert it would be necessary for me to make an appointment. The appointment being duly made and kept, I found the proprietor to be a youngish, gentlemanly sort of fellow, apparently refined and educated. The card served as an open sesame, somewhat stiff, gaining for me the desired interview. In reply to my question whether he sold outfits for mediums, he said, eyeing me closely: 'I sometimes sell things that are of interest to mediums and—to other people.' After a moment's silence he continued: 'What do you wish? What are you after?'"

"Then followed much verbal fencing, when he finally said: 'I always insist, as a mark of good faith, that at the outset an order be given with payment for an outfit.' This outfit, he told me, varies in price from \$50 to \$1,000."

Mr. Funk went on to say that a lady in an Eastern city wished to equip herself as a Spiritualistic medium. "I do not wish her to do wrong," he concluded. To this the young man replied:

"Certainly not, certainly not; I understand. I have many such among my clientele. It is my business to help mediums make a good show. They do not do wrong; on the contrary, they are doing a great deal of good in getting people to believe that their friends who have died are really alive. I have seen mothers made happy at the sight of their dead children, husbands at the sight of their departed wives. It has often brought tears to my eyes to see the simple faith of these people. If a man is a philanthropist who can multiply blades of grass, surely I or a medium should be entitled to praise if we cause rejoicing where there are tears. Why, my dear fellow, Spiritualists are the happiest people in the world. Why deceive them? They are in heaven. It does them

no hurt, but much good to believe these things. My business is to put clever people in the way of making the world happier.' The man grew quite eloquent in dilating on his philanthropic calling."

The report of the conversation continues: "He finally asked: 'What kind of phenomena would you prefer that your friend should produce?'"

"I replied; 'I wish her to give physical manifestations, such as the materialization of hands, of the entire human form, spirit voices, illuminated stars, sparks, rays of light, floating balls of fire, floating musical instruments, trumpet talks, slate-writing, mind-reading, etc. Are these things within the scope of your art?'"

"He smiled at the modesty of my wish, then said: 'All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am furnishing help after this sort to the mediums of Chicago—they all come to me; I know them all.'"

"Do good, genuine mediums use this kind of help?'"

"All mediums are good mediums and genuine mediums. I don't know any other kind."

"Is there no difficulty in manipulating this machinery or paraphernalia?'"

"It is so simple you will wonder why it is that people do not at once detect it. When you understand it, and understand the modus operandi of handling it, you will be much amused."

"How about slate-writing?'"

"Perfectly simple."

"With the tied slates, glued and sealed?'"

"Yes, oh, yes. I have laughed until my sides ached after a seance at the remembrance of how easily and completely the d. e.'s ['dead easises'] were fooled. To see a dotting father take the materialized form of his dead child on his knee and pet it and kiss it, and then hear the little one say, 'Now, papa, I must go; I feel I am getting weak,' and then see the child slip from his lap and disappear, to the infinite surprise of all the faithful—it is more laughable than an Artemus Ward 'wax-figger show.'"

"But is there no danger of getting caught?'"

"No, there are two hundred mediums in Chicago. How seldom you hear of an exposure."

"But I have been where I was permitted to touch the hand of a form. It seemed warm, as if flesh and blood."

"This seemed to amuse him greatly. Finally he said: 'Yes; it does feel precisely like flesh. But this is another phase of the business. It is all explained when the outfit is sent.'"

"After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers; that it is all humbuggery and trickery?'"

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some mediums. I have seen phenomena that I can not explain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it, possibly spirits.'"

This should be delectable reading for the wise fools who despise the Word of God and His Church, brave His displeasure and seek their consolation in "spiritualism." R.

✱ ✱ ✱

The Southern Baptist Convention and its Colored Work.—With a view to enlarging its work among the Negroes, which it has always recognized and emphasized and carried on to a greater or less degree, the Southern Baptist Convention at its last meeting unanimously approved a carefully prepared plan which had been presented to it by the Home Mission Board, and appointed a commission to consult with the Board. Dr. A. J. Barton has been appointed an assistant or field secretary by the Home Mission Board, with his work defined as having special reference to larger efforts for the evangelization of the Negroes. According to the plan of the Home Mission Board the work will be limited to evangelization in distinction from education, leaving education to the American Baptist

Home Mission Society; and the work will be done by well-equipped, pious Negro preachers, in whose support the white brethren will share with the Negro brethren. Bible conferences are contemplated, in which the best available talent, white and black, will be brought to bear for the benefit of Negro preachers and laymen. And it is hoped that the work may ultimately result in a closer and more sympathetic relation between the white and Negro pastors and the white and Negro churches in each community.—Ex.

ABROAD

The Rev. Stephen Gladstone, the son of the "Grand Old Man," has resigned the lucrative and pleasant rectorship of the parish of Haverden on the Gladstone estate to devote himself to mission work in one of the most poverty-stricken slums of London—St. Mary-the-Less, Lambeth. He has taken up his residence among the people and assumes the rank of a curate. For a man in his position, and with his prospects this is an inspiring example of self-denial.—L.

It is sometimes thought that the Methodist Church, from the work it is doing, must have a large number of adherents in Germany, but the figures do not point that way. The number of actual adherents is only 6,881, of probationers 3,631. To care for them there are employed 65 pastors, fifty local preachers and 111 exhorters. W.

The growing Protestant movement in the German provinces of Austria was for a long time ignored by Roman Catholicism, but in view of the fact that six years have not diminished the ardor of the propaganda, and that the number of converts has now passed the twenty-five thousand line, the church leaders and papers in Austria are beginning vigorously to combat the agitation. Probably the most influential Roman Catholic journal in Bohemia is the "Hausfreund," published by Father Franz Zuklin, in Tepitz. In a series of recent articles under the general title, "Für Gott und das Volk" (For God and the nation), this paper furnishes the characteristic arguments against the Protestant movement. After having skillfully arranged from the books of Luther certain extracts, from which the reformer is made to appear as a drunkard and general advocate of licentiousness, the paper continues as follows:

Was Jesus a Protestant? No!
Was Mary a Protestant? No!
Were the apostles Protestants? No!
Were the first Christians Protestants? No!
Is then the faith of the Protestants the faith of Jesus? No!

The original church was accordingly Catholic. And this church can never be overcome, because Christ has promised that He would be with this church always. As long as a father guides his child our church cannot fall.

The Protestants have taken as their motto: "Durch Reinheit zur Einheit" (Through purity to unity). But what are the facts? Their Luther sanctioned a thousand adulteries and murders in one day, as is seen from one of his letters to Melancthon. Many Protestant pastors who are married have been found guilty of adultery and immorality, and have been condemned to prison for terms of years, and many of the German Austrians who have entered the Protestant camp are guilty of the same sins. Can an honorable man unite himself with these people? Tell me with whom you associate and I will tell you what you are worth.

The celibacy of the priests is in accordance with the Scriptures. Christ never directed any of his apostles to get married. He never performed the marriage ceremony for any of them. The holy St. John was his favorite because he remained unmarried. The great and holy Apostle Paul was single and advised everybody to remain "even as I" (1 Cor. vii. 8). Even many who are not in the clerical ranks remain unmarried. The sanctity of the celibate state remains the same, even if one priest in a thousand violates his oath. Do the Protestant pastors, who have

wives, remain pure? Not at all; and some have been condemned to prison. Those who are so concerned about the delinquencies of occasional priests should remember the conditions existing in the Protestant Church.

All the Roman Catholics who become converts to the Protestant faith would do well to remember that they must pay a yearly tax for the support of the pastors and their wives and their children. Officials pay 100 florins and more, and day laborers 18 florins. In addition, the Protestant pastors demand special fees, such as 16 florins for burying a child and even 10 florins for burying a pauper. Generally the converts can have such work done for nothing at first, this policy being adopted as an inducement to others. On the other hand, it costs nothing to keep a Roman Catholic priest, and the latter charges nothing for his work among the poor.

The series of articles closes with the following offer: "One thousand crowns reward to any pastor who can show that the doctrines of Luther as described in this journal are not genuine."—Ex.

On the 20th of September a congress of freethinkers assembled in Rome. More than 5,000 delegates were present, among these about 1,000 Frenchmen. The above date is the anniversary of the fall of the temporal power of the pope, and the congress celebrated this event by marching in a body to the wall of the city and hanging up wreaths in the place where the Italian troops entered the city in 1870. L.

Sixty-nine missionaries are at present engaged in evangelizing the sixty million inhabitants of Morocco. Twenty-five of these, working in five cities, belong to the North Africa Mission, while forty-four belong to other societies or work independently.—Ex.

It is recorded with gratification by the British and Foreign Bible Society that a native trader from Timbuktu, visiting Bathurst, took home a card with a text written in Arabic and on returning to Bathurst the following year purchased an Arabic Bible. So great had been the interest excited among his fellow-countrymen by hearing the contents of the book that recently, on a third visit, he bought eighteen copies of the Arabic Bible.—Ex.

Hearth and Home.

MARTIN LUTHER'S WILL

In the last will and testament of this eminent reformer occurs the following remarkable passage: "Lord God, I thank thee, that thou hast been pleased to make me a poor and indigent man upon earth. I have neither house, nor land, nor money, to leave behind me. Thou hast given me wife and children, whom I now restore to Thee. Lord, nourish, teach, and preserve them, as thou hast me."—Selected.

A BETTER WAY

Under this caption an exchange relates the following incident: A pastor, whose congregation was in the habit of holding a "fair" every year, announced one Sunday after his sermon, when the time for the "fair" was again approaching, that he had decided to ask the congregation to try a better plan. Instead of holding a "fair," he requested that each member should make a calculation of how much the "fair" would probably cost him or her: the wife should figure out how much cake and other victuals she would have to furnish; the

father how much cash he would presumably have to lay out; the children how much they would spend for candy, ice-cream, etc.; then also an equivalent in money should be determined upon for a week's hard work that would have to be done; and then all these sums should be added together and the full amount put into an envelope and placed into the collection-basket on the following Sunday. The congregation agreed to make the trial, and on the following Sunday there was a large attendance at church, everybody being eager for the result. At the close of the service the pastor announced that the collection would now be counted and everyone was invited to stay and learn the outcome. When the count had been completed the pastor announced with a voice stirred by emotion that for the first time in its history the congregation had shown true and genuine liberality, for the collection amounted to just twice as much as the profits from the last fair. No fair has been held in that congregation since that day. We wish every other congregation would follow its example. Church-fairs are very expensive and very unprofitable, both from a financial and from a spiritual point of view.

A GOOD CONCLUSION

When a professor in Munich, Germany, dismissed his students for vacation, he said, "You are now going home. Some of you have a far way, perhaps to the Palatinate of the Rhine. Imagine the whole distance to be a dusty road, lined with poplars, but no inn anywhere which you could enter to refresh yourselves. Wouldn't this be a miserable journey? Such a journey on a dry, dusty road is the life of man if he despises Sunday and divine services. The Sundays are God's inns and lodging houses on the highways. Without them you would faint and perish." That was a good conclusion.

Miscellaneous.

REFORMATION FESTIVAL AND CHILDREN'S DAY—AN APPEAL TO OUR CONGREGATIONS AND SUNDAY SCHOOLS

We earnestly beseech you to put forth a hearty and not an indifferent effort to raise a large collection on that day. The Mission Treasury was in debt sixty dollars on October first. Please help. And how sad, that the Board must turn down one appeal after the other for assistance to open a new field, and only for the reason that funds are lacking!

Here is the latest case. Are you interested in the Lord's work? Then read and ponder. In Brooklyn, N. Y., Pastor Fritz has opened a new mission. It has prospered. They need a minister there, otherwise even that which has been gained may be lost. The brother writes: "The English Board of the German Synod will give us \$25.00 per month for this new field. Please give us the rest. We dare not linger. May God help to find ways and means." We requested Pastor Fritz to wait a couple weeks for a reply. In the meantime the Board hopes to find ways and means to do that which is not possible as matters stand at the time of writing.

Brethren, we all can and should do more for missions. Are we all willing to do it?

H. P. ECKHARDT,
Chairman Mission Board.

ACKNOWLEDGEMENTS

SYNODICAL TREASURY.

Received per J. F. Schuricht, Treasurer, from German Lutheran Synod of Missouri	\$250.00
Joseph Houser, Treasurer, from Zion Congregation, Knox Co., Tenn.	7.50
J. F. Schuricht, Treasurer, from German Lutheran Synod of Missouri, Etc.	250.00
Henry Standerman, Treasurer, from Evangelical Lutheran Church of Our Savior, Brooklyn, N. Y. . .	2.50
Prof. Geo. A. Romoser from St. Paul's Congregation, Catawba Co., N. C.	7.00
F. C. Schlueter, Treas., from the Ev. Luth. Church of Our Savior, Cincinnati, O., for Student Elrich at St. Louis, Mo.	6.00
Prof. H. B. Hemmeter, from St. Peters Congregation, Conover, N. C.	10.26
Prof. H. B. Hemmeter, Conover, N. C., from Mrs. Dr. Adams, for Synodical Debt	10.00
Rev. W. P. Sachs, from St. Andrews Ev. Luth. Church, Pittsburgh, Pa.	83.70
Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburgh, Pa., on account of Pledges toward Synodical Debt.	60.00

MISSION TREASURY.

Received per Rev. A. H. Holthusen, from Trinity Church, S. S., Pittsburgh, Pa., for Pittsburg City Mission	79.50
Dr. Chas. A. J. Miller, collection at Mission Festival held in the Church of the Redeemer, Irvington, Baltimore, Md.	5.00
Collection of outdoor service held by Emmanuel Congregation and Church of the Redeemer, Baltimore, Md.	26.02
Rev. G. Schuessler, Chicago, Ill., from Mrs. Grossman, for Foreign Mission	10.00
Rev. A. H. Holthusen, from Trinity Church S. S., Pittsburgh, for Pittsburg City Mission	14.25

CHURCH EXTENSION FUND.

Received per F. C. Schlueter, Treas., from the Ev. Luth. Church of Our Savior, Cincinnati, O.	14.00
A. E. SUCCOP, Treasurer.	
Pittsburg, Pa., Oct. 12th, 1904.	

* * *

Received from Church of the Redeemer, Cleveland, for a designated student, six dollars. God's blessing on the givers.
GEORGE A. ROMOSER.

* * *

Received with thanks for repairs in Concordia College, through Prof. H. B. Hemmeter, from Mrs. Dr. Adams, Washington, D. C., \$10.

* * *

C. A. WEISS.

Received from Joint Mission Festival of Grace Church and Church of the Redeemer, Cleveland, O., the sum of \$164.00. The sum of \$50.00 to go to Church Extension Fund and \$114.00 for Mission Fund.

FR. W. SEBELIN,
Treasurer.

The Reviewer.

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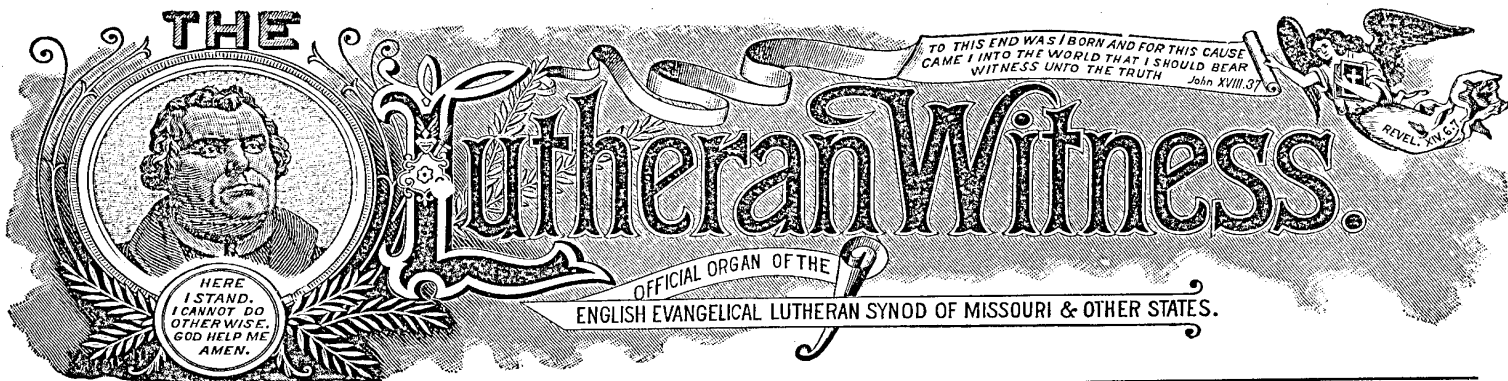
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THE WONDERFUL PRAYER OF JESUS John xvii.

O wonderful prayer! My Savior divine,
Can it be true its blessing is mine?
Didst thou pray for all in that gracious hour,
For all who believe through the Spirit's
power?

My Lord, I believe, I know I am Thine;
Thy prayer is for me, its blessing is mine!

O wonderful prayer, its answer so true
Is fulfilled to me as each day dawns new;
Fulfilled in comfort and power and grace,
Revealed in the light of Thy glorious face,
For I do believe, I know I am Thine;
O wonderful prayer, its answer is mine!

One with the Father, one ever with Thee,
My Savior, my Lord, is this prayer for me?
Adoring, I worship; what Thou hast wrought
Far reaches beyond my soul's eager thought.
Yet Lord, I believe, I know I am Thine;
O wonderful prayer, its answer is mine!

One with Thy saints in fellowship sweet,
One with the saved for Thy coming made
meet,

One with the white-robed that wait at Thy
throne,

One with the worthy Thou callest Thine own.
Yes, Lord, I believe, I know I am Thine,
And all Thou hast asked forever is mine.

And wonderful triumph of wonderful grace,
I shall be with Thee and look in Thy face;
I, even I, shall Thy glory behold—
How shall the blessedness ever be told?
Let earth and heaven repeat it again,
The answer is mine, Amen and Amen!

—MRS. J. H. KNOWLES.

Editorials.

Every man is created for some worthy and useful end, and if he does not attain that end, he dishonors his Creator. We fail to understand, it is true, why some men live and have lived, but it is only because they have thwarted God's plans and lived contrary to His will. And how is a man to know what God has placed him here for? By doing what he knows and sees to be his duty. A Christian does the work that lies before him, be it small or great, and thus carries out God's designs. There ought to be consolation for us in that thought and a solemn warning at the same time—comfort in knowing that no work is required of us beyond our powers, and a warning lest we be tempted to shirk those small duties which are waiting to be performed on every hand. Steady, continued efforts are required, not violent and spasmodic ones.

*
Talk about reconstruction in theology is becoming more common as the years pass by. The modern theologian is no longer satisfied with the Scriptural creed of his fathers, but demands a re-

statement that shall be in accord with the modern views on the New Testament. And, as a matter of fact, men are already trying their hand at formulating some creed that shall be "up to the times." But the results thus far are meagre and poor enough, and will continue to be so, as long as men want something that shall satisfy every shade of belief. The starting-point is wrong, and so the whole fabric of modern theology is a hopeless maze and a deception. The foundation which it lays is wrong, for it proposes to take the New Testament, not as it is in reality, but as it is made to appear after the so-called researches of modern scholarship have been brought to bear upon it. We know what that means. These researches would, in many cases, give us a Bible that we cannot trust, and a Christ who is not our Savior. Build up a creed on such foundations; can there be any doubt about the outcome? Such a creed might do for the mere moralist, but never for the consistent Bible Christian. But are we not going too fast, and pronouncing unjust judgment? If we have the right to judge these movements by their advocates, or by those who concur in them—no! Men who do not bow to the infallible Word of God are not fit to formulate creeds. It will do no good to say that the modern creed is to contain no distinctive doctrine, because after all, the creed will and must be interpreted by everyone who embraces it. Each one will read into it his peculiar heresy or tenet. Here for instance, is a man who poses as a Christian preacher, the Rev. R. J. Campbell, of London, England. It was shown some time ago that he was practically a Universalist, nevertheless he ministers to a Christian congregation and is fellowshiped by ministers of the Gospel. Notice what he says about the Savior. In a recent sermon he is reported to have told his hearers "that Jesus was a child of His time, with a limited consciousness of His mission and destiny," that "He never seems to have looked much farther than His own generation." To the young men present he said: "Jesus was agnostic just as you have to be about some of the most obtrusive things of life." We consider comment on these quotations unnecessary, but cannot refrain from asking, "Do Christians want this kind of a theologian to formulate a new creed for us?" We are confident that they will fare better by holding that which they now have.

The following interesting bit of reading we clip from "The Christian Advocate" (N. Y.), Oct. 6th issue:

The Un-American Parochial School

"The New York Churchman" makes a charge against the parochial school which is so well stated that we desire to set it going in spheres beyond the reach of 'The Churchman':

"The parochial school gathers children of one faith, often of one nationality, from our heterogeneous population. It takes them away from the greatest unifying influence in American public life. It raises a barrier to their assimilation; it prevents them from becoming American."

Just about a month ago "The Advocate" berated "The Churchman" to the extent of nearly two pages, under the heading, "What Spirit has entered into 'The Churchman,'" for no other reason than that "The Churchman," "presumptuously" and "snobbishly" had proclaimed the Protestant Episcopal Church as "The National Church of America." "The Advocate" did not agree with this altogether ridiculous claim, and vociferously debated and rejected it. From the foregoing, however, it appears that whatever be the "Spirit" that has lately entered "The Churchman," its utterances may yet be those of "The Advocate," provided only that snobbishness and presumption be directed against the other fellow. We indeed cannot see any feature more prominent in the effusion than presumptuousness and snobbishness, unless, indeed, it be ignorance and nonsense.

So, then, the parochial school, because it "gathers children of one faith, often of one nationality," "takes them away from the greatest unifying influence in American public life," "raises a barrier to their assimilation," "prevents them from becoming American"? All this it does because it "gathers children of one faith—often of one nationality"? Does the "Churchman—Advocate" then mean to discountenance the propriety of communion among those of one faith? Does it mean to say that any one faith is inimical to American institutions and life? Does it mean to disapprove of the religious liberty which peoples of all faiths enjoy and which is so constitutionally American? Or does it mean to intimate that peoples of one faith may not properly associate together and prefer one another's society? Does it mean to insinuate that people of

any nationality, or some one nationality, may not safely go together? What does the "Churchman-Advocate" mean, or what are we coming to?

If children of one faith may not be educated together to be good Americans, then, pray, tell us what Americanism is? All faiths are American in the sense that all are tolerated and protected, the one as much as the other. How, then, can it be un-American to gather the children of one American faith into a school, whatever be the kind of that school. How can an American faith make un-American? Or if it does so in the school, why not in the home, in the Church?

Or does the "Churchman-Advocate" mean to set its face against all association of peoples of like faiths? Are Episcopalians not to be allowed to go with Episcopalians, and Methodists not with Methodists, and so on? Is an Episcopalian to be allowed to go only with a Baptist, and a Methodist only with a Roman Catholic? And then, to go a step further, are Republicans not to be allowed to band with those of their own political faith, but to be forced to wander in twos with Democrats through this world? Are the rich to be paired with the poor, the Englishman with an Irishman, the German with a Frenchman, the Jap with a Russian, the black with the white? Is all this to be, in order to insure that cosmopolitan conglomerate, which the "Churchman-Advocate" imagines to be an American?

It seems to us ridiculous, yet the "Advocate" says that the words of "The Churchman" contain a "charge" against the parochial school, "which is well stated," and desires it to go in spheres beyond its first pronouncement. The truth, it would seem, is both "The Churchman" and "The Advocate" are enemies of the parochial school, and in one "Spirit" are eager to find some charge against it.

H.

The following from the "Pilgrim Teacher" is well worth consideration: "A certain church pays two thousand dollars a year for its choir and appropriates only three hundred dollars for its Sunday-School, which is quite large. The quartet is kept well supplied with music, but the Sunday-School is permitted to go without papers, the appropriation being insufficient to do more than pay the other expenses. The quartet never has sung any one into the church, so far as is known; young people are constantly being added to it from the Sunday-School. We suspect that other churches are also spending lavishly on their music, but scrimping on their Sunday-Schools. It is a business maxim to spend most freely where you get the greatest returns."

We do not know whether any of our congregations belong to this category or not. We hardly believe there are any among them that pay two thousand dollars to their choir; but perhaps there are some which are not so liberal as they might be towards their Sunday-School, and especially also towards their parochial school. Neither one of these can be taught successfully with-

out proper equipment. And, of course, the parochial school, in proportion to its greater need in this respect and its greater importance and capacity for good, ought to command a larger share of the congregation's funds than the Sunday-School.

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The following from the "Lutheran World" hits the mark pretty well:

"The secular press of the country is a great institution. The late meeting of the Methodist General Conference represented a constituency of about three million members, yet most of the daily papers dismissed the proceedings each day with a few lines, whereas a prize fight between two sluggers, representing the spirit of the heathen world of ten centuries ago, would have occupied several columns and been described in detail. Of course, there are exceptions among the papers of the country, and we are glad of it; but the above criticism holds against far too many of our secular journals. The shame of it does not lie wholly in the entire lack of religious principles involved in such a state of affairs in journalism, but also in the want of mentality and culture it displays. Is it possible that an exhibition of physical brutality is of more interest to the American people than conventions in which high mental culture and moral principle constitute the subject of thought? With all our schools and colleges have we not advanced farther along intellectual lines than that?"

The average secular journal, just as the theater, caters, of course, to the public taste. It prints whatever it thinks or knows the public wants. Now, it certainly does not speak well for the public taste in our country, that the majority of people want the description of prize-fights and horse-races, murder-stories and the like, while they are satisfied with a minimum of Church news. But such is evidently the case. Of course, there are a number of secular journals that endeavor to create public opinion instead of adapting themselves to it, but they are in the minority. It is to be sincerely hoped that their number will increase.

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An English novelist, George Meredith, is quoted in a London paper as favoring the introduction of a time-limit for the marriage contract. He thinks ten years would be about the proper limit. He also suggests that the State take charge of the children and bring them up after that time. We know of nothing better to say to this than to reproduce the following remarks from an exchange:

"That would be a pretty condition of things—children growing up with no family life, no knowledge of father and mother, grandfathers and grandmothers, no relatives responsible for one—all orphans in orphan asylums! And this is the improvement which extreme Socialism has to offer for the most blessed institution the world has ever known, the family. The alternative for life-marriage will be either utter license or polygamy. The alternatives do not commend themselves to us."

L.

In connection with what has been said in these columns about the change that has come over the moral and religious life of the people, we would refer to what has been called the "quiet atheism" of recent works by prominent writers of the day.

Four of the "best-selling novels of the day" in England, are described as having this characteristic. If the four novelists who wrote these works "are truly describing the English life of to-day," the "British Weekly" says, "then Christianity has disappeared from our country." The four writers to whom the "Weekly" refers are Mr. Anthony Hope, Mr. Barry Pain, Mr. Seton Merriman and Mr. Jerome K. Jerome. Of the absence of religion in their latest works the "Weekly" says:—

"Mr. Hope has much to say of men and women in the greatest tribulation, deceived and deceiving, sinning and suffering, driven through anguish even to despair. But he never suggests that Christianity came once into their minds. They never pray, they never think of God, they do not fear God, or love God, or repent before God. They do not seem to know that a God exists. . . . Mr. Pain's assumption appears to be that religion . . . is, though not a hypothesis, an absurd delusion. Mr. Seton Merriman, whose moral tone was very high, never once suggests the action of Christian forces. He could draw noble men and noble women, chivalrous, honorable, brave, sincere, faithful unto death. But they were never re-enforced, so far as we can remember, by supernal powers, nor did they ever need such re-enforcement. The atmosphere is purely pagan, though the paganism is of the loftiest and most heroic type. In Mr. Jerome's book his sky is low and the heroism near, though within the limits there is much kindness and good fellowship."

Such tokens as these are big with omen for such as have eyes to see. What are Christians—are we—doing to beat back the onrush of paganism?

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During the sessions of the Pan-Presbyterian Alliance in Liverpool some time during the spring of this year, the Rev. Dr. Henry Van Dyke, of Princeton University, read a paper on "Christianity and Current Literature." This address is said to have reached "the oratorical high-water mark of the convention." From it we quote the following words:

"Christianity needs not only a sacred scripture for guidance, warning, instruction, inspiration, but also a continuous literature to express its life from age to age, to embody the ever-new experiences of religion in forms of beauty and power, to illuminate and interpret the problems of existence in the light of faith and hope and love. . . . No great writer represents the whole of Christianity in its application to life. But I think that almost every great writer since the religion of Jesus touched the leading races has helped to reveal some new aspect of its beauty, to make clear some new secret of its sweet reasonableness, or to enforce some new lesson of its

power. I read in Shakespeare the majesty of the moral law, in Victor Hugo the sacredness of childhood, in Goethe the glory of renunciation, in Wordsworth the joy of humility, in Tennyson the triumph of immortal love, in Browning the courage of faith in God, in Thackeray the ugliness of hypocrisy and the beauty of forgiveness, in George Eliot the supremacy of duty, in Dickens the divinity of kindness, and in Ruskin the dignity of service. Irving teaches the lesson of simple-hearted cheerfulness, Hawthorne shows me the hatefulness of sin and the power of penitence, Longfellow gives me the soft music of tranquil hope and earnest endeavor, Lowell makes me feel that we must give ourselves to our fellow-men if we would bless them, and Whittier sings to me of human brotherhood and divine Fatherhood. Are not these Christian lessons?"

These words, we fear, are more oratorical than true, especially in the wide and unqualified form in which the statements expressed by them are made to appear. The coupling of this secular literature with the Sacred Scriptures betokens a low view of the unique character of the Bible. And every Christian who has become acquainted with the masterpieces of these great writers will find in most, if not in all of them, some note that does not ring true alongside of the good and the true that Doctor Van Dyke finds in them. If we can close our ears to the disharmony and hear only that which is noble and uplifting, well and good. R.

Contributions.

THE CHURCH OF THE REFORMATION.

Text: Eph. 2:20: And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.

On the 31st of October, in the year 1517, at about noontime, a monk with a haggard face and careworn features was seen emerging from the door of the was seen emerging from the door of the Augustinian Convent in Wittenberg, Saxony. In the one hand he held a scroll and in the other a hammer. With a brisk gait he walked through the streets to the Castle Church, which was not far away. There he stopped, unfolded the scroll, and tacked it to the church-door. Upon the long sheet of paper which he posted in this conspicuous place he had written ninety-five theses directed against the abuse of selling indulgences, or forgiving the sins for money, and he challenged any one to meet him in public debate on these sentences which he meant to defend. There were no newspapers in those days, and the common way to make things known to the public was either to cry them out in the streets or to put them down in writing and to post them in some conspicuous place for passers-by to read. The monk chose the latter way to give notice to the public, and no sooner had the sounds of the hammer died away than people stopped and read. So interesting were the theses to the readers that crowds gathered at the church-door.

The theses were copied and recopied. They became the talk of the town. Inside of two weeks they were known in all parts of Germany, and in four weeks throughout Europe, as if angels had borne the good news to the most distant parts. With a few strokes of the pen the unpretending monk had created a sensation which affected the whole world. He had kindled a fire which spread with irresistible force; a fire which no power on earth could check and which burns to this day. That monk was Dr. Martin Luther, and the 21st of October, the day on which he nailed those ninety-five theses to the door of the Castle Church, is the birthday of the Church of the Reformation.

Was Luther, then, the founder of a new church and religion? Is the Church of the Reformation, the church which separated from the papacy, a departure from the original Christian Church, from the Church of the Apostles? This is what Roman Catholics claim. They say, "What are you Protestants? A body of seceders who have left the mother church, the one, holy, Catholic, or universal Church, and who are divided into numberless sects. Is there a single doctrine in which you agree? And what are you Lutherans in particular? The followers of a discontented monk who led you away from the old established Christian Church. Does not history show that the Church of Rome is the very church which Christ Himself has founded and which from its foundation has been continued without interruption to the present day? Does not the Church of Rome trace back the succession of popes to the Apostle Peter, whom Christ Himself had made the first pope when He said to him, 'I will give unto thee the keys of the kingdom of heaven'? Is not the Church of Rome in possession of the oldest Christian documents and of the relics of antiquity with which she can prove her identity and show before the world that her origin dates back to the days of the Apostles? What, then, is the Lutheran Church or the Church of the Reformation? It is a new departure, a departure from the old established Church of Christ, a departure which neither Christ nor any apostle would sanction. It is an opposition to the Christian Church, a new church and religion.

Now we shall see that these charges of the Roman Church are utterly false, and that the Church of the Reformation, and that the Church of the Reformation, is nothing but the restored original Christian Church. The subject of our discourse shall be, with the aid of God's Holy Spirit,

The Church of the Reformation—the restored original Christian Church.

For like the original Christian Church,

- I. *It is built on no other foundation than the Apostles and the Prophets, and*
- II. *It has no other corner-stone than the Lord Jesus Christ.*

I.

"Ye are built upon the foundation of the Apostles and Prophets." This is what Paul says of the Christians of his day. In the days of the holy Apostles the Christians were not built upon any other foundation than that of the Apostles

and Prophets, that is, upon the Holy Scriptures, the Bible, the Prophets representing the Old Testament and the Apostles the New Testament. Those early Christians rested their faith on the Word of God alone, and would acknowledge no other authority in matters of faith. All their doctrines they derived from the Bible alone, and if a man would set forth a doctrine without Scriptural foundation and call it Christian doctrine, he would be termed a heretic, and no Christian would hold fellowship with him.

But how did the Christian Church develop in the course of time? Did those who represented the Christian Church before the world always remain upon the basis of the Word of God, built upon the foundation of the Apostles and Prophets? In the first centuries of the Christian era they did. Especially during the time of bitter persecutions, in the first and the second century, when the Christians were haunted down like wild beasts and slaughtered by the thousands, and put to death in the most cruel manner, the Word of God was their buckler and shield, their power and strength, and their only comfort in life and in death. But when, in the fourth century, the Roman Emperor, Constantine the Great, professed the Christian faith and made Christianity the religion of the great Roman Empire; when the Church which had been so bitterly persecuted attained honor and glory in the world; when the Bishop of Rome claimed for himself a higher rank than that held by the other bishops in the Church, because he dwelt in the capital and because he was the emperor's spiritual adviser; when those great Church Fathers who saw the danger coming and successfully stemmed the tide of corruption in their days, Athanasius, Augustine and others, had fallen asleep—then did the corruption and disintegration of the Church set in. Not in a year or two did the papacy develop in the Christian Church, but it took a long time. Its incipient stages can be traced back to the days of Constantine and before, and it took centuries until the Anti-Christ, who "sitteth in the temple of God, showing himself that he is God," had built up and finished his own temple within the temple of the Christian Church. Under his despotic rule those who called themselves Christians gradually drifted away from the foundation of the Apostles and Prophets. They deviated from the Word and made up doctrines and practices of their own. Thus the doctrine of the purgatory was introduced; the practice of calling upon the saints and especially the Virgin Mary; the mass, in which the priest claims to sacrifice Christ for the sins of the living and the dead; the celibacy of the clergy; the religious orders with their peculiar garbs and their supposed superior holiness; the dogma of the Roman pontiffs' infallibility; and above all the doctrine which does away with Christianity altogether and is equivalent to rank heathenism, the doctrine that man can get to heaven by his own deeds, by his prayers and good works. What did the early Christians know of these doctrines and practices? Search the New Testa-

ment, search the books of early Christian writers, and you will not find the slightest trace of them, or you will find that the original Christian Church has rejected these very doctrines and practices in the strongest terms. Matters grew worse all along, and those who raised their voice against the existing evils were promptly put to death. Immediately before Luther the Church was in so deplorable a state and condition that, as even Bellarmine, the ablest defender of the papacy, admits, scarcely anything was left of the Christian religion.

Now, what was Luther's work which he inaugurated with the nailing of those ninety-five theses? It was not a departure, not a separation from the Christian Church, but a reformation of the Church. Luther merely cleansed the Church from the errors and abominations that had crept into it. Luther extricated from under the rubbish which for centuries the papacy had been accumulating upon it the pure Word of God. Luther recovered the lost and forgotten Bible which the pope had hid under a bushel, and showed the Christians how they must base their faith and doctrine on the Word of God alone and on nothing else. How manfully did he stand up for the Word of God when, at the diet in the city of Worms, he was asked to renounce his doctrine. He said, "If I am not convinced by proof from the Holy Scriptures or by cogent reasons; if I am not satisfied by the very texts that I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything; for it cannot be right for a Christian to speak against his conscience. Here I stand, I cannot do otherwise. God help me. Amen." What, then, is the Church of the Reformation, the Church which bears Luther's name? It is the Church which is based on the Word of God alone, the restored original Christian Church, the Church which is built upon the foundation of the Apostles and Prophets.

II.

And, like the original Christian Church, the Church of the Reformation has no other corner-stone than the Lord Jesus Christ. Not only does Paul say to the Christians of his day, "Ye are built upon the foundation of the Apostles and Prophets," but he adds, "Jesus Christ Himself being the chief corner-stone." Not only did the early Christians base their faith upon the Word of God alone, and consequently keep themselves free from false doctrine, but they also recognized Him who is the heart and soul, beginning and end, Alpha and Omega of the Holy Scriptures. Jesus was everything and all to them. Rather would they suffer the most cruel and ignominious death than deny Jesus. In Jesus they beheld their only Savior who had died for them on the cross and merited for them eternal life by His great work of redemption. What did Paul and Silas say to the keeper of the prison when asked, "Sirs, what must I do to be saved"? They simply answered, "Believe on the

Lord Jesus Christ, and thou shalt be saved, and thy house." And the early Christians considered Jesus Christ their only Master, while they among themselves were brethren. Was there any pope in the original Christian Church who could dictate to the Christians what they must believe and do? No; all were alike, and Peter's authority did not exceed that of any other apostle. If Peter had been the vicar of Christ, or the first pope, would Paul have dared to withstand him to the face at Antioch and to censure him openly for not walking uprightly according to the truth of the Gospel?

But what was done in the course of time? After Constantine's conversion the Bishop of Rome, who had no more power and authority than the Bishop of Alexandria, or the Bishop of Jerusalem, gradually came to be looked upon as holding a superior rank in the Church. At first the other bishops honored him voluntarily as the most distinguished man in their midst, because he had his seat, or see, in the great city of Rome. By and by the Bishop of Rome rose more and more in influence and authority. He then demanded as a divine right the distinction which had voluntarily been accorded him. He used bribes and cunning craft and threats that he might increase his authority. Finally, he issued the declaration that he considered himself the visible vicar and viceroy of Christ on earth, whom all men, even the princes and kings must obey. The Greek churches of the Orient would not obey, and to this day the Greek Catholic Church, the Church of Russia, does not bow to the authority of the Roman pontiff. But with the greater part of Christendom the Bishop of Rome succeeded. And now, the pope having taken the place of Jesus Christ in the Church, Christ Himself was dethroned. He was no longer pictured as the merciful Savior, but as a severe judge whom you could not approach in any other way than by the intercession of His mother Mary. The voice of the Gospel was hushed. The corner-stone and rock of salvation was cast aside and the Church turned into an abode which was little better than a heathen temple.

Now, what was Luther's work when he undertook the Reformation? His great work consisted in exposing, dethroning and putting out the pope who had made such havoc in the Church of God. On the other hand, he restored the old corner-stone, the precious and tried stone, in its proper place in the foundation. His great work finally consisted in proclaiming the everlasting Gospel, the Gospel of the Lord Jesus Christ, who is the Way, and the Truth, and the Life, and without whom there is no salvation, who is the only Mediator and Redeemer, and to whom all men must hearken if they would be saved. Read Luther's books, and what will you find? In every treatise, in every sermon you will find him singing the praise of Jesus Christ, the Son of God, the Savior of fallen mankind. He himself says, "In my heart reigns supreme and shall forever reign this article of faith, namely, the faith in my dear Lord Jesus Christ, who is the beginning, mid-

dle and end of all my spiritual and holy meditations."

What, then, is the Church of the Reformation, the Church which adheres to Luther's doctrine? It is the Church in which the corner-stone, the Lord Jesus Christ, whom the pope had cast aside, putting himself in His place, has been restored. It is the Church which has no other corner-stone than the Lord Jesus Christ. It is the Church whose standard is the doctrine of justification by grace through faith in the Lord Jesus Christ, and which stands and falls with that great truth: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." It is the Church which has gone back to the original Christian Church which was "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

Let us never swerve from this foundation and corner-stone, from the Word of God and the Gospel of Christ. Let us be Lutherans to the core, true Lutherans, clinging to the Word of God and to Christ and leading a godly life upon this earth, and thereby show that we are faithful members of our beloved Church.

My Church, my Church, my dear old Church,
My glory and my pride!
Firm in the faith Immanuel taught,
She holds no faith beside.
Upon this rock, 'gainst every shock,
Though gates of hell assail,
She stands secure with promise sure:
They never shall prevail.—Amen.

H. SIECK.



THE CHRISTIANITY OF LUTHER

What made Luther a reformer was the fact that through severe inner conflicts he had won a deep religious conviction which made him strong to defy a whole world. Anguish about the salvation of his soul had driven him into the monastery, as it had done with untold numbers before him; but he had not found peace of heart there. However much he might torture himself with monastic mortifications, he was quite unable to get rid of the torturing feeling of his sin and of his fear before the just God. The discordance between what he ought to be and what he was, and the impossibility of overcoming it by actions performed by his own natural powers had been felt by him as deeply as it had been by Paul and Augustine; and therefore the experiences of these two teachers of the grace of power of the Gospel of the God in Christ were able to serve him as leading stars and guides out of the darkening struggle and doubts. In particular, the Pauline formulation of the evangelic truth as "justification of the sinner by faith" became henceforth to Luther the center of his religious conviction. This is easy to understand from the similarity of the stand he took in opposition to the Roman legalism with that of Paul in his opposition to

the Jewish law. As Paul regarded his own righteousness by the works of the law as prejudicial to attaining righteousness by faith alone, so Luther recognized the ascetic performances of monasticism as prejudicial and as a hindrance of the true Christian salvation, because trust in one's own works and the pride of this vain self-righteousness do not let the man come to full, humble, and trustful surrendering of himself to the grace of God. And as the grace of God clothed itself to Paul in the legal conception of a vicarious expiatory sacrifice in Christ's death and judicial judgment of justification regarding the believing sinner, even so to the consciousness of Luther the revelation of the love of God in Christ clothed itself in the conception, borrowed from the ecclesiastical system, of a merit which the God-man acquired by his vicarious death, and which God imputes to the sinner on the ground of his trust, as if it were his own. As Paul therefore had set aside the validity of the law for the Christians by the weapons of the law itself, even so the conception of the meritorious performance of Christ, which belonged to the circle of ecclesiastical ideas, served Luther as the weapon by which to set aside the merits of the saints and the treasure of grace in the Church and to make man again immediately and alone dependent on the grace of God as it is revealed in the Gospel of Christ. This dogmatic investment of religious truth was as indispensable to Luther in his conflict with the Catholic Church as the similar investment had once been to Paul in the conflict with Judaism.

In order rightly to understand Luther's doctrine of Justification by Faith, we must always keep in view what he properly understood by "faith." In the preface to the Epistle to the Romans he says, "Faith is a divine work in us which transforms us and bears us anew out of God. It is a living, busy, active, powerful thing this faith, so that it is impossible that it should not work what is good without intermission. Nor does it ask whether good works are to be done; but before this is asked it has done them and is always doing them. Faith is a living trust in God's grace which makes one joyful, confident, and cheerful towards God and all creatures." In his beautiful treatise, "On the Freedom of the Christian Man," whose contents Luther himself has described as the whole sum of the Christian life, he first proceeded to show that no external thing can make man free and pious, because it does not reach to the soul, and because the godless also can have and use external things. "What alone makes man pious and free is faith in the Word of God, as it is at once commandment and fulfilment." "Whoever does cling to it with right faith, his soul is so entirely and utterly united with it, that all the virtues of the Word become also those of the soul and he is therefore holy, just, true, peaceful, free, and full of all goodness, a true child of God." And so far as Christ is the center of the Word of God, as it were, its personal embodiment, it is further said of faith that it unites the soul with Christ as a bride with the bridegroom, and that in

this marriage all the goods and blessedness of Christ become the property of the believing soul, while all its sin and unvirtuousness are swallowed up in Christ. Hence it is not enough if the history of Christ is only preached perfunctorily; but the main thing is to recognize why Christ has come, how we are to use and enjoy Him, what He has brought and given to us—namely, that we are kings and priests through Him, are masters of all things, and in all our doings are pleasing in the eyes of God. Where a heart therefore bears Christ, it must become joyful from its very depths, must receive consolation and become sweet towards Christ, in order to love Him again. Who will do any harm to such a heart or frighten it? It learns with the Apostle to defy sin and death, and to thank God for the victory which is given to us through Christ our Lord. Accordingly, in the sense of Luther, Faith is the disposition of the man who, in surrender to the historical Word of God, and especially to the ideal of the Son of God beheld in Christ, feels Himself to be a child of God, and has inwardly become one with God. And therefore he cannot continue without bringing forth fruit outwardly; he will keep his own body in discipline and obedience, and will serve his neighbor in love. Not as if he would merit anything for himself by his works; for works avail nothing to him who is without faith to help him to piety and blessedness. Whoever will do good and blessedness, works must not start with works, but with the person who is to do the works; with the person who makes the person good, but yet no one makes the person good, but only faith; and no one makes the person evil, but only want of faith. Where works are done with the perverted opinion that we shall become pious and blessed by them, in that case they are already not good; for they are not free, and they lower grace, which alone makes one pious and blessed by faith. But although faith does not need works for blessedness, it has yet to do them, out of its free gratitude to the experienced love of God. "To such a Father who has thus overwhelmed me with His superabundant good things I will in return do freely, joyfully, and what is pleasing to Him, and will also become a savior to my neighbor such as Christ became to me, and will do nothing more than what I just see to be necessary and useful to him, while I yet through my faith have enough of all things in Christ. Behold, there thus flows from faith, love and desire to God, and from love free joyous life, willing to serve our neighbor for naught."

To Luther, therefore, faith is at the same time these two things: the religious possession of salvation and the moral motive of sanctification. It connects man with God, frees him from human mediators and means, and makes him immediately certain within of his salvation; but it connects him at the same time with human society, and impels him to serve men willingly from free love without selfish seeking of reward, and to exercise in this service of love to man his practical service of God. This is the Reformation faith in its purest religious moral sense. . . . It is the Christianity of Paul and of Augustine

which we see revived again in Luther. With these two he shared the deep feeling of human sin and unfreedom and the elevating experience of the free and renewing grace of God; but in distinction from Augustine, Luther saw the divine grace, not as conjoined with the Church and its means of salvation, but only with Christ and His Gospel; and hence the doctrine of Grace, which in Augustine had subjected man to the slavish yoke of the Church, became in Luther rather the means of liberating him from all human dependence, and binding him to God alone. This consequence had not appeared from the beginning; for several years after he had come to his conviction of justification by faith, Luther believed that he was still in harmony with the Church; and on his visit to Rome in 1511, he conducted himself as "a mad saint" in his devotion to the "Holy City," and in his blind credulity towards its half-heaven mythology. The occasion of his falling out with the Church came from without by a shock which his conscience received from the shameful traffic of Tetzel in indulgences. The forgiveness of sin, which was to him the highest and holiest good, and which he himself had attained only after the direst inner struggles as the price of the victory of faith, he saw here put up for sale as a common market-ware offered for money, and having for its effect the lulling of conscience to sleep and the hardening of obstinate sinners. This perversion of what is holiest into a means of sin shocked, equally his religious and moral feeling, and roused him to opposition against what he thought an isolated abuse. It was only when the Church did not stand up for him as he expected, but went against him, and even had the voice of the inconvenient exhorter be at rest, that the scales fell from his eyes, and that he recognized, step by step, and reluctantly, but always more distinctly, the whole breadth of the gulf which separated his Biblical Christianity from that of the Roman Church. When at the Leipzig disputation he was harassed by his opponent Eck with the authority of the Pope and of the Councils, he declared, "I believe that I am a Christian theologian, and live in the kingdom of truth; and therefore I will be free and will give myself up to no authority, whether it be of a Council or of the Emperor, or of the universities or of the Pope, so that I may confidently confess all that I know as truth, whether it is asserted by a Catholic or a heretic, and whether it is accepted or rejected by a Council. Why shall I not venture the attempt, if I, one man, can point to a better authority than a Council?" This declaration has been rightly designated the beginning of a new time, in which the authority of tradition has passed away and the right of every one to think independently, to investigate, to seek after truth, and to express what is known as truth, is recognized.

From Lecture X of the "Philosophy and Development of Religion" by Otto Pfleiderer, D. D., Professor of Theology, University of Berlin, being the Gifford Lectures, University of Edinburgh, 1894.
(Prof. Pfleiderer made an address at the St. Louis Fair this summer and on October 7th he spoke to the students of Union Theological Seminary, New York City.)

WILLIAM DALLMANN.

Missionary Column.

HUMBERSTONE, ONT., CANADA

This congregation was received by Synod as a mission during the early part of 1903. The Rev. Theo. J. A. Huegli was installed as its first pastor April 19th, of the same year. The congregation then numbered twelve voting and fifty communicant members.

After less than one and a half year's work under its pastor the congregation has become self sustaining. The mission has cost the Synod not more than one hundred dollars.

The following report received by the Board speaks for itself and we feel certain that you will enjoy reading it.

"Holy Trinity Lutheran Church resolved to relieve Mission Board of further financial obligations, inasmuch as the pastor, Rev. Theo. J. A. Huegli assumed part of the burden. Thanking Mission Board for its support we would add a few things showing what your support has helped to do. Within the last sixteen months eight married people have been confirmed, two more married people will be confirmed soon. The congregation will then number 90 communicant members and a total of 130 souls. The morning services are attended by an average of 70 grown people, and the evening services are attended by an average of 100 grown people. It is a pleasure to note also that the members of the congregation agree with the pastor and synod in the principles of straight, clean, evangelical Lutheranism. And so we are growing outwardly in numbers and inwardly in knowledge.

We are now building a church next to the parsonage 53x31, with belfry and entrance on the side, and dormer windows. The church will seat about 240 persons and we hope to dedicate it by Christmas.

While the congregation has been steadily growing, the pastor has been working for our German brethren, too.

(Lately two more grown persons were announced for confirmation.)

Last January a German Lutheran congregation, some 13 miles from here, of between 25-30 families, having fine property without debt, and not in connection with the Synodical conference, appealed to Rev. Huegli to preach the Word of God to them. He cheerfully complied as also did our congregation though there was some loss to be sustained on account of his absence. Now, whereas that congregation is German, the pastor corresponded with the venerable President of the Canada District as in keeping with a synodical resolution covering such a case. After much arduous labor and care in all these months for that congregation, a this year's graduate was secured who was ordained and installed on the second of October by Rev. Huegli on due authorization of the venerable President of the Canada District in the presence of a large congregation of people, who rejoice to have their own pastor. Much credit is due to Holy Trinity Church.

Not long ago we read an article in the mission column showing how gallantly our German brethren were helping our Synod and we are glad to reciprocate and hope to do so once again."

We must commend our brethren of Humberstone on account of the warm love which they have shown for their church and for the Lord and His cause. They have demonstrated this in part by their splendid attendance upon public worship, in which respect they are an example unto many older missions and congregations. A church membership that attends service regularly and conscientiously not only upholds the hands of its pastor, but also does much to bring non-members into the services. Strangers do not like empty pews any

more than the pastor does. A chance acquaintance said unto me recently, "Last Sunday evening I started out to attend your English Lutheran Church in ——. I believe the pastor's name is Rev. ——. I arrived at the church exactly two minutes before the service was to open. There were by actual count twenty present. The atmosphere was too chilly there. I came to the conclusion that there was nothing doing in that church. And therefore I left and walking down the street I saw a little church, with bright appearance, and nearly every seat occupied. I attended service there." Many people wonder why their church or mission does not grow faster. Perhaps, after reading the foregoing, they will be able to discover one reason. Then let them apply the remedy. Let the men and the women, let the young men and the young women put their heads together and whisper to each other, "Come, let us surprise our pastor by filling our church next Sunday and on every Sunday." And be assured that thereby you will be doing a grand missionary work for your church.

May the Lord continue to prosper Holy Trinity of Humberstone. May He grant unto them grace to grow both inwardly and outwardly to the glory of God and the salvation of immortal souls. Our cordial greetings to the brethren.

H. P. ECKHARDT.

Church News and Comment.

AT HOME

It was my privilege to attend the late dedication of the Zion German Lutheran Church at Fairmont, Okla., Rev. E. Maehr, pastor. The church edifice is about 65x35, and at present the largest of our denomination in Oklahoma. That Territory—tributary to St. John's, in a college sense—is developing rapidly. Oklahoma City, where Rev. M. Graebner is stationed, has about 30,000 inhabitants, and there are quite a number of smaller but thriving towns. Our pastors in the Territory have organized into conferences, they numbering upward of twenty.

Southern Kansas is also enjoying an era of prosperity, good crops, oil and gas being the explanation.

St. John's College has nineteen ministerial students enrolled, some may decide for this course later. The total enrollment approaches fifty, with more coming. While we have had a heavier total enrollment in some previous years, we have never had so large a proportion of ministerial students. May God continue to bless St. John's and our Church.

A. W. MEYER.

New York City.—Golgotha congregation held its annual mission services Sunday, October 9. The church was handsomely decorated with plants and flowers. The pastor preached in the morning and the Rev. Wm. Schoenfeld in the afternoon. The choir which was recently organized, rendered several selections, and Mr. A. Ficke sang a solo. In spite of the rain the attendances were encouraging.

The Missouri Synod School Exhibit at the Louisiana Purchase Exposition has been honored with the Gold Medal. The Board of Judges which was composed of specialists in this award.

The (Independent) Synod of Michigan at its late meeting adopted resolutions expressing regret for its withdrawal from the Synodical Conference in 1896.

New York and New England Synod.—This Synod (General Council) met in New York recently in its third annual convention. There were 37 pastors and 27 lay representatives present. The following statistics are given: "Number of congregations, 44; number of pastors (in two conferences), 41; value of church property, \$1,033,570.00; parsonages, 11; confirmed members, 12,691; number who communed, 9,076; received by infant baptism, 681; received by adult baptism, 63; received by confirmation, 798; received by transfer, 475; officers and teachers in Sunday-Schools, 1,002; scholars, 10,043."—Ex.

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Augustana Synod.—This active and growing body reports 501 ministers, 955 congregations and 137,963 communicant members, a gain of 5,964 during the year. It raised for all purposes \$1,168,988.22, a gain of \$92,105.07 over the contributions of the preceding year.—Ex.

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At the eighty-fourth annual convention of the Tennessee Synod just held, the following resolution was passed after warm discussion: "Resolved, that we look with favor upon all indications and efforts towards a closer union of all Lutherans in our territory and co-operation in mission and educational work, and we rejoice in the growing spirit of good will and harmony manifested in the recent meeting at Salisbury; but that it is the sense of this body that the integrity of the organization of the Tennessee Synod remain for the present intact, believing that the time has not yet arrived that organic union of this body or any part of it with other synods in contiguous or overlapping territory should be hastily attempted; that this synod has yet a very important work before it in maintaining the principles which led to its organization and for which it has earnestly contended for almost a century."

The delegates to the United Synod reported that the United Synod had refused to give a positive statement in condemnation of open communion and pulpit and altar fellowship. Notwithstanding, the work of the United Synod was heartily commended to the congregations.

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"The Synodical Missionary of the North Carolina Synod.—The Executive Committee of the North Carolina Synod takes very great pleasure in announcing that the Rev. Edw. Fulenwider has accepted the call to become our synodical missionary, and will enter upon the work about the first of December, 1904.

"The field of operations, for the present, is to consist of Greensboro, Lexington, Thomasville and High Point, with the missionary's residence at some one of these places. He is to devote his whole time and attention to these four points, and as soon as it is deemed advisable, organize congregations, and give them such service as may be necessary and practical. Whenever advance of these points has sufficiently advanced, it will be placed under the care of a regular pastor, and the missionary will take up other points as may be designated by the Executive Committee."

So nominal Lutheranism, a Lutheranism that is not prepared to express itself on the Lord's Supper (see the foregoing), will have an advent among these people. May a truer, a more genuine Lutheranism soon follow. H.

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"Dedication of New Building.—The arrangements for the dedication of Holland Hall, the new auditorium and recitation building at Newberry College, have been completed, and the ceremonies will take place on the evening of Reformation Day, October 31st."—Ex.

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New York City.—On October 10, Prof. Dr. Adolf Harnack, of Berlin, Germany, lectured in the Adam's Chapel, Union Theological Seminary, on "The Historical Christ and Christology." He was greeted by a curious audience that had come "to hear some new thing." The celebrated Doctor had no divine and all-sufficient Savior to commend, no glorious Gospel to proclaim. He was destruc-

tive. He could only overthrow, tear down, and point with a sarcastic smile to a heap of ruins. He was despairful and depressing. He could only rob you of your hope, comfort, and joy. He could only leave you crying, and "They have taken away the Lord, and I know not where they have laid Him."

Harnack had no illumination for the darkened mind, no solace for the sorrowing heart, no pillow for the dying head. And such a man is used to prepare young men for the holy ministry! John Schiller.

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Cumberland Presbyterians who oppose union with the Presbyterian Church have just held a conference in St. Louis, the result of which is the creation of a council which is empowered to agitate the question of non-union, to disseminate literature and seek to influence the presbyteries against the union proposed at the meeting of the General Assembly of the Cumberland Church, in Dallas, last May. One of the members of the council, Judge Fussell, of Columbia, Tenn., said that not only were there moral difficulties in the way of organic union with the Presbyterian Church, but "mountains of legal difficulty"—doubtless having the Scotch Free Church decision in mind. So far, however, out of twenty-two Cumberland presbyteries, the vote in favor of union has carried in all but six.—Churchman.

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Twenty-five bishops at least, of the Protestant Episcopal Church are Free Masons. During the tri-ennial convention of their church at Boston recently, they did not hesitate to identify themselves with the lodge by being present at a banquet in their honor. Certainly a sight to make the angels weep. W.

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The "Church Standard" published in its "Open Court" a letter which for barefaced impudence and cold-blooded proselyting spirit could scarcely be equalled. The "Open Court" is avowedly "a free field, open for the expression of opinions for which the editor will not hold himself responsible," so what we have to say has to do only with the correspondent and those he represents. His proposition looks to nothing more or less than a systematic effort to merge the Swedish Lutherans of America into what he calls the "American Church." The aim, as boldly outlined, is given thus:

"It is the desire of the American Episcopal Church to promote Christianity by keeping within an Episcopate, and Liturgy, and Sacramental Reality, as many as possible of those who have come or who may come to America from Scandinavia.

"The American Episcopal Church feels deeply the importance of a close fellowship between the Anglican body in the United States with the Church of Sweden; and we are ready to take not only incipient but direct action to give practical significance to this desire for unity.

"The American Church does not want this action except for the glory of God and his Church. But we think the Swedes in America need this action for the safety and blessing of themselves and their children.

"It is within the limits of Church comprehension that the Swedes in America should retain their own national language and liturgy, whether as at present used or as may be modified and altered in the future.

"At the same time the American Church would encourage the translation of Swedish books into English, especially those relating to the history of the Swedish Church; and the translation of English work into Swedish, or portions of the Prayer Book of the Church of England and of the Protestant Episcopal Church of America."

It appears that for this last purpose a joint committee has been commissioned for several years by the Episcopal Church.

As a means of carrying out the desirable object of church unity, we are told, "it is proposed that the Swedish Christians in America, known as the organization of the Augustana Synod, and all others affiliated with them, should join with the above-named Commission of the Anglican Church in America in applying for a proper bishop, and in providing for such other organization and

measure as may tend to preserve the Swedish Church in America within the communion of the principal Reformed branches of Christ's Apostolical and Universal Church."

Then the lament comes: "This great effort to make a most generous and satisfactory provision for the proper care of Swedish-American churchmen utterly failed, because the statement was presented to men who considered episcopacy as a matter of little or no importance to the Church of Christ. As an official of the Swedish Lutheran Augustana Synod in America, the Rev. Professor Hasselquist was naturally opposed to any kind of unity with the Protestant Episcopal Church which he considered to be 'Calvinistic in doctrine and Roman in usages and polity.' This impression, which still prevails among the majority of our Lutheran brethren, must be removed before we can count on their co-operation in any effort that tends towards church unity."

There need be no fear of our Swedish brethren falling into the trap. The position with regard to the Episcopacy in the Swedish Church is too clearly understood by her pastors and people for them to accept the Anglican position, and the attitude of the home church and of Bishop von Scheele in his various visits to America toward the Protestant Episcopal communion would be sufficient to enlighten any who might need enlightenment. There need be no anxiety as to the Augustana Synod, but the impudence and ignorance of the correspondent of the "Standard" are colossal!—Lutheran Observer.

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The following laconic report, taken from the Chicago "Inter-Ocean," speaks volumes: "Divorces granted, 140; hours of hearing, 3; average time for each decree, one minute; Judges hearing cases, 4. One hundred and forty dissatisfied husbands and wives took advantage of the first default divorce day since the commencement of the fall term of court, and yesterday had severed their marital ties to become new candidates in the matrimonial field." L.

Hearth and Home.

LUTHER ON PRIVATE PRAYER

In the year 1534, Luther gave a good friend, the barber, Master Peter, the following directions how to pray:

"Dear Master Peter: I gave you the best directions I can, and which I myself observe with regard to prayer. May your Lord God enable you and all others to adopt a better course. Amen. First, When I perceive that foreign employments or thoughts have rendered me too cold or indisposed to prayer (for the flesh and the devil never cease to hinder prayer), I take my psalter, run into my closet, or, if day or time be suited, into the church, and begin wholly after the manner of children, to repeat to myself the Ten Commandments, the Creed, and, according as I have time, several declarations of Christ, Paul, or the Psalms. Therefore, it is a good thing to let prayer be the first thing in the morning and the last at night, diligently guarding against these false deceptive thoughts which say: 'Delay a little longer, in an hour or so I will pray—I must first attend to this or that,' for amidst such thoughts we forget prayer, and engage in business which then so occupies our attention that prayer is neglected for that day. And although some works may occur which are as good as prayer or better than it, especially if necessity requires them, according to a declaration which I pass under St. Jerome's name; 'All works of believers are prayers,' * * *

Yet are we to be on our guard lest we ourselves at last invent as necessary, works that are not necessary, and thus become negligent, indolent, cold and indisposed to pray.

"When now through such repetition, the heart has been kindled, and has come to itself, then kneel down, or stand with folded hands and eyes raised to heaven, and speak or think as briefly as you can: 'O God, my heavenly Father, I am a wretched and unworthy sinner, not deserving that I should raise my hand or eyes up to Thee, or pray to Thee. But because Thou hast commanded us all to pray, and in addition also promised to hear us, and besides hast Thyself taught us, through Thy dear Son our Lord Jesus Christ, both words and forms, I come to render obedience to Thy command; and relying upon Thy gracious promise, with all Thy holy Christians upon earth, pray in the name of our Lord Jesus Christ, as He has taught me: Our Father who art in heaven,' etc.—Meurer's Luther.

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INDUSTRY OF LUTHER

From 1517 to 1526, the first ten years of the Reformation, the number of Luther's publications was three hundred, from 1527 to 1536, the second decade, the number was two hundred and thirty-two; and 1537 to 1546, the year of his death, the number was one hundred and eighty-three. His first book was published in November, 1517, and he died in February, 1546, a period of twenty-nine years and four months. In this time he published seven hundred and fifteen writings an average of more than twenty-five per year, or one every fortnight of his public life. He did not go through the manual labor of all this writing, it is true, for many of his published works were taken down from his lips by his friends; and it is also true that several of the volumes were small enough in size to be called pamphlets; but many of them are also large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had his lifetime to devote to it.—Selected.

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THE FATAL TEMPTATION

A certain intemperate man made a desperate effort to reform. For three months he confined himself to drinks no more stimulating than tea and coffee. The hopes of his friends were rising to a high pitch, but in an evil hour he was induced to take a little beer. The slight intoxicating quality contained in this liquor lighted up again the latent fires within him. Desire was renewed; resolution weakened; he relapsed and went from beer to wine, from wine to brandy, until reason was dethroned and he became a madman.—Selected.

A REQUEST

The Indigent Students' Fund at Concordia College needs replenishing. Let us pray also with our gifts that the Lord of the harvest may send forth laborers into His harvest.

GEORGE A. ROMOSER.

Miscellaneous.

ACKNOWLEDGMENTS

Received with earnest thanks from the congregation at Coffeyville, Kan., for the Hansen brothers \$14.98; from Rev. Maehr's Congregation, Fairmont, Oklahoma, for W. P., \$9.10; per Treasurer Oelschlaeger for needy students, \$6.95; for Adolf Enz, \$20.00; for Hansen brothers, \$10.15; for St. John's College, \$33.26.

Mr. James H. Bird, deceased, Springdale, Ark., in his last will and testament donated to St. John's College at Winfield the sum of \$200.00, which is now paid in full by the administrator, W. R. Bird, of Springdale, Ark. In reference to this, the Rev. Walter Cook, who was pastor of deceased and is himself an alumnus of St. John's, writes: "I trust as well as pray and hope that this small endowment may prove to be the nucleus of a large and ever increasing fund productive of blessing to my dear Alma Mater."

A. W. MEYER,
Winfield, Kan.

* * *

Received with thanks to the donors, twenty dollars for a designated student from Ladies' Aid Society of Grace Church, Cleveland.

GEORGE A. ROMOSER.

* * *

Received for the Church Debt Fund of Mt. Calvary Church, St. Louis, seventy-five dollars from Elijah Coyner, J. N. Coiner, J. M. Coiner, S. C. Coiner, R. N. Page, Irenius Coiner, of Waynesboro, Va. Many thanks to the willing givers and God's blessing.

GERARD WOLFF,
Treasurer.

* * *

Received from S., a member of Grace Church, Cleveland, Ohio, for Mission Treasury, \$20.00. God bless the kind donor.

Received from English Lutheran Mission Society of Cleveland, O., \$100.00 to be turned over to Akron Mission.

Received from St. Andrew's Sunday-school, Pittsburg, Pa., for Lancaster Mission, \$10.00.

FR. W. SEBELIN,
Treasurer Mission Board.

The Reviewer.

SERMONS ON THE GOSPELS OF THE ECCLESIASTICAL YEAR. By Henry Sieck, pastor of Mt. Olive Lutheran Church, Milwaukee, Wis. Part Second. Concordia Publishing House, St. Louis, Mo. pp. 187. Price 85 cents. May also be had bound in one volume with Part First, for \$1.60.

This second part of Pastor Sieck's volume of sermons contains those on the Gospels from Trinity Sunday to the twenty-seventh Sunday after Trinity, and besides a sermon each for St. Michael's, Reformation and Thanksgiving Days. The same that we said in praise of the first part applies also to this: The sermons are concise and to the point and contain nothing but the pure gold of Gospel truth. The sermon on Reformation, which we reprint elsewhere, is taken from this collection, and we hope that the reading of it will induce many to buy both this volume and its predecessor.

L.

Both Vol. 1 and Vol. 2 of these Gospel Sermons may be had from the American Lutheran Publication Board.

* * *

PRAYERS FOR CHILDREN. Pilger Publishing House, Reading, Pa. Single copies 12 cents, \$1.20 per doz.; \$8.00 per hundred.

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W.

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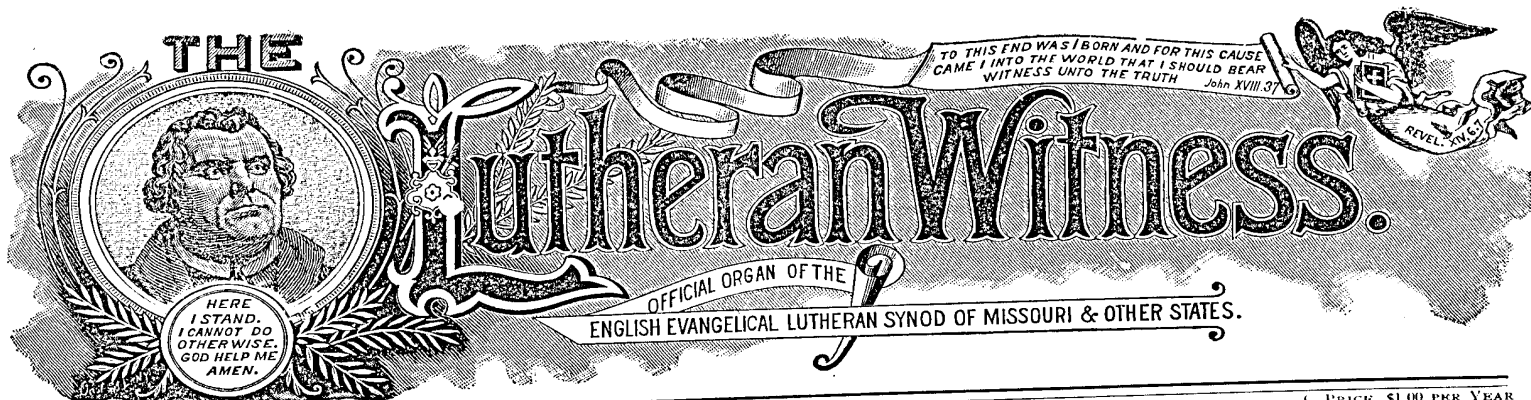
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SUNDAY SCHOOL LESSONS FOR 1905—ON THE OLD TESTAMENT

The Committee is now working on them and announcement of the same will be made soon.

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IN ADVANCE.

ADVENT

Blackness, and darkness, and tempest,
Were round about;
Lightnings, and thunders, and voices,
On Sinai's mount.
Smoke in vast clouds upward rolling,
Red, glaring flame;
Such was His manifestation
When first the Lord came.
The tents were so nigh to the mountain,
Each Israelite saw,
The women, the very young children,
They trembled with awe.
The peal of the thunder incessant,
The lightning's sharp glare,
The blaze of the tempest,—they wakened
Fear, terror, despair.
He cometh again! yea, He cometh,
In clouds of the sky.
In the snow-blackened heavens His radiance
Will draw every eye.
Every eye shall behold Him descending,
Earth shriveling away.
No refuge remaining. Oh! who, then,
Abideth that day?
Star, moon, and sunlight, departed,
All eyes shall behold
The King, in His beauty, appearing,
As prophets foretold.
Coming, with all His bright angels,
To gather His own—
The patient, the meek, and the humble,
The loving—alone.
His mansion's prepared—O, He longeth
To give them rest;
The spirits of those who have served Him
To clasp to His breast.
Fulfilled is the time of the selfish,
The lover of ease,
The scornful, the proud, the unloving—
He knoweth not these.
The "lowly in heart," and the pure ones
Who trusted through all
The trump may alarm; but God's angels
Will gather them all.

—Unknown.

Editorials.

The end of an old church year and the beginning of a new are at hand. How swiftly do the precious days with their golden opportunities pass away! Nearer by one year to the goal of our eternal destiny who would not pause to think over the stage in life's journey just past. Days of grace they have been, hallowed by the call of the Spirit to greater holiness and more thorough consecration to the cause of the Kingdom. And how have we responded? Has it not been an undecisive and oft inglorious conflict with world and flesh and Satan that has marked the dying day? Do not the pages of the record just made tell the story of blessings unappreciated and opportunities for well-doing unseized? But thank God that

the day of grace is not yet spent, and that our faces are set toward the coming King. He bids us to begin anew with the duty that lies before us and with the firm purpose, by His grace, to be diligent in making ready for His advent.
R.

The Christian should be sincere in all that he does and thinks. There is a note of insincerity in much of what we see round about us in the world; men say one thing, and believe another, they make great professions, but do not act in accordance with them, so that we sometimes break into the complaint, "Things are not what they seem." As the Christian sees these things, he should strive to do better himself, to "speak every man truth with his neighbor," in word, and thought, and deed. Only thus can we fulfill our calling in the world. We must not imagine that, because the world is insincere, it will be overlooked if we appear to be what we are not. All considerations, such as advantage, material gain, and the like, must be put aside when the truth is concerned.

Efforts are continually being made to turn churches into club-houses, especially in our large cities. It is claimed that the institutional church with its kitchens, lecture-rooms, gymnasiums, etc., is the only one that can hope to succeed in some quarters. But what is the argument? This, that the ordinary church with its simple preaching of the Gospel, even though this be accompanied by faithful pastoral work, is not able to hold its members, because the social element is lacking. It is strange that people who profess to be Christians can so far forget themselves as to chase such a shadow. Sociability we want in our churches, of course, but this does not mean that they must be turned into clubs. We are sure that in the primitive Christian Church there was no lack of sociability, and that of the right kind, for it was based, not upon such outward things as eating and drinking, but upon Christian experience, and the inner life of the soul. Christians in those days felt drawn to each other by worshiping in common. This naturally leads us to fear that the inordinate craving and clamoring for sociability is a sure sign of love grown cold. Because the inner, spiritual ties are loosened, and, in some cases, severed altogether, Christians are tempted to seek fellowship in outward, worldly things. In doing so, they lose

sight altogether of the fact that they are making their churches exclusive. A worldly club costs a great deal of money, and it is the well-to-do only who can join one. And if the Church is to be a club, it will likewise require larger funds for its administration. The poor will feel that they are unable to contribute their share of such large expenses, and will keep aloof. There are some who see these objections to the club-church, and do not hesitate to state them, but they find it hard work to stem the tide.
W.

As a word fitly spoken in behalf of pastoral visitation we submit the following from the pen of the Rev. Dr. John Watson ("Jan Maclaren"):

"How except by pastoral visitation is a minister to gather those facts of family life upon which his pastoral duty must be based? For instance, the children who are ready for the Sunday-school; the young people who should be prepared for their first communion; the young men who are getting careless about religion; the reason why some people are not communicants at all; the cause of irregular attendance at church, and such like information. And is it not likely that in pastoral visitation the secret sorrows of the family will be told the minister, which would not be brought to his study except in an emergency, and which he might never guess for himself? If there be an understanding between the minister and his people, then they are ready when he comes with many confessions, suggestions, questions, there is a conference about affairs which sends away the minister a wiser man, and leaves the family happier, and both minister and family nearer to one another. Nothing is more revealing and nothing more touching than the welcome a minister gets when he calls, and the intense satisfaction which is expressed about knowing him better when he has been in the home without his gown and band, or his pulpit voice. He who does not go home from a round of visitation with a more friendly heart to all mankind, and a more pastoral feeling about his own people is not worthy to be an undershepherd of Jesus Christ. With ordinary men the regularity of the people's attendance at church depends upon the faithfulness of the minister's care over them in their home, and while no one can calculate the good which has been done by the preaching of the Gospel with care and unction from the pulpit, no one can exaggerate the comfort

and the help which people have received from a pastor's faithful care. The preacher obtains audiences, the pastor makes a congregation."

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Apropos of the times we clip the following from the "Christian Advocate" (N. Y.):

"What the Politicians can Teach the Churches.—Christ said, 'The children of this world are in their generation wiser than the children of light.' He did not say that they are wiser; but 'in their generation wiser.'

"They adapt means to ends with more shrewdness; they co-operate more heartily; and they work harder and longer. It was so then and it is so now.

"They canvass every district, and they do it by house-to-house work. They are as faithful as census-takers paid by the number of names they find, or as the compilers of a city directory. The name and address of every voter and of every young man who will come of age in time to vote, are sought for with the ingenuity and persistence of a Pinkerton detective and the accuracy of a National Cash Register.

"And it is not the mere names that are ascertained, but who and what manner of men they are. Are they with us? Were they ever of our party? If of our party can they be induced to subscribe to the campaign fund or do any work for the 'grand old' or the brand new party? And all these names are registered and these facts made known to local campaign managers.

"Then the effort is made to kindle the apathetic to action, and, if possible, make them earnest workers. Those who do this are not shamefaced, they have no fear of man, they are as persistent and plausible as a skilled life insurance representative. The disgruntled are especially looked after, and if the cause of it is found to be one of the 'workers' or ward 'bosses,' he is notified and does all he can to 'make up'—to last at least till after election day.

"Great use is made of documents, speeches, and every form of argument or persuasion—from leaflets, newspaper clippings, and tracts to thick pamphlets, according to the intelligence or obstinacy of the man to be 'brought round.' Particular attention is given to sending the best men and the right document to influence members of the other party.

"The poor, the sick, and the old are not neglected. All of them are so 'looked after' as to feel that they are remembered and are yet of some importance.

"When the day of crisis comes not one voter is forgotten. The lame, the halt, and the blind are brought to the polling place, the laggard are stimulated, the depots are haunted, and men taking a train are asked if they have voted, and if not are made to promise to return before 'the polls close.' Watchers at the polls 'keep tally' and toward sundown messengers are sent, often with a carriage, to corral the dilatory. Nor does this activity relax, even when a party realizes it is beaten, for the more the votes the less the humiliation of defeat.

"In all these matters the Church can safely imitate the politicians. And many churches have rusted out and many are

now falling to pieces solely because they do not use the measures which a knowledge of human nature invariably suggests when men are to be brought to decision and action.

"Some politicians of the great parties do things not worthy of imitation, such as making promises they know they cannot fulfill, slandering their opponents, and by gifts of money inducing men to vote as they wish them to. But the things we have specified are part and parcel of that philosophy which both Solomon and Paul emphasized and of which Christ was the supreme example: 'He that winneth souls is wise.'

"Yet these alone cannot do the work to which Christ calls His Church. The Spirit of God must be in the workers to secure, not mere proselytes or church-goers, but 'such as are being saved.' It is not only the head that must be gained, but the heart. It is not to lead men to vote or speak for Christ on a certain day, but to live for and love Him forever, that the 'children of light' are commissioned to awaken 'the children of this world' out of their sleep." H.

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When our readers have read the following, taken from an exchange, they will pardon us, we are quite sure, for having transferred it bodily:

"What is meant by the 'New Paidology?' It is the new education for children, founded upon the assumption that man is an evolved being who has passed from inanimate nature through protoplasm, brutishness, savagery, on up to his present status. The theory is that as the race has had such a history, so each individual child passes through the same process; at first a little brute with cruel, bloodthirsty, egotistic traits, which must be gratified in his education, and so on. He should not, until at least twelve years of age, be taught anything about Christ or gentleness and love, but his models should be the ancient heroes, like Sampson, Jephthah, David, and so forth. By and by, as his character unfolds in the natural way, he should be taught the gospel of Christ and the principles of a refined and gentle life. Is not this a profound system of education? Train up a child as a savage and then expect him to become a saint! One would think, if the law of evolution is so strong in the nature of the race and the off both of them entirely, and let nature do her work unhindered and undoc-tored. Great was Diana of the Ephesians! Great is the modern theory of evolution!"

The foregoing moves us to a few reflections of our own. The "New Paidology" is not the only foolish vagary with reference to the training of children that has made its appearance during late years. The whole tendency in our cou-
aged Lutheran pastor to the writer some time ago: "When I was young, the custom used to be that the parents ruled in the home. But today the young people generally rule their parents." There is indeed an alarming degree of laxity in discipline, both in the homes and in the schools of a large portion of our peo-

ple. And saddest of all, so many Christian parents also fail to see and do their duty in this respect. Children are allowed to have their way almost in everything; they go where they please and when they please, the parents frequently neither knowing nor caring where they are and what kind of company they are keeping and what they are doing. And, of course, when the young people get ready to marry, the "old folks" are not consulted even, much less asked for their consent. And it is largely the same in our American schools and colleges. The rod has been largely banished—in some states even by law, if we mistake not—from our public schools, and in the higher schools it is not infrequently the students instead of the teachers that are "running" them. And, of course, if we are sowing the wind, what else can we expect to reap but the whirlwind? "Young America" is becoming world-renowned for its arrogance, forwardness, frivolity, its disrespect towards its superiors and elders, irreverence for things sacred, its lack of manners, etc. Luckily, therefore, a reaction is beginning to set in. We have read of several instances lately in which the faculties of leading colleges are taking discipline into their own hands again, and in which they are forbidding the barbarous and dangerous fashion of hazing, under pain of expulsion; even the much maligned rod is being reinstated into its former rights in the public schools. Let us hope and pray, then, that our people, especially all Christian parents in our country, will come to see the folly of their ways in this particular, and that they will be brought to return more and more to the old sane, long-tried and Scriptural way of child-training, before still greater harm is done. And let us bear in mind that also in this respect we Christians must fulfill our mission of being "the salt of the earth," that we must show the world by our example, and that we must never tire of testifying with mouth and pen, as to what is the only Scriptural and therefore the only true and sane "paidology." L.

Contributions.

CAESAR

Matthew 22:21—Render under Caesar the things which are Caesar's.

I.

Who is Caesar?

Julius Caesar was the great Roman general who broke the laws of the Roman Republic by crossing the Rubicon and marching on to Rome at the head of his army. Before he could destroy the liberties of the Roman Republic by making himself the emperor, Caesar was stabbed to death at Pompey's pillar in the Capitol by Brutus and others. But Caesar's nephew, Augustus, became the first emperor and called himself after his uncle, Caesar Augustus, and all the following emperors did the same. This Augustus was the Caesar of Rome when Christ was born; Tiberius was the Caesar of whom Christ speaks in our text. From these Caesars the emperors of Germany got their title of Kaiser, likewise the emperors of Russia, as some

say, theirs of Tsar. Caesar stands for emperor, or government of any kind.

Our government is, as Lincoln said in his deathless speech at Gettysburg, "government of the people, by the people, and for the people." And we are the people. We are Caesar.

II.

What is Caesar's?

Is it lawful to pay tribute or taxes to Caesar? Christ said, yes. The government is not to support the people, but the people are to support the government. The army, the navy, the legislature, the judiciary, the police, the schools, the asylums, the prisons, etc., are to be supported by taxes. Therefore be honest when the assessor comes to value your property, and be honest when the taxgatherer comes to collect. Otherwise you are as bad as the "boodle" Aldermen and other "grafters."

Furthermore, do not rest satisfied with getting rid of your taxes; see to it that they go into the pocket of Caesar, not into the pocket of some dishonest official. "A public office is a public trust." If the officials are dishonest, "turn the rascals out." The officers of the law are your servants. If they break the law, it is your business; your law has been broken, you have been injured and insulted. If you do not strive to right the wrong, you wink at it, and you become guilty yourself. And lawbreakers are the worst kind of anarchists, rebels and traitors.

Attend the primaries and help get good candidates; be active in the campaign to elect them; join a "Good Citizens' Club" and help them execute their oath of office. Do not shirk jury duty. Pay war taxes without grumbling. If need be, enlist; fight gallantly; die heroically.

III.

Why pay Caesar?

1. Because your own welfare demands it.

A good government means money in your pocket; it means security for life and property; it means a decent place to bring up your sons and daughters. In a lawless community property sinks in value, and timid capital will not invest go elsewhere. Corrupt officials will pass unsafe dwellings, boats, bridges and tunnels, and sooner or later the tragedy occurs and human lives and many dollars are destroyed.

2. Because your neighbor's welfare demands it.

You certainly are your brother's brother, and by the same token you are your brother's keeper. Keep him straight by taking dens and dives out of his way by the enforcement of good laws. Pity his sons and daughters, but do it in a practical way, and see that temptations are removed from their path.

3. Because God's Word demands it.

Christ says, "Render unto Caesar the things that are Caesar's." It is as im-

portant to obey this command of Christ as any other of His words. If Christ, the Captain, commands, we, the soldiers of the Cross, will obey, cheerfully and loyally.

In conclusion, whence do we Christians draw the strength to do our duty in this matter? The duty is an arduous one, requiring time, and thought, and work, and courage. We cannot do our duty once and have done with it, it is ever-present.

"Eternal vigilance is the price of liberty," truly said Patrick Henry. As for all other duties, so also for this one, the source of strength is in Christ: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

WM. DALLMANN.

*YOUR PASTOR*

Do not forget that your pastor is human, with human needs and nature; that he has many demands upon his time and patience; that he is dependent for his living upon the salary you promised to pay him.

Do not expect him to devote all his time to social life or pastoral visiting. He must spend many hours in his study in order to present to his congregation in a fitting manner the messages of the Gospel.

If you like his sermon, tell him so; if you don't—see if it is not your fault. Try to make his work as effective as possible, and uphold him in every effort to raise the moral tone of his flock.

When you pay him his stipulated salary, do not make him feel as if he were receiving a donation. The laborer is worthy of his hire.

If something in his sermon has particularly pleased or enlightened you, don't forget to mention it, and thank him for it.

Try to show your wish to be of assistance to him in the good work by always filling your seat at the services, and by evincing an interest in whatever interests him in regard to church work.

Do not consider him exclusively your own; he is Christ's minister and your pastor. Encourage him to go about to build up God's Kingdom wherever an opportunity presents itself, as a preacher of God and a servant of Christ. Follow him with your daily prayers. While he is bearing the burden and heat of the day and is sowing the Gospel, seed, pray God to cheer his heart, to strengthen his faith and to bless his labors; so that he may turn many "from darkness unto light, and from the power of Satan unto God."

St. Paul's exhortation to all parishioners is, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and you, and are over you in the Lord, and highly in love for their works' sake." 1 Thess. 5:12, 13.

JOHN SCHILLER.

THE CHRISTIANITY OF LUTHER

II.

The two powerful Reformation writings of Luther of the year 1520, in which he exercised the sharpest criticism on the ecclesiastical circumstances of his time, are splendid testimonies both to his free and clear reason and to the pious dependence of his conscience on the Word of God in the Scripture. While the earlier strivings for reform had to do only with the external evils in the condition of the Church, and left untouched the fundamental evil—namely, the sacramental priesthood—and could therefore come to no thoroughgoing result, Luther in his writing addressed to the Nobility of the German Nation, laid the axe at the root of the tree by opposing to the clerical pretensions the principle of the universal priesthood of all Christians. Even the secular authority is spiritual in so far as it is a member of the spiritual body of Christ, and through the fulfillment of its calling serves the common ends of the kingdom of God. The ecclesiastical office of preaching is only an office in the community like every other; and the bearer of it is only distinguished from the bearers of other offices in the community by the peculiar mode in which he performs his service with which he is commissioned, but not by the supernatural holiness of his class. All the special rights of the clergy are therefore to be annulled. They are subject to the laws and the authority of the civil commonwealth as well as every other citizen. The civil authority has as much right as the spiritual authority to take steps against ecclesiastical abuses, and if the bishops resist the necessary improvements they are to be deposed. Even the interpretation of Holy Scripture and the establishment of Christian truth does not pertain merely to the Pope and the Bishops, but is the common right of all Christians who, in fact, according to the promise of Christ, will all be taught by God. Having thus destroyed the religious basis of the hierarchy, the sacramental character of the priesthood, its worldly, arrogant and un-Christian doings are subject to the sharpest criticism. Instead of its becoming worldly by its striving after the domination of the world, the Church ought to limit itself to fostering the religious life of the Christian people by its ministering the Word and the sacraments. The unnaturalness of the asceticism which the ecclesiastical arbitrariness has put in the place of the Divine Commandments is also to be rejected, and above all the celibacy of the clergy, which has led to so much sin and shame.

The same holds of the going on pilgrimages and begging, which the Church has made pious works, but which are only hurtful and un-Scriptural idling, seeing that, according to the Scripture, "If any one work not, neither should he eat." The national civil authority is further exhorted to remember that it is an independent Divine order, and therefore that it ought to emancipate itself from the Roman hierarchy, to stand against hierarchical attacks upon its government, and to have a care for the establishment of Chris-

tian discipline and practice in all their parts.

Luther has sketched the programme of a wholly new order of society in this Reformation writing. To the claim of the Hierarchy to domination of the people is opposed the right of the national authority which rests upon Divine order, or the autonomy of the secular state, which is no longer regarded as a form of violence and wrong, but as a rightful institution, serving the moral purposes of the kingdom of God, to whose laws all, even the clergy, have to accommodate themselves without distinction. In like manner the life in the family and worldly calling, which the ecclesiastical asceticism had negated and which hierarchism had suppressed, has been restored by Luther to its right and honor. He taught men to regard marriage as the truly spiritual state, which is much more holy and pleasing to God than the monastic life because it is a school of all Christian virtues, and especially of patience and of self-denying ministering love. In opposition to the fancied service of God by pious idling in the monasteries, he brought labor in men's earthly calling again to honor by teaching men to recognize it as a service which everyone performs to others for the best interest of the whole, and at the same time to God Himself. Luther even restored again to German Christianity man's joy in nature and the harmless enjoyment of her gifts, by seeing in nature no longer merely the playthings of demons, but the work and manifestation of the glory and goodness of God, who can well allow men also to enjoy His gifts. Luther, in perceiving in every harmless joy an excellent weapon against the gloomy spirits of dejection and doubt, broke the ban which the ascetic spirit of the Middle Ages had laid upon the natural and social life. The blot of unholiness was now taken from the world; it was recognized as the revelation of God and as the growing kingdom of God.

The task of the Christian is consequently no longer to mortify nature in order to put in its place a supernature and an unnature; no longer to flee out of the world in order to save his own soul and merit salvation behind cloister walls; but the task is now to subordinate nature to the spirit and to make it the instrument of its rational moral purposes, to exercise man's God-given capacities and powers in the world in order to become lord over the evils in the world in laboring for the good and advancing the coming of the kingdom of God on earth. The deep discordance and dire conflict between spirit and nature, the divine and the human, which had filled the whole Middle Ages, has come to an end in Luther's religious moral disposition of mind. The human spirit, in its full self-surrender to God in faith, has become conscious of its own Divine power and its dignity, of its right of lordship over nature and the world; and in virtue of this inner self-certainty in alliance with God, it gives the hand of reconciliation to nature when thus overcome, in order to form the alliance of a morally free and beautiful humanity. In this consists the principle of Protestant Christianity which so far

has its starting point and its pre-eminent example in Luther's moral religious character.

From Lecture X of the "Philosophy and Development of Religion" by Otto Pfeleiderer, D. D., Professor of Theology, University of Berlin, being the Gifford Lectures, University of Edinburgh, 1894.
(Prof. Pfeleiderer made an address at the St. Louis Fair this summer and on October 7th he spoke to the students of Union Theological Seminary, New York City.)

WILLIAM DALLMANN.

HINDERED PRAYERS

If all prayers offered by those who profess to believe in God were answered, what a different world this would be, and how different our churches would be! Many prayers have been answered, and the answers have been so definite, so specific, so positive, that the most skeptical witnessing them have been convinced. Other prayers have been answered in a different way. God has sent a response, not in the precise form indicated in the petition, but in another and better form. He determines the form of His answer. When Paul prayed for the removal of the thorn the answer was, "My grace is sufficient for thee." When the Son of man prayed in the garden, being in an agony, and saying, "Let this cup pass from Me," an angel was sent from heaven to strengthen Him.

In such cases what takes place is not always recognized as an answer from God. Yearning souls have sometimes waited long, looking still for the answer to their prayers after it had actually come upon them. Perhaps some who wait and wonder why they have been denied will never know that they have already received an abundant answer to their prayers until the fact shall be revealed to them in the light of eternity. We should not be in haste, in any case, to declare that our prayers have not been answered.

There still remain multitudes of prayers which have not prevailed. Something has hindered. They have gone up from the lips of men and women, often in the best form, but they have brought no blessing down. What has hindered? Why do we not at this time see far more wonderful things in the world in answer to the prayers of Christians?

In the time of the prophet Isaiah it was necessary for the people who called themselves the people of God to be informed that their cruelty, oppression, and murders had hindered their prayers. The hand of the Lord was not shortened, nor was His ear heavy, but the sins of the people had separated between them and their God, so that He would not hear them. It is not necessary to tell Christians in this day that murder, cruelty and tyranny will hinder prayer. We all know full well that it is useless for the bloody and deceitful man to call on God so long as he continues to live in sin and wickedness. We are not liable to forget this. But there are hindrances which we may forget.

An unforgiving spirit hinders prayer. "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." It is vain to approach God for the forgiveness of our own sin or for any other good while we indulge in a spirit of revenge and hate.

Many heavy-hearted men and women are now crying to God for help, which they shall not receive because they cherish a spirit of resentment against those who have wronged them. O, the bitterness that professing Christians carry with them to the throne of grace! No wonder that the windows of heaven are closed. This bolt must be removed before the showers for which they cry will fall.

The Bible clearly teaches that the prayers of those who are deaf to the cry of the poor shall not prevail. Our heavenly Father has showered His bounty on us, not that we may use it selfishly, but that we may imitate Him, bestowing on others the good they need. He has given us the opportunity to imitate Him by surrounding us with those who are needy. When we cherish a selfish and niggardly disposition with regard to the bounty He has bestowed on us, we shall pray in vain. Only an unselfish, open heart can offer an acceptable prayer. A hard, penurious, unkind spirit hinders prayer.

Secret sins hinder prayer. Sin is deceitful. It often hides successfully. Men who appear to be living a life of prayer may be living a life of sin. In some cases their dishonesty and impurity are not discovered or even suspected by their neighbors. They may hide the real life they are leading from their most intimate friend. But God, who seeth in secret, will not hear them. So exceedingly sinful is sin that it often deceives those who indulge it. They think themselves to be in the right way. They believe their hearts are right with God. They flatter themselves that they are on the way to heaven. When they pray it is not a mere pretense. They believe in prayer and in the Bible. They earnestly desire the things they ask of God. But sin has deceived and blinded them. They are covetous, or dishonest, or cruel, or unjust, or in some way living in sin, and know it not. Let no one think there is no danger. Every wise man will pray to be delivered from secret sin.

"One thing alone, dear Lord, I dread;
To have a secret spot
That separates my soul from Thee,
And yet to know it not."

Surely this is an evil to be dreaded. Is not this the secret of so many fruitless prayers?

Prayers are often hindered by indifference. How often does the suppliant approach the throne of grace with a listless spirit. He does believe in God, but his faith is so weak that it makes little impression on his mind. He does desire the good he asks, but his desire is so feeble that he can scarcely feel it. It is not a burning desire, consuming his spirit. He is much more interested in the trifling things of the world than in the spiritual good of which he speaks to God. Prayer is on his lips, but something else is in his heart. His knees are bended, but his heart is not lifted up. It is the prayer we do not feel that fails to reach the ear of God.

These are only a very few of the most common hindrances which neutralize our prayers. The disciples requested the Lord to teach them how to pray! How few persons know how to pray!

How little real prayer goes up to God! We pray outwardly every day, but how seldom do we pray inwardly! We need the spirit of prayer. We have been taught to pray in the Spirit, if the Holy Ghost were permitted to teach us what to pray for, and to make intercession for us with groanings which cannot be uttered, the arm of God would be strong to help, and Jerusalem would put on her beautiful garments.—Sel.

Church News and Comment.

AT HOME

Jersey City.—The corner stone of Grace Church was laid October 16. The day was fair and many people were present at the ceremony. Pastor Dallmann read the lesson, Pastor Schiller offered prayer, and Pastor Schumm preached the sermon in his own brief and characteristic way, his English doing credit to his theology. The Pastor and Mr. J. MacIntyre laid the stone, a "hugh" block, presented by Mr. N. Luckhardt, of Flower Hill. Mr. Weidner furnished the copper box. The offering ran close on \$50. Br.

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Humberstone, Ont., Con., Oct. 23, '04.—Holy Trinity Lutheran Church laid the corner stone of their new edifice on Sunday afternoon. Services began at 3 o'clock, in cloudy, chilly weather. The pastor, the Rev. T. J. A. Huegli, opened the services. After the "Introit" and "Gloria Patri" a hymn was sung by the congregation—"Before Jehovah's Awful Throne." Hereupon, the pastor read the scripture lessons, Gen. 28: 16-22; Isaiah 28:16; Ephesians 2:19-22. This was followed by prayer. A second hymn was sung by the congregation. The pastor then addressed the assembled people, taking for his text the words of Christ—Mat. 16:15-18—"Upon This Rock I Will Build My Church, and the Gates of Hell Shall Not Prevail Against It." Hereupon the pastor tapped the corner stone three times in the name of the Triune God, and declared the corner stone laid. He called on all present to join him in repeating the Lord's prayer. The choir rendered a selection and during the singing of the last hymn, the collection, which amounted to \$25, was taken up. The pastor pronounced the benediction and the choir, singing softly, "Our Father, who art in Heaven," closed the impressive services. The corner stone was donated by Mr. L. R. Snider of this place. It is expected that the wood-work will be completed by December 15. Dedication about Christmas.—Sel.

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Pastor John J. May has accepted a call to Alexandria, Va.

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It is twenty-five years since the German Missouri Synod began the re-publishing of Luther's complete writings. This monumental work is now practically finished under the editor, Prof. A. F. Hoppe. May there be many readers to profit by these painstaking labors. R.

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The two colored colleges of the Synodical Conference in the South report a prosperous opening for the new school year, and more room is needed to accommodate the students. At New Orleans building operations have been begun already. At the one now located at Concord, N. C., a second professor in the person of Cand. F. Wahlers has been obtained. It has now been decided to remove the school to Greensboro, N. C., about 70 miles farther north, where a site, comprising four acres, has been donated for the purpose. Two negro graduates of the Springfield Seminary, W. H. Lash and James Doswell, have been installed in mission churches in North Carolina. L.

Norwegian News.—The 14th of October is College Day in the Norwegian Synod. Most of its higher institutions of learning were dedicated on that day. It is therefore generally celebrated as a festival with illumination of the school building and by a great gathering of people, who listen to the speeches, songs and music and partake in the thanksgiving and praise to God. Last year the main celebration was at Luther Seminary, Hamline, Minn., where Prof. H. G. Stub celebrated his twenty-fifth anniversary as theological professor and at the same time was given the degree D. D. by the theological faculty of Concordia Seminary, St. Louis, Mo. This year, the 14th of Oct., saw a similar event at Luther Seminary. Prof. John Ylvisaker had filled his chair as theological professor 25 years, and brethren in the Norwegian Synod did their best to give him honor and appreciation on that day. The Rev. V. Koren, D. D., the venerable president of the Norwegian Synod, made the chief address. Prof. Stub, D. D., on behalf of the theological faculty of Concordia Seminary, St. Louis, created Prof. Ylvisaker doctor of divinity. A letter from the theological faculty of the seminary of the Wisconsin and other Synod at Wauwatosa, Wis., was read, in which it congratulated the new doctor of divinity on his honor. The institutions of learning of the Norwegian Synod had all sent their representatives to bring their congratulations; and the pastors and professors who had sat at the feet of Prof. Ylvisaker and received his instruction, had collected several hundred dollars which were presented to him by Rev. T. O. Tolo, who expressed the wish that the money might be used for a trip to the holy land, which Dr. Ylvisaker had desired for many years. Many of the churches which the professor had taken charge of or to which he had rendered valuable assistance in times of need, sent their greetings and congratulations.

A volume of lectures by Dr. Ylvisaker on the synoptic gospels, lately published, was distributed among the guests at the seminary as a proof of the value of his labors. Ev. Luth. Kirketidende, the official organ of the synod, in its last issue of Oct. 26th, gives nearly all its space to a description of the jubilee and the speeches delivered. While mission festivals with offerings, especially to the inner or home mission are held as a rule throughout all the churches of the Norwegian Synod during autumn, the United Norwegian Ev. Luth. Church has held larger meetings for several days, where larger districts have met together. This year two such meetings were held, one in Stoughton, Wis., where some \$800 were contributed to the missions, and the other at Clermont, Iowa, where \$1,180.29 were offered on the altar. These meetings are said to be very successful in creating interest and a spirit of self-sacrifice for the mission cause.

Mr. Halle Steusland, banker at Madison, Wis., and one of the pillars and great donors in the United Church, has an article in "Lutheraneren" against using the churches for concerts, socials and sales. Mr. Steusland thinks some of the fashionable weddings are also a display unfit for houses dedicated to the worship of God. J. H.

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The Swedish Augustana Synod, which had its beginning in 1860, now numbers 501 ministers, 956 congregations and 131,999 communicant members. This is a large increase, but it is especially in the field of higher education that she shows her pre-eminence. Under her care are: 1. Augustana College, Rock Island, Ill., with 45 instructors and 659 students. 2. Bethany College, Lindsborg, Kan., with 42 instructors and 878 scholars. 3. Gustavus Adolphus College, St. Peter, Minn., with 23 instructors and 357 students. 4. Northwestern College, Fergus Falls, Minn., with 9 instructors and 137 students. 5. Upsala College, New Orange, N. J., with 6 instructors and 50 students. 6. Luther Academy, Wahoo, Neb., with 9 instructors and 130 students. Here is a total of 6 institutions for higher education, 134 instructors, 2,229 students. This, we say, is remarkable! —Ex.

Says a General Synod exchange: "A useful lesson comes to us from what might be called 'a modern instance.' Sometimes it is thought that a revision of creeds would be a good thing, so that certain doctrines might be more clearly stated and misunderstandings thus obviated. Only a short time ago the great Presbyterian doctors decided to revise, or at least explain, the Westminster Confession; but only a few months have gone by, and already there is a difference of interpretation of the articles added to the confession, the Cumberland Presbyterians and the liberals drawing one meaning from it, and the rest another. In the present time when there is so much learning and rules of rhetoric have been learned so thoroughly, one would think that a great general assembly of theologians and scholars would be able to formulate their views in language that could not be misunderstood. Yet the attempt was a failure. Such an attempt in our church would be likely to meet with the same result."

We wonder what the Confessions would look like if some of the liberal General Synod theologians were to revise them? L.

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We have recently referred to the efforts of Episcopalians at proselytizing among the Scandinavians in the Northwest. At the recent General Convention of that church a resolution was adopted which is in line with this policy. It reads:

"Resolved, That it is the sense of this convention that a bishop of this Church has the right to take under his spiritual oversight any congregation of Christian people not in communion with this Church that may desire him so to do and that the use of the Book of Common Prayer is not obligatory under such circumstances provided that no such congregation shall be admitted into union with a diocesan convention until it has been organized as a parish or congregation of this Church in accordance with all canonical requirements and until it has been duly certified that the book of common prayer is the use of such congregation."

It was declared by one of the speakers that this was intended chiefly for the Swedes of the Northwest. It would be hard to match this example of official sanction to undisguised proselytism. L.

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Mormon Bishop Cluff, of Salt Lake City, has bought about 340,000 acres of land in the Mexican state of Tabasco, on which there is room for 100,000 families, and 500 families are expecting to take up homesteads there immediately. There have been rumors repeatedly before this of great Mormon colonizing schemes in Mexico. L.

✠ ✠ ✠

From the West comes the report that in Chicago and other large cities Sunday-Schools are in existence whose aim it is to inculcate atheism and anarchy. They are said to be especially strong among the Bohemian element of the population. In them the children are taught that there is no God, that there is no such as thing as the soul, and that certain social vices are not sin. Should not this spectacle of a deliberate systematic propagandism of atheism and infidelity in the midst of our Christian land spur us on to greater efforts in our fight against the powers of darkness? L.

✠ ✠ ✠

Drunkards are to receive in Chicago this winter a degree of care and attention never bestowed on them since dipsomania overtook the descendants of the occupants of Eden's garden. A "stretcher corps" is being organized by the Salvation Army for relief work among the victims of strong drink. Before the frost has seared the autumn leaves the work will be fully organized and in full blast. The "gutter soaks" will have found a friend. They will be picked up in the night, when irresponsible and not able to care for themselves, and in the morning instead of receiving a \$5 fine—to be worked out in the bridewell—they will be given five-minute lectures on the evils of drunkenness.

—the lecturers being the Salvation Army officers who found them intoxicated the previous evening and placed them in free beds where they might sober up.

Equipped with stretchers, the squads of officers constituting the drunkards' rescuers will make the rounds of the squalid districts of the city at night, pick up those who appear to be completely overcome with liquor, and carry them to one of the seven hotels maintained by the Salvation Army in Chicago and in which more than 250,000 guests were accommodated last year.

In every hotel or home maintained by the Salvation Army a number of rooms will be set aside for the special purpose of accommodating the inebriated persons who may be brought in by the stretcher corps in the night. After they have revived, their names and addresses will be taken. If they have homes and are susceptible of influence and approach, an acquaintance will be formed and social visits made at their residences. In this way the nucleus will be laid for further work, which, the army authorities believe, will ripen into an effective scheme of reform.—Ex.

ABROAD

Our brethren in Australia have decided to move their college from Murtoa to Adelaide. A suitable building containing 32 rooms was offered to them for 2,000 pounds sterling (about \$10,000) and they took upon it as a bargain, since the original cost was twice as much. One-half of the purchase money was subscribed in their meeting, and the rest can be secured without interest.

A hitherto unknown letter from Martin Luther to Princess Margaret von Anhalt has just been discovered in the State archives of the Saxon town of Zerbst. Luther, writing on Nov. 4, 1519, excuses himself for his long absence from Dessau, and states his intention of visiting the town shortly, "provided his visit would not displease a certain person, for the wind blows unfavorably for him from Leipsic and Merseburg." The letter is signed "Your Highness's Chaplain, Martin Luther."

Another letter of Luther's is now being quoted in the German press as bearing on the Lippe-Detmold question. It runs as follows:

"Must all those who have been born Princes and noblemen remain Princes and noblemen? What harm is done by a Prince choosing one of the bourgeoisie, and contenting himself with the lot of a middle-class burgher; or, on the other hand, by a noble lady choosing a citizen? That the nobility should only marry the nobility will not be beneficial in the long run. Even if we are unequal in the face of the world, before God we are all equal as Adam's children and God's creatures."—N. Y. Times, Nov. 5.

The Case of the Scottish Churches.—The painful situation in the churches of Scotland produced by the decision of the House of Lords depriving the United Free Church of all the property and institutions brought to it on the consummation of union by the Free Church, has been anxiously considered by men of all denominations in the United Kingdom; but, although a number of plans of adjustment or temporary working have been proposed, no way of relief has yet been found. The Free Church commission on August 10 made a proposition for the temporary conditional use by the United Free Church of such properties as the Free Church was not in a condition to handle, but nothing seems to have come of it. Then a meeting of committees of the two bodies was appointed to be held Sept. 28, to discuss the question of the use of the properties affected by the Lords' judgment by the United Free Church during the next few months. A conference was held, but the committees failed to find an amicable working agreement. The question what the Free Church will do with the property awarded to it if it insists upon its rights and assumes possession is a serious one; for no one can conceive how the Free Church will be able to administer it or make

any economical use of it. It is suggested that the Free Churchmen may be called upon by the courts to prove their ability to execute the trust. Sir Edward Fry has suggested as a basis of compromise for meeting this anticipated difficulty that the Free Church shall take over only such property as it is capable of beneficially using. This would require action by Parliament to make it valid. Payments of £40,000, or \$200,000, will soon be due in duties, insurances and taxes on some of the property, and the question of how they are to be met is likely to prove embarrassing. At the beginning of the trouble and before coming to America the Archbishop of Canterbury offered his services, if they could be made in any way available, in settling the difficulty, and he renewed his offer Oct. 13, just before sailing for home, in a letter to Dr. Donald Sage Mackay, of the Collegiate Church, New York, who had conversed with him on the subject. He expresses a belief that a solution of the problem ought not to be impossible, "if those concerned are ready to approach it in a spirit of mutual consideration and of fraternal anxiety to promote the sacred cause that both sections of Presbyterians have at heart."—Ex.

As was expected, the French Chamber of Deputies has approved of the Government's course in breaking off diplomatic relations with the Vatican. The vote stood 325 to 237. Premier Combes explained that the Vatican had attempted to discipline the Bishop of Laval before an ecclesiastical court which the French laws did not recognize. The bishop had been accused by the Royalists with frequenting a Carmelite convent and writing love letters to the nuns. Pope Pius X. had seized upon the incident to disavow the policy of Pope Leo, but the real reason for the prosecution of the bishop, M. Combes said, was that the latter respected the laws of France and refused to recognize the preponderance of religious over civil power. The Premier added:

"In the light of such incidents the separation of church and state has become inevitable. Those who advise a revision of the Concordat are dupes who would condemn the Government to final humiliation. I am in favor of a free church, but with the same freedom as our other institutions have. In reality it is the Pope who wants separation. He wants to enslave the state as he enslaves the church. Let those who will perform penance before Popes; I have neither the age nor the taste for such practices."

Both before and after the Premier's speech, the debate was stormy, but the majority is larger than that which the Government had at the last session, and the carrying out of the Prime Minister's policy concerning the separation of church and state is regarded as certain.—Ex.

*

Since the Boer War the Roman Catholic Church has made fast strides in South Africa. Two new bishoprics have been organized since that time, the latest of the two being Johannesburg. While the English and the Dutch were fighting, the Romish clergy succeeded in gaining much influence among the natives, and even among the Boers, it is said, a leaning towards Romanism is becoming evident. The splendor of ritual in the Catholic Church and its strong unity are beginning to attract these simple folk, and the busy by the difficult problems thrust upon them by the late war to be able to exert much influence against this Romeward tendency.

The plan to establish a Jewish colony in East Africa where a district 400 miles square has been selected for that purpose is to be presented to the Jews of the United States by Israel Zangwill, the author, who has recently come to this country on that errand. He explains that his mission here is not to get the good will of representative men among them for a scheme by which the Jews may acquire the art of self-government. The plan chiefly concerns the six million Jews of

Russia who must go somewhere. England, he says, has all the Jews she wants, and though, in this country, Jews have done well, America has also reached the point of saturation. Experience has shown that "when the Jews increase beyond a certain point in any country there always develops an anti-semitic feeling." The plan is based upon the belief that the Jews ought to have a country of their own where they may learn to govern themselves. For nineteen hundred years they have been without a government; they have no country of their own. Palestine is closed against them, and for these and other reasons the originators of this scheme believe that colonization is the best way out of the difficulty.—Ex.

The following table shows the increase of Protestant Christians in India by decades:

1851	91,092
1861	138,731
1871	224,258
1881	417,372
1891	559,661
(including Burmah)	
1901	868,283

Ex.

Extraordinary scenes were witnessed at Liverpool lately in connection with the annual Church of England congress. The lord mayor held a reception at the town hall, which was attended by all the leading bishops and clergy of the United Kingdom. Then the procession formed and marched to the cathedral. Large crowds gathered in the streets, to whom several leading low churchmen, including followers of the late John Kensit's son and the Wyckliffe preachers, an organization founded by the late Mr. Kensit, had previously distributed anti-ritualistic pamphlets. As the procession, headed by the civic regalia and the corporation, followed by the bishops and clergy, in their robes, on foot, neared the cathedral, the demonstrators commenced to shout: "Down with popery!" "Oh, for another Luther!" and when the venerable archbishop of York appeared, his silver cross of office held up before him, the crowd booed and shrieked, "Traitors!" "It is popery in the streets!" "Send them all to Rome!"

The decline in attendance on church was admitted by all participants in the debate on the subject at the Anglican Church Congress just held in Liverpool. The best prescription for altering the condition of the affairs was that of Sir Edward Russell, a candid layman, who said:

"His sole remedy for the declining attendance was more insistence on competent preaching. Perfunctory preaching aggravated the evil. The mere repetition of formulas would not suffice. For the majority of the English people, where there was no spirit there was no life, and where there was no good preaching there was little of the spirit. He suggested that preachers should plead the more definitely for real devotion to the Christian life, revive expository preaching, show more variety, and take with them into the pulpit the intelligence, open-mindedness, catholic perception of spiritual essentials, the reverent devoutness, and recognition of the best current opinion which was expected of them in serious personal intercourse."—Congregationalist.

The Black List of London's Habitual Drunkards, which the police of that city were authorized by Parliament to prepare three years ago, has served admirably to reduce drunkenness in the metropolis. No person is placed on the list until after a third conviction, after which further misdemeanors lead him or her to an inebriates' home. London's excellent police make publicans understand that the penalties for selling to habitual drunkards will be enforced, and hence the reduction in consumption, and the elimination of chronic toppers.—Ex.

The Lutheran Church in Finland has been degraded to a mere "tolerated sect," says Fosterlandet. No Lutheran church is al-

lowed to be repaired, and no new one is allowed to be built without the permission of the Archbishop of the Russian Church. No public funds of any kind dare be used for this purpose. The call of a pastor must be permitted and is controlled by the same authority. And all this since the birth of the heir to the Russian throne. The much-talked-about liberality of the Czar on account of this heir seems to mean but little as far as the Lutherans in Finland are concerned. Fosterlandet says that the Czar is a "despot whom the Almighty seems to have struck with blindness."—Ex.



And now comes the report that the Empress Dowager of China has been converted to the Christian Science faith by Mrs. Conger, the wife of the American minister. If this report should prove to be true, perhaps the Empress would become less hostile to Christianity, even though Christian Science has little of Christianity in it but the name. L.

Hearth and Home.

THE POWER OF A MOTHER'S EXAMPLE

It is reported that a young man, being decided in mind to join the church was asked, "Under whose preaching were you converted?" "Under nobody's preaching," was the prompt reply, "I was converted under my mother's practicing." Did any preacher ever utter so powerful a sermon as the young man embodied in these few words?



GOD'S POWER

Able to deliver us from the burning fiery furnace. (Dan. 3, 17.)

Able of these stones to raise up children unto Abraham. (Matt. 3, 9.)

Able to build you up, and to give you an inheritance among all them which are sanctified. (Acts. 20, 32.)

Able to grafft them in again. (Rom. 11, 23.)

Able to make him stand. (Rom. 14, 4.)

Able to make all grace abound toward you, that ye, always having all-sufficiency in all things, may abound to every good work. (2 Cor. 9, 8.)

Able to do exceeding abundantly above all that we ask or think. (Eph. 3, 20.)

Able to subdue all things unto himself. (Phil. 3, 21.)

Able to keep that which I have committed unto him. (2 Tim. 1, 12.)

Able to succor them that are tempted. (Heb. 2, 18.)

Able to save him from death. (Heb. 5, 7.)

Able to save them to the uttermost that come unto God by him. (Heb. 7, 25.)

Able to raise him up even from the dead. (Heb. 11, 19.)

Able to save. (James 4, 12.)

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. (Jude 24.)

Believe ye that I am able to do this?—Jesus.

Dare you limit the holy One of Israel? (Ps. 78, 41.)

"GO AND DO THOU LIKEWISE"

"I Notice," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."

"Certainly," clacked the mill; "what am I for but to grind? and as long as I work what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any that comes as well as I can."

Miscellaneous.

NOTICE!

TO PASTORS AND OFFICERS OF OUR CONGREGATIONS AND SUNDAY-SCHOOLS.

According to a resolution of Synod the statistics are to be published in the "Witness" at the beginning of the new year. Pastors will give the usual statistics. Treasurers of congregations and Sunday-Schools will give amounts contributed for the Synodical Treasury, Home Missions, Foreign Missions, Colleges, Support of Students, Church Extension Fund, other Benevolences and Home Purposes, observing the following rules:

Under "Foreign Missions" include also moneys contributed for our mission among the colored.

Under "Church Extension Fund" mention moneys sent to Synod's Church Extension Fund.

Under "Home Purposes" do not include moneys received from the Mission Board as a subsidy. When moneys have been contributed by fellow-Christians, not members of your congregation, for the Building or Repair Fund (church, parsonage or school) add this amount to home purposes, but mention this fact and also give separately amount so contributed. Moneys contributed toward current expenses of all kind (salaries of pastor, teacher, organist, janitor, included) should be given under "Home Purposes."

Be sure to fill in the exact amounts under all heads, leaving no blanks, but indicating by the sign X where no moneys have been contributed for a specified purpose.

Your "Total" ought to be the sum of the figures given.

Write the figures plainly.

Blanks, together with detailed printed directions for making up the parochial report will be sent to all pastors of Synod in the week preceding the first day of January.

Pastors are requested to fill in blanks and mail them promptly to the Statistician, as soon after the first of the year as possible, preferably not later than January 20th.

JOHN H. C. FRITZ,

The Statistician of Synod,
37 Covert St., Brooklyn, N. Y.



ACKNOWLEDGMENTS SYNODICAL TREASURY.

Received per Prof. C. A. Weiss, from Tuition, Conover College	\$90 00
Rev. A. H. Holthusen, from Trinity Church, S. S., Pittsburg, Pa., for Synod's debt	8 50
Dr. D. Winter, Columbus, Kansas ...	5 00
Rev. Paul Bischoff, from Concordia Con., Conover, N. C., for Benef. Education at Conover	6 00
For Synodical Treasury	4 00
For Synodical Debt	4 00
Rev. Paul Bischoff, Conover, N. C., from St. John's Congregation, Catawba Co., for Synod's Debt	5 00
Prof. H. B. Hemmeter, from joint service at St. Peter's, Conover, N. C.	15 00

Casper S. Coyner, Treas., from Coyner's Congregation, Rev. F. Kuegele, Pastor, for Indigent Students at Conover, N. C.	42 81
Henry A. Stang, Treas., from Miss L. Sierk, New York City, for Sanitarium at Denver, Colo.	5 00
Andrew F. Toepel, Treas., from St. Mark's Congregation, Detroit, Mich., for Synod's Debt	21 50
Rev. F. Kuegele, Crimora, Va., from N. N.	10 00
Rev. A. H. Holthusen, from members of Trinity Church, S. S., Pittsburg, Pa., for Synod's Debt	25 00
Rev. E. H. Paar, from Calvary Sunday-School, Harrisburg, Pa., for Sanitarium at Denver, Colo.	8 00
Rev. A. H. Holthusen, S. S., Pittsburg, Pa., from "A Friend," for Indigent Students at Conover, N. C.	50 00
J. A. Pfeiffer, Treas., from Emanuel Ev. Lutheran Church, Baltimore, Md.	19 35
Prof. Geo. A. Romoser, from St. Paul's Congregation, Catawba Co., N. C., for Synod's Debt	10 00
Rev. G. Schuessler, from Redeemer's Ev. Luth. Church, Chicago, Ill., for Indigent Students	10 00

MISSION TREASURY.

Received per Oscar Herman, Treas., from the English Ev. Luth. Church of Our Redeemer	\$25 00
Rev. A. H. Holthusen, from Trinity Church S. S., Pittsburg, Pa., for Pittsburg City Mission	3 00
Rev. G. Schuessler, Chicago, Ill., from Mrs. Grossman, for Foreign Mission	5 00
Dr. D. Winter, Columbus, Kansas ..	5 00
Gerard Wolff, Treas., from the Ev. Luth. Mt. Calvary Church, St. Louis, Mo.	6 00
Prof. H. B. Hemmeter, from joint service at St. Peter's, Conover, N. C.	13 00
Rev. C. C. Morhart, from Christ Church, Washington, D. C.	33 75
Rev. F. Kuegele, Crimora, Va., from N. N.	10 00
Rev. F. Kuegele, Crimora, Va., from N. N., for Parochial School Fund ..	10 00
Rev. A. H. Holthusen, from Sunday-School of Trinity Church, Pittsburg, Pa., S. S.	50 00
Chas. Spilman, Treas.	42 50
Rev. E. C. Packler, Children's Day Offering of Bethany Church, Violetville, Baltimore, Md.	8 60
Dr. Chas. T. J. Miller, Treas., from Sunday-School and Children's Day Offering of the Church of the Redeemer, Irvington, Baltimore, Md.	17 49
Rev. E. H. Paar, from Calvary, S. S., Harrisburg, Pa.	15 00
Rev. W. P. Sachs, from St. Andrew's Ev. Luth. Church, Pittsburg, Pa.	38 89
Rev. Walter Koenig, from Immanuel S. S., Whitestone, N. Y.	7 53

CHURCH EXTENSION FUND.

Received per Rev. Kuegele, Crimora, Va., from N. N.	\$10 00
Dr. Chas. T. J. Miller, Treas., from Ladies' Aid Society of the Church of the Redeemer, Irvington, Baltimore, Md.	11 50

A. E. SUCCOP,
Treasurer.

Pittsburg, Pa., Nov. 14th, 1904.



Received for Concordia College from Mr. Taylor, through Mr. Martinsen, of Church of Redeemer, New York, a square piano. Sincere thanks to the donor.

GEORGE A. ROMOSER.



Dear Brothers:—Please announce in the "Witness" the receipt of \$6.60 for Missions from the Holy Trinity S. S. of Humberstone, Ont., Canada. Rev. Theo. J. A. Huegli, pastor.

FR. H. SERBELIN,
Treasurer.

✠ REV. J. A. OTTESEN ✠

Rev. J. A. Ottesen, one of the seven ministers who organized the Norwegian Synod, died at Decorah, Ia., Oct. 30th, and was buried Nov. 2nd. Ottesen was theological candidate from the University of Christiana, Norway, came as pastor to Manitowoc, Wis., in 1852, assisted in organizing the Synod in 1853; in 1860 he moved to Kishkonong Prairie, Dane County, Wis., where he remained as pastor for 31 years. He was a friend of Dr. Walther, Wyneken and Sihler, and was instrumental in obtaining instruction for Norwegian students at Concordia Seminary, St. Louis. He was highly regarded in the Synod, was elected president of the Eastern District and theological professor, but refused both offers. Ottesen has written much of value in our church papers, translated Gunther's Symbolics into Norwegian, stood valiantly by the truth and suffered much during the controversy on predestination.

J. HALVORSON.

The Reviewer.

WILLIAM TYNDALE. Translator of the English Bible. By William Dallmann. 15 cents per copy. Order from American Lutheran Publication Board, Pittsburg, Pa.

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✠ ✠ ✠

SUNDAY. Translated from the German of the Rev. C. M. Zorn by J. A. Rimbach. Concordia Publishing House, St. Louis, Mo. Price 5 cents.

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✠ ✠ ✠

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This tract is well adapted to lead the careful reader to the author's conclusion: "Come out from among them."

✠ ✠ ✠

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✠ ✠ ✠

39. SYNODALBERICHT DES MITTLEREN DISTRICTS. Price 25 cents. Concordia Publishing House, St. Louis, Mo.

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✠ ✠ ✠

21. SYNODALBERICHT DES ILLINOIS DISTRICTS. Price 25 cents. Concordia Publishing House, St. Louis, Mo.

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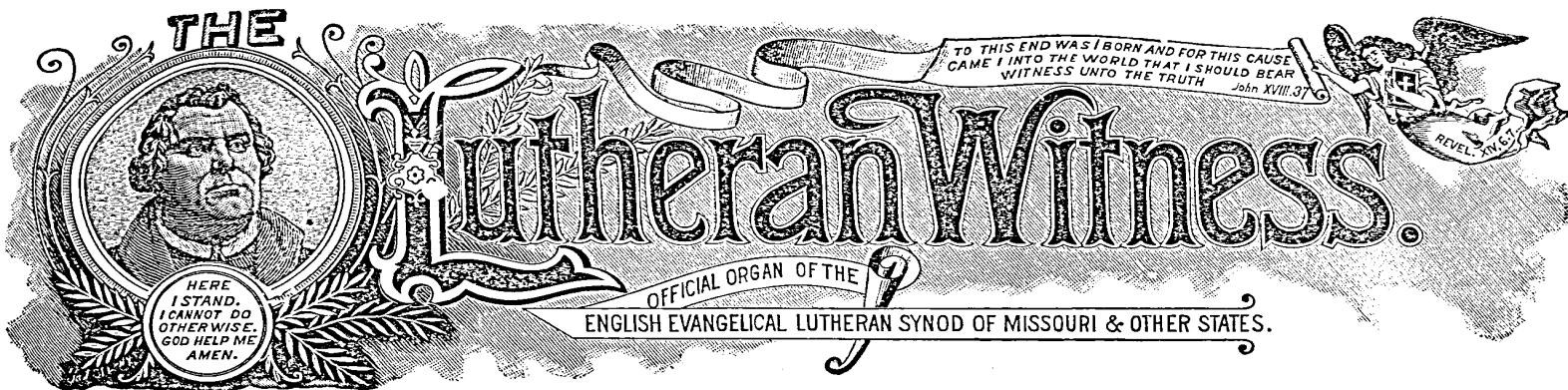
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Vol. XXIII. {
No. 25. }

PITTSBURG, DECEMBER 1, 1904

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IN ADVANCE.

"AFTER"

"There remaineth therefore a rest to the people of God" (Heb. 4:9)

After the toil and trouble there cometh a day of rest;
After the weary conflict, peace on the Savior's breast;
After the care and sorrow, the glory of light and love;
After the wilderness journey, the Father's bright home above.

After the night of darkness the shadows all flee away;
After the day of sadness hope sheds her brightest ray;
After the strife and struggle the victory is won;
After the work is over the Master's own words,
"Well done!"

After the hours of chastening the spirit made pure and bright;
After the earth's dark shadow clear in the light of light;
After the guiding counsel communion full and sweet;
After the willing service all laid at the Savior's feet.

After the pain and sickness the tears are all wiped away;
After the flowers are gathered no more of earth's decay;
After the deep heart sorrow an end of every strife;
After the daily crosses a glorious crown of life.

Editorials.

Vice and virtue are opposites; the one is sure to displace the other. The Christian should recognize this fact, and cultivate a virtue for every vice that he wants to put out or keep out. Those words of prayer in which we ask God to take from us all that displeases Him and to give us those things which are pleasing in His sight, ought to mean much to us, and we should also live as though we meant them.

*

What is the Higher Criticism good for? Its advocates tell us that it will help us to understand our Bible better, and that it will give us a Bible for modern needs. And a great many Christians of our day accept these statements as expressing the exact truth of the matter. But we deny the claim that Higher Criticism has in any way helped the Church to a better and more intelligible Bible. If we were to advance the counterclaim that the Higher Criticism—as the term is usually understood—is pernicious in its effects, we should, of course, be hooted in some quarters. And yet this is just

the way matters stand. The destructive criticism of the modern theologian takes away man's reverence for the Word of God; yea more, it forges weapons for the enemies of the Christian religion. We send missionaries to the heathen of India, and that is right; but we also send them the results of our latest researches in modern Biblical criticism, and that is not right. Read what missionary inspector Dr. Oehler of Basel says: "It is remarkable how the researches and claims of modern theologians are turned against Christianity. At the mission station, Tschombala (India), you can hear Mohammedans proving to the Christians, from the writings of destructive Christian theologians, that these 'witnesses for the truth' have long since recognized the Bible and the Christian faith for a fraud, and that they have accordingly thrown both overboard." Dr. Oehler goes on to show how some heathen, to deter one of their number from becoming a Christian, used Delitzsch' "Babel und Bibel" to such good effect that the man was dissuaded from taking the step. This pamphlet had been printed in a native paper, and when a missionary wanted to reply to it in the columns of the same paper, the editor refused. Do you think that such a state of affairs can possibly make the work of the Christian missionary easier for him? We are confident that many heathens will escape the pernicious influence of such an un-Biblical criticism; but at the same time we are afraid that some will be caused to mock at and ridicule our most holy faith. We trust that the Christian Church in all its branches may see the danger which lurks along these new and forbidden paths.

We hear that the prospects of liquidating our Synodical Treasury's debt entirely, are now very favorable. This is very welcome news to every lover of our Synod, and an encouragement to those who have their shoulders to the wheel. At the same time, however, we are reminded, on good authority, that there ought to be more systematic contributions toward meeting the regular expenses of that treasury.

That such systematic support is necessary, to meet systematic expenses, we think will be generally admitted. The running expenses go on most continuously, and the merely occasional sop will hardly do to satisfy them; especially, if that sop be a disproportionate crumb.

Some of our congregations have for some time been awake or awakening to the requirements of the Synod, but, their number is as yet too small to bear the burden easily. Others ought to come to the front and fill the places that are waiting for them. A united effect is necessary, and what is too much for a few, or at least a heavy burden, will become easy to the many.

The year is drawing to a close. A new Church-year has already begun. May we not well make a united determined effect to close old accounts and to meet current demands? Is it not the time to do things, especially, when the outlook is so clearly encouraging? Ought not every member of our body now fall in line and fill his place effectively? Of course! May God then, whose is the cause and whose we are, work in us all anew and continually both to will and to do.

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Some one has said, that, "The men who do things, and not the men who merely talk about things, are those who bless the world." About the truth of this statement, there can be little dispute. The man who merely talks about the good things that ought to be done and makes no effort himself at doing them or of persuading others to do them; who merely talks about the errors, the neglects, and the crimes of others and seeks not himself to correct, to help and to lead them aright, is a very useless nuisance. And, no less in the Church than in the world at large. Also in the Church it is the doer that is approved; the doer of the Word. The "talker only" as well as the "hearer only" are counterfeits, deceiving, chiefly, themselves.

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The following is another unmistakable example of the anti-Christian character of "The Outlook's" Christianity. George Holley Gilbert writes there, in the issue of November 12th:

"The great bequest of Jesus to the world was the expression of his own religious experience. He wrote no book, he founded no State or Church, and was not even a well-known figure on the world-stage of his day. That with which he endowed mankind was, a certain knowledge of God set forth in his character and life. He taught that what he had achieved, others might hope to achieve through him. His type of religion was not peculiar and inimitable be-

cause he became the Messiah, but he was the Messiah because his relation to God was ideal. His religion, even to its deepest vision of truth and its most spiritual motive, he regarded as the goal of every one who should accept him.

"We may, then, hope and believe that a time will come when the personal relation of Jesus to God will furnish the material of Christian faith and the inspiration of Christian life; when his followers, descending from the clouds of speculation about his being, will seek to cultivate a personal religion just like his; and when, moved more deeply and purely by this religion than before, and liberated by it from all servitude to partial or perverse interpretations of the Gospel, they shall enter on a far higher career of constructive work for the kingdom of God."

Such is the work of the greatest swindlers of all ages, the arch-deceivers of the human race, who do not believe that Jesus is "the Lamb of God, that taketh away the sin of the world," that in Him, in Jesus, "dwelleth the fulness of the Godhead bodily," that He is "God manifest in the flesh," that He is "Immanuel," i. e.: God with us, that He "gave Himself for us," that "He was wounded for our transgressions," that "He was bruised for our iniquities," that "the chastisement of our peace was upon Him," and that "with His stripes we are healed." They are unbelievers, pure and simple, "denying the only Lord God, and our Lord Jesus Christ," "having the form of godliness, but denying the power thereof," "reprobate concerning the faith." In our day they are men generally, most tenacious in holding on to Christian pulpits, and most audacious in declaiming against "persecution," when a long-suffering people has seen beneath the sheep's clothing.

H.

An exchange recently spoke of "The Decadence of Sensationalism." It said in part:

"One of our best cotemporaries recently noted the passing of the sensational sermon. Since noting that we have made some little investigation of the subject and with the gratifying result that the statement referred to was confirmed. A consulting of the Saturday papers of a city now-a-days does indicate a significant absence of the announcement of sensational themes to be discussed by sensational preachers, as compared with some few years ago. It is a healthy indication and no doubt indicates that the public has had enough of that sort of thing. It no doubt shows that the people do not desire politics, civic questions, social themes and ethical theories doled out to them on Sundays by men who know little about what they are talking. It is well that a change has come."

In the same connection it quoted the following from a "great secular paper":

"No church can long subsist upon biology, literature or art. There is nothing in science that ever touched the human heart with sympathy, tenderness or compassion. Lectures on geology never called forth the gentle ministration to

the poor and lowly that marked the earthly career of the Master. We can find no solace for bereavement, no consolation for the vicissitudes of life in the cold strata of the Silurian or Devonian ages. We can study all these things in our books and libraries. There is little food in them for man's spiritual nature. The pulpit must preach hope, faith, charity, love, unselfishness, immortality. If it preach not these things but wanders away after bugs and boulders and sensationalism it is of no service to Christianity."

We have not had much opportunity of making observations on this subject, but from general indications we also have received the impression that the insane pulpit sensationalism, which was so much in evidence even in recent years, has lately begun to decline. We are very much gratified, indeed, to find this impression corroborated by the observations of others. We wish that its decline meant a return, on the part of our sensation-mad preachers, to the simple preaching of the simple Gospel, the only "power of God unto salvation to every one that believeth," but we fear that in the case of many sensationalism has simply given place to the preaching of "Higher Criticism."

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A secular journal, the Chicago "Chronicle," is reported as having recently philosophized on the efficacy of prayer about as follows: "A great number of prayers every Sunday ascends heavenward, and if all these millions of prayers were heard, the result must be that all prisons and criminal courts, judges, lawyers, sheriffs and police would immediately become unnecessary. All hospitals, asylums, dispensaries, drug stores, physicians and nurses would be left without work and bread. Every human vice would be supplanted by virtue. In our whole country there would remain no agnostic, but a church would arise on every corner. The air would be filled with hymns of praise, and the millennium would be here. But in spite of all these Sunday prayers, every Monday finds things in the same old shape."—What can we say to this reasoning? Is the conclusion arrived at a correct one? It would be if it were not for the fact that God in His allwise economy of grace does not employ His omnipotence, but only persuasion in overcoming evil. If He wished to use His almighty power to stamp out and prevent sin and all its consequent train of evils, then would vice and crime and misery vanish at once in answer to the prayer of Christians; in fact, even without the prayers of Christians, these things would never have come into the world. God by His power would certainly have prevented it. But God made man a free, moral agent, who could sin and after falling, could persevere in sin in spite of God's earnest will and efforts to rescue him out of its clutches. It is for this reason that sin and vice and sickness, etc., do not all vanish in answer to the Sunday and every day prayers of Christians. And yet we Christians should not and do not on that account cease to pray: "Deliver us from evil," for we

know that our prayers are nevertheless heard and answered in God's own way, and that if it were not for these prayers the world would long since have been deluged with wickedness and destroyed. It is the prayers of the righteous that prolong the existence of the world.

L.

The name of Doctor William Osler, of Baltimore, has been advertised by the press from one end of the land to the other in consequence of the distinguished honor that has been bestowed on him of being appointed by King Edward as Regius Professor of Medicine in Oxford University. He stands, therefore, in the front rank of scientific doctors of medicine and what he, from his study of man, has to say about man, about his hopes and destiny, will be read with more than ordinary interest. His treatment of the theme, "Science and Immortality," is worthy of more than a passing notice. In dealing with the existing conditions of thought in relation to science and immortality, he divides those who think about the question of immortality at all into three classes—"the Lao-diceans," or those who, "while accepting a belief in immortality and accepting the phrases and forms of the prevailing religion . . . live practically uninfluenced by it"; "the Gallionians," a group "larger perhaps today than ever before in history," who "put the supernatural altogether out of man's life and regard the hereafter as only one of the many inventions he has sought for himself"; and a third, "the Teresians," who "lay hold with the anchor of faith upon eternal life as the controlling influence in this one."

Enlarging upon his first subdivision, the author says:

"The natural man has only two primal passions—to get and to beget; to get the means of sustenance (and today a little more), and to beget his kind. Satisfy these and he looks neither before nor after, but goeth forth to his work and to his labor until the evening, and, returning, sleeps in Elysium without a thought of whence or whither. At one end of the scale the gay and giddy Cyrenaic rout—the society set of the modern world, which repeats with wearisome monotony the same old vices and the same old follies—cares not a fig for the life to come. Let us eat and drink; let us enjoy every hour saved from that eternal silence. . . . Even our more sober friends, as we see them day by day, interested in stocks and strikes, in baseball and 'bridge,' arrange their view of this world entirely regardless of what may be beyond the flaming barriers. Where among the educated and refined, much less among the masses, do we find any ardent desire for a future life? It is not a subject for drawing-room conversation, and the man whose habit it is to buttonhole his acquaintances and inquire earnestly after their souls is shunned like the Ancient Mariner. Among the clergy it is not thought polite to refer to so delicate a topic except officially from the pulpit. Most ominous of all, as indicating the utter absence of interest on the part of the public, is the silence of the press, in the columns of

which are manifest daily the works of the flesh. . . . And the eventide of life is not always hopeful; on the contrary, the older we grow, the less fixed, very often, is the belief in a future life. . . . As Howells tells us of Lowell, 'His hold upon a belief in a life after death weakened with his years.' Like Oliver Wendell Holmes, 'We may love the mystical and talk much of the shadows, but when it comes to going out among them and laying hold of them with the hand of faith, we are not of the excursion.'"

The Gallionians are a class, according to Dr. Osler, more "common among naturalists and investigators than in men devoted to literature and the humanities," who "have either reached the intellectual conviction that there is no hope in the grave, or the question remains open, as it did with Darwin, and the absorbing interests of other problems and the every-day calls of domestic life satisfy the mind." The reasons for this attitude are attributed to the conclusions of science, by means of which "the views of man's origin, of his place in nature, and, in consequence, of his destiny" have been entirely modified. To science, "man is the one far-off event toward which the whole creation has moved, the crowning glory of organic life, the end-product of a ceaseless evolution which has gone on for eons, since, in some early pelagian sea, life first appeared, whence and how science knows not." In accounting for the fact that modern psychological science dispenses altogether with the soul, Dr. Osler says:

"The association of life in all its phases with organization, the association of a gradation of intelligence with increasing complexity of organization, the failure of the development of intelligence with an arrest in cerebral growth in the child, the slow decay of mind with changes in the brain, the absolute dependence of the higher mental attributes upon definite structure, the instantaneous loss of consciousness when the blood supply is cut from the higher centers—these facts give pause to the scientific student when he tries to think of intelligence apart from organization. Far, very far from any rational explanation of thought as a condition of matter, why should he consider the, to him, unthinkable proposition of consciousness without a corresponding material basis?—The new psychologists have ceased to think nobly of the soul, and even speak of it as a complete superfluity."

There is an idea of immortality, however, which science promulgates. Thus: "Knowing nothing of an immortality of spirit, science has put on an immortality of the flesh, and in a remarkable triumph of research has learned to recognize in every living being at once immortal age beside immortal youth. The patiently worked out story of the morphological continuity of the germ plasm is one of the fairy-tales of science. You who listen to me to-day feel organized units in a generation with clear-cut features of its own, a chosen section of the finely woven fringe of life built on the coral reef of past generations—and perhaps, if any, you, citizens of no mean city, have a right to feel of some import-

ance. The revelations of modern embryology are a terrible blow to this pride of descent. The individual is nothing more than the transient offshoot of a germ plasm which has an unbroken continuity from generation to generation, from age to age. This marvelous embryonic substance is eternally young, eternally productive, eternally forming new individuals to grow up and to perish, while it remains in the progeny always youthful, always increasing, always the same. 'Thousands upon thousands of generations which have arisen in the course of ages were its products, but it lives on in its youngest generations with the power of giving origin to coming millions. The individual organism is transient; but its embryonic substance, which produces the mortal tissues, preserves itself imperishable, everlasting, and constant.' This astounding revelation not only necessitates a readjustment of our ideas on heredity, but it gives to human life a new and not very pleasant meaning. It makes us falter where we firmly trod to feel that man comes within the sweep of these profound and inviolate biological laws; but it explains why nature—'so careless of the single life, so careful of the type'—is so lavish with the human beads, and so haphazard in their manufacture, spoiling hundreds, leaving many imperfect, snapping them and cracking them at her will, caring nothing if the precious cord on which they are strung—the germ plasm—remains unbroken."

The attitude of the scientific student toward the third group, the Teresians, who, like St. Teresa, feel that to them is given to know the mysteries, should be, says Dr. Osler, one of reverence. Though his philosophy finds nothing to support it, "the scientific student should be ready to acknowledge the value of a belief in a hereafter as an asset in human life." for "in the presence of so many mysteries which have been unveiled, in the presence of so many yet unsolved, he can not be dogmatic and deny the possibility of a future state." Moreover:

"He will recognize that amid the turbulent ebb and flow of human misery, a belief in the resurrection of the dead and the life of the world to come is the rock of safety to which many of the noblest of his fellows have clung; he will gratefully accept the incalculable comfort of such a belief to those sorrowing for precious friends hid in death's dateless night; he will acknowledge with gratitude and reverence the service to humanity of the great souls who have departed this life in a sure and certain hope—but this is all. Whether across death's threshold we step from life to life, or whether we go whence we shall not return, even to the land of darkness, as darkness itself, he can not tell. Nor is this strange. Science is organized knowledge, and knowledge is of things we see. Now the things that are seen are temporal; of the things that are unseen science knows nothing, and has at present no means of knowing anything."

In a concluding word addressed directly to his audience, Dr. Osler says: "Some of you will wander through all phases [of the thought described], to

come at last, I trust, to the opinion of Cicero, who had rather be mistaken with Plato than be in the right with those who deny altogether the life after death; and this is my own confession of faith."

This long quotation which we think of sufficient interest to reprint shows that the science of the day is, in the main, materialistic in its tendencies and leaves no room for anything save matter. And though we think that Dr. Osler goes too far when he says that the scientific student finds nothing in his philosophy to support the notion of immortality, yet he is right when he makes such notions, not matters of scientific research, but rather of faith. And it does indeed behoove the scientist to refrain from being dogmatic in denying the possibility of a future. This is the true scientific state of mind, to know that there are things besides and above the matter that man cognizes with his senses and to grant that it is with faculties other than those which are bound to the organs of sensation by which the Christian may say: "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." R.

Contributions.

THE WORK WHICH OUR LUTHERAN CHURCH IS CALLED TO PERFORM

The city of Jerusalem had been destroyed by Nebuchadnezzar, the king of Babel: the temple, the governor's residence, all the houses of the city had been burned, the walls of Jerusalem had been torn down, and the inhabitants had been led away into the Babylonian captivity. Upon its ruins we hear Jeremiah lament, saying: "How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations and princess among the provinces, how is she become tributary!" Lament. 1:1.

But Jerusalem was again to be built, her walls were again to be restored; her inhabitants, who had escaped the sword and had been led away into captivity, were again to return. After seventy years of captivity, 42,360 Jews returned and began the building of the second temple. Later a second colony settled there under Ezra. Still later a third colony settled there under Nehemiah.

When Nehemiah, who was cupbearer to the king, Artaxerxes, heard from Hanani of the affliction of the Jews at Jerusalem and of the deplorable condition of the city, he "sat down and wept and mourned certain days and fasted and prayed before the God of heaven." He asked and received his king's permission to go to Jerusalem and he went and built the city, which included the building of the governor's house, the temple fortress, and the city wall. But he was not to remain unmolested in performing this great task. When the neighboring people heard of Nehemiah's

undertaking, they were sorely grieved, "that there was come a man to seek the welfare of the children of Israel." To protect himself Nehemiah armed his people. At the same time they worked in building the city and its walls. And this is the way they did it, "They which builded on the wall and they that bare burdens, with those that laded, every one with his hands wrought in the work and with the other hand held a weapon; for the builders every one had his sword girded by his side and so builded." Neh. 4:17, 18. In one hand they held the trowel, in the other the sword. In this way the walls of Jerusalem were again built.

To this destruction and re-building of Jerusalem, some hundred years before Christ, may well be likened the corruption and Reformation of the Church in the middle ages. The Nebuchadnezzar who corrupted the Church was the Pope at Rome, that "man of sin" and "son of perdition," who invaded God's holy city, the Church, put his hands to the temple, and tore down the walls of Jerusalem by substituting his false teachings for God's revealed truth; especially did he corrupt that one great, fundamental doctrine of the Christian religion: justification by faith in Jesus Christ, without the deeds of the Law. The Nehemiah whom God sent to re-build the city and its walls and lead back the people of the Romish captivity was Dr. Martin Luther. But also this work, of course, had its enemies. Therefore, Luther and the people in the time of the Reformation, while working with the trowel in one hand, had to wield the sword with the other.

This work of building the walls of Jerusalem is yet going on. The Church through the Reformation has been restored to its former state of purity, but the building of its walls dare not cease until the Lord returns in glory. And until that time the Church here on earth will remain a militant church.

I.

Building on the Foundation Already Laid

Our Lutheran Church, which is the Church of the Reformation and which has been blessed with the pure doctrine, is called to perform a great work: the work of continuing the Reformation. To perform this duty, we must, first, continue to build on the foundation already laid, go on with the building where our fathers have left off.

The foundation has been laid. "Other foundation can no man lay than that is laid, which is Jesus Christ," says Paul, 1 Cor. 3. Jesus Christ is the foundation upon which the Christian Church is built. He is its only foundation. He is its rock foundation. The Church built upon this foundation can withstand the tempests and the wild breakers of sin and the onslaught of the Evil One.

It is upon this foundation that Peter built, when he said to Jesus, "Thou art the Christ, the Son of the living God," and therefore, Christ answered him, saying, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which

is in heaven. And I say also unto thee, That thou art Peter and upon this rock," i. e., upon the confession which thou hast made, "I will build my Church, and the gates of hell shall not prevail against it." Matt. 16. Upon this same foundation all the apostles built. Upon this same foundation Luther and his co-laborers built, even upon "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." Ephes. 2. Upon this same foundation our fathers built, when they drew up and subscribed the Confessions of the Church, as e. g., the Small Catechism and the Augsburg Confession, knowing that the doctrine therein laid down was a true exhibition of the revealed Word of God, of which Christ is the Alpha and Omega. Upon this same foundation we are to build

How are we to build on this foundation? Paul says, "According to the grace of God, which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, for other foundation can no man lay than that which is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones; wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." 1 Cor. 3.

"Our martyred sires defied the fires
For Christ the Crucified;
The once delivered faith to keep,
They burned, they bled, they died."

But many have not followed in their footsteps and have already, even as Luther in his day had prophesied, departed from the old truths and have cast aside the doctrines which God gave back to them through the Reformation. They have built wood, hay, stubble, which will not stand the test of fire, but which will burn and be reduced to ashes. This falling away from the truth began already in Luther's time and has continued to this day, where we have within the so-called Protestant Church a multitudinous number of sects, with a multitudinous number of varying doctrines. Even a large number of those who call themselves "Lutherans," have both in Germany and in this country forsaken the old faith and have hoisted the banner of indifference and unionism, yea, even of unbelief.

Not so are we to build on the foundation already laid. Let us take heed how we build thereon, not wood, hay, stubble, but silver, gold, and precious stones. We are to carry forward the work of the Reformation. This is the duty which we all called to perform. Through the Reformation the Bible has been given back to us. The Bible is the Word of God. This Word of God we are to teach and live, privately and publicly, at home and at church, in the streets and in our workshops. Only in this way shall we remain true children of the Reformation and hand down to present and future generations that which we have in-

herited. Through the Reformation we have again learned to believe right concerning sin, Jesus Christ and His redemption, justification by faith and not by works, Baptism, the Lord's Supper, good works, Christian liberty, the separation of Church and State. These doctrines we are to teach and live. Thus we shall be found to be faithful builders, building our Lutheran Church upon that foundation which has been laid and upon which it must rest, if the work is to remain and prove a blessing.

But there are those who would hinder us from doing this work, which we are called to do. Therefore, like those builders of old, every one of us must with one hand work in building the walls of Jerusalem and in the other hand hold the weapon.

II.

Keeping the Enemy in Check

The same foe with which Luther fought his battles is yet confronting us: the Roman Catholic Church. The Romish Church is the same today, that it was in Luther's time. It has not changed. It teaches the same doctrines now as then: salvation not by faith in Christ alone, but also by works, prayer to the saints, mass, auricular confession, purgatory, prayer for the dead, veneration of so-called relics, celibacy, the Pope to be Christ's vicar on earth and the head of the visible church, and to this they added in 1870 the fixed doctrine of the infallibility of the Pope when he speaks as a teacher of the church. The Romish Church yet curses all Lutherans and all Protestants. The Romish Church still fills its people with superstition, still keeps them from reading the Bible, still keeps its subjects in ignorance. The Romish Church still seeks to control the affairs of the State and is continually meddling in politics. The Romish Church is even now a curse to the world. We do not say that in the Romish Church there are no Christians. Even as in Luther's time there are those now within the Church of Rome who cling to Christ as the hope of their salvation and who know not whither they are being led by Antichrist. These are the 7,000 in Israel which have not bowed unto Baal and which have not kissed him. 1 Kings 19.

Rome is also a powerful foe and sly as a fox. The Romish Church is a church of policy. In our own country it is hard at work, not only in building up its church, but also in trying to gain political power and control the affairs of the State. The Pope has a special liking for the United States of North America, and many of our "good" citizens are blind to intrigues of Rome. So much the more is it necessary that we should be on our guard, lest we be suddenly surprised by the enemy, and the walls torn down which have been built.

But Rome is not our only foe. What is even worse than Rome is the enemy which is lurking within the gates. Protestantism has been divided into many sects. The foundation for such a condition was laid already in Luther's time. Even Melancthon did not re-

main true to the faith of the Reformation, and names like Zwingli and Calvin are mentioned in connection with the church which opposes sound Lutheran doctrines. Over against these, our Lutheran Church must stand as a power which works for good and must be on its guard, lest it also be led away from the old paths of truth by the insidious spirit of the times. Rationalism, which interprets the Scriptures in the light of depraved human reason, is lifting high its head, and, perhaps, now more so than ever. And rationalism finds a willingly ally within our own breasts.

Then there is that condition of "lukewarm Christianity," which we must counteract, for it undermines the health of the church.

Then there is the spirit of worldliness. Especially must we be on our guard against worldliness, dressed in the garb of piety. As soon as worldliness is permitted to creep in, the Church begins to decay, for "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever." 1 John 2.

Which is the weapon that we must use to keep the enemies in check? The State has been given the sword, wherewith to assert its rights. But the State is not to fight the battles of the Church. Neither should the Church call upon the State to do so. The sword which God has given to the Church is not made of steel, but it is the sword of the Spirit, which is the Word of God, and this "is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebr. 4. God has given us a mighty weapon, wherewith to fight His battles for Him and hold His forts: His Word. Without this we shall accomplish nothing, but with it we shall accomplish all. Let us, therefore, hold fast to it and use it to strengthen our position of sound Scriptural, Lutheran doctrine. Thereby we shall build the walls of Jerusalem and thereby we shall ward off the enemy who would again break down what has been built. Only in this way, by earnestly contending for the faith once delivered to the saints, shall we continue the work of Christ and the apostles, the work of the Reformation and our fathers, and carry it through to success to the glory of God, whose grace we so abundantly enjoy, to the strengthening of our faith, and to the salvation of men.

May God, then, grant in grace, for His Son's sake, that also of us, whom He has called to build the walls of His Jerusalem, it may be said, as it was of those builders of old, "Every one with one of his hands wrought in the work, and with the other hand held a weapon, for the builders every one had his sword girded by his side, and so builded."

JOHN H. C. FRITZ.

Church News and Comment.

AT HOME

New York.—A Luther celebration, under the auspices of the English Lutheran Conference of New York, was held on the evening of Nov. 10, at the Church of the Redeemer, Manhattan. Four addresses of ten minutes each were delivered. P. Dallmann answered the question, "Was the Reformation needed?" by reading quotations, not from Protestant, but from Catholic writers, to show to what a depth the Church had fallen. P. Schiller spoke upon "Luther as a Hymnologist," showing that one of the great results of the Reformation was the use of the language of the people in church worship. P. Fritz drew a vivid picture of "Luther in the Family Circle," and made an earnest plea for Christian families. P. Schumm, of Bayonne, N. J., spoke upon "Luther as a Theologian," showing that Luther was a most diligent student, a devout believer and a faithful interpreter of the Bible.

After the addresses had been delivered the brethren already mentioned and Pastors Braener and Ochischlaeger partook of the Holy Communion. From the attention bestowed by the audience on the words of the speakers and from expressions of delight, heard after the service, it was noticeable that the celebration was a most enjoyable one and very helpful to the cause of Lutheranism. Owing to rain, which set in before the service, the attendance was not so large as it would otherwise have been. To all present a copy of "Why I am a Lutheran," was given.

Immanuel German Lutheran Church, Wm. Schoenfeld, pastor, dedicated its magnificent high altar to the glory and service of God on Nov. 6. The dedicatory service in the morning was German, in the evening, English. P. Schoenfeld preached at both services.

On the evening of Nov. 17, the Lutheran Young People's Society of Greater New York and vicinity will meet for the second time this fall in Pastor Korner's church, Brooklyn. Pastor Braener, of Jersey City, will deliver the address. R. O.

A chapel for the use of the deaf mute mission of the German Missouri Synod was recently dedicated at Chicago. L.

An exhibit which attracted no little attention at the St. Louis Fair was a Sunday-School map of Lawrence County, Missouri. It was hung in the library of the Missouri State building. It showed every residence in the county, together with the number of persons in each family, and their relation to Sunday-Schools, whether as pupils or teachers. Ninety-five per cent. of the people in the county are in some way connected with some Bible school.—Ex.

In the matter of union between the South Carolina Synod and that part of the Tennessee Synod located in South Carolina, the following action was taken at a late convention of the South Carolina Synod:

"Whereas, at a meeting of the joint conference held at Cedar Grove Church, in Lexington County, in May, 1904, as the result of the discussion of the topic, 'One Synod in South Carolina,' it was developed that probably the churches of the Lutheran faith in this State now in connection with the Tennessee Synod might apply for admission in this synod, provided a satisfactory agreement could be reached between the said churches and the synod.

"And whereas, in accordance with the action of the said joint conference a free conference has been held between the ministers now serving said congregations and the ministers of this synod now in attendance, and the said ministers of this synod have reported to it that there is no doctrinal barrier to the reception of the said congregations into this synod; therefore, be it

"Resolved, That this synod hears with pleasure that there is a prospect of all the Lutheran Churches in this State belonging to one synod, and that there is no doctrinal barrier to such co-operation, and because the ministers serving said congregations in a free conference with the ministers of this synod have requested that this synod take the following action as a condition precedent to action by their congregations to enable them to act with full information.

"That said congregations would be received into this synod.

"1. Upon the doctrinal basis set out in the doctrinal basis and constitution of the United Synod and adopted by this synod as a part of its constitution.

"2. Upon the rules of practice for congregations and pastors laid down in the common service and already adopted by this synod.

"3. And upon conditions that the said congregations (a) shall be permitted to make their own pastoral arrangements until such time as they shall voluntarily submit themselves to the action of this synod in regard to the formation of pastorates; (b) shall not be required to surrender or amend their present constitutions except as the congregations themselves may desire, from time to time, in accordance with the provisions of their organic laws; (c) no censure, blame or reproach shall be expressed by this synod because of the failure (if any such there be) of any said congregations in paying into the synodical treasury the full apportionment of its pro rata share of the funds desired to be raised by the synod."

All of which means another triumph for unionism and an abandoning of what the Tennessee Synod once stood for. R.

The twentieth convention of the Icelandic Synod was recently held at Winnipeg, Manitoba, under the presidency of the Rev. John Bjarnason, who is the founder of the Icelandic Lutheran Church in this country. Vast mission fields are cared for, and the ten pastors of synod are taxed to the utmost with the charge of 37 organized congregations (22 in Canada and 15 in the United States). One missionary-at-large, the Rev. P. Hjalmason, is looking after numerous missions, and another has been called from Iceland. Candidate K. Olafsson was ordained. During the synod the church in Winnipeg, which seats 1,000 people, was consecrated in the presence of nearly 2,000 people. Its cost was \$82,000. L.

Professor Ochsenford says in "Lutheran": "For twenty-one years the writer has gathered and collected the statistics of the Church for the 'Lutheran Church Almanac.' At the end of this long term of continued service it is interesting to look back and compare figures. Some comparative statistics are herewith given:

"In 1883 there were 56 synods, 3,351 ministers, 6,265 congregations and 797,543 communicant members. In 1904 there are 65 synods, 7,483 ministers, 13,106 congregations and 1,785,799 members, an increase of 9 synods, 4,132 ministers, 6,841 congregations and 988,256 members. In 1892 notice was taken for the first time of the benevolent offerings of the churches. These amounted to \$829,560.75. The increase for 1904 is \$834,922.10. In every case the figures have more than doubled. It is a matter of intense interest to look back over this period of time and realize that you have watched this wonderful growth of the Lutheran Church in this country." R.

The Teachers' Seminary of the Ohio Synod, at Woodville, O., has been temporarily closed for want of students, and the few students who were in attendance have been sent to Capital University at Columbus, O. L.

At the recent meeting of the Women's Auxiliary Missionary Society of the Episcopal Church, held at Boston, a collection of

\$113,000 was raised for missions. The ladies of the Presbyterian Church in the United States raised, during last year, the sum of \$725,511.77 for missions. L.

The Presbyterian Synod of South Carolina has declared by a vote of 96 to 52 in favor of removal of the Theological Seminary from Columbia, S. C., to Atlanta, Ga., in order to consolidate it in one institution with the Southwestern University of Clarks-ville, Tenn., thus accepting the offer of Atlanta to provide the sum of \$250,000 to carry out its proposition, which has been under consideration for some time by the various synods which control these institutions. The Columbia Seminary has nearly \$200,000 in endowment and property. R.

"For Protestant Union.—One of the most important meetings in the history of Protestantism in this country will be held in New York City in November, 1905, to consider union of Protestant churches of all denominations. Delegates from Baptist, Presbyterian, Lutheran, Protestant Episcopal, Methodist and other churches will be present."—Ex.

A Protestant union secured by the removal of that which at present divides, is the sincere desire of every lover of Christ's kingdom on earth. A union of any other nature, however, and though its purpose be ever so good and desirable, is forever intolerable, for the ends never justify the means. The Savior says: "If ye continue in my words, then are ye my disciples indeed." John 8; the covenant God says: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deut. 12. H.

The latest estimates of the population of the world, based on the most recent and exact information, are given in the "Bulletin" of the American Geographical Society, on the authority of Dr. Seppan, as follows. The figures in parentheses give the population per square mile: Europe, 392,261,000 (104); Asia, \$19,556,000 (16.6); Africa, 140,700,000 (13); Australia and Polynesia, 6,483,000 (2); North America, 105,714,000 (13); South America, 38,482,000 (5); Polar lands, 91,000. The total population is 1,503,290,000, an average of 30.6 inhabitants to the square mile of territory.

To speak of an over-production of preachers of the Gospel which all of these many millions need unto salvation would seem base mockery were it not for the fact that the disciples are so prone to sleep, though the hour for self-sacrifice and prayer is at hand. H.

The New York correspondent of the "Public Ledger" gives us the following description of another "new thing under the sun": "A new cult, the Circle of Divine Ministry, is reported to be gaining ground rapidly in New York. This cult finds its theory of life and its religious creed in the power of right thinking over all evil. The only prerequisite for membership is an open mind and an active interest in the psychological principles, which the circle hopes to bring to maturity in the human race. The theory, as advanced by one of the prophetesses of the religion, is that right thinking, if the thinking is good and hard, will banish any evil, material or otherwise. The banishment consists not in annihilation, but in relegation to proper relations. This prophetess says she has known of many houses from which cockroaches and other insects have been driven and acres upon acres of potato vines rid of Colorado beetles by properly directed thought. The new thought, she declares, has a peculiarly quick and satisfactory effect on Colorado beetles and cockroaches. She has never discovered where the poor bugs go when driven away."

So there is still hope for the victims of the boll-weevil! R.

The Rev. Dr. Ira Landrith has resigned as secretary of the Religious Association at Chicago and has accepted a position at a girls' school in Nashville, Tenn. The reason assigned for his resignation is a lack of funds to do the work of the association. He entered upon it with flaming expectations and with a great flourish of trumpets, and it must be humiliating to all concerned that the project has ended so suddenly and unpromisingly. Failure thus appears to be written upon another of Dr. Wm. R. Harper's ambitious schemes to make headway among the evangelical churches. His "Journal of Theology," which had only 600 subscribers and a large debt to meet, was refused endorsement by many seminaries. His "Christendom," a weekly paper, died for want of support after a few months of experiment, and now this mammoth undertaking to control the religious education of the land by having a dozen or more paid secretaries appears to be reaching the expiring stage. Dr. Harper must be hopeless respecting its success, because, if he so chose, he could readily provide ample funds for its running expenses. The sooner it wholly fails, the better. R.

Mr. J. Pierpont Morgan recently bought a cope, a priest's official garment, which it has since been discovered was stolen from the cathedral of Ascoli, Italy, two years ago. Mr. Morgan has presented the cope to the Italian Government.—Ex.

ABROAD

The original of Luther's Commentary on the Epistle to the Romans is reported to have been recently discovered in the city library at Berlin. L.

According to the statistics recently published, 4,723 Roman Catholics were converted to Protestantism during the year 1903 in Prussia alone. On the other hand, 377 Protestants joined the Church of Rome. On the basis of these figures it is estimated that in all Germany 10,000 Roman Catholics join Protestant churches every year. W.

The status of the Filipino youths now being educated in this country is believed to be permanently settled by a letter that Secretary Taft has written to Prof. William A. Sutherland, superintendent of Filipino students. Very distinctly the Secretary states that "where the Government invites a pupil seven thousand miles from home for education, it is in loco parentis, and it becomes its duty to see that he is surrounded by those religious influences he had at home, and which he or his parents may wish continued." This is regarded by "The New World" (Chicago, Roman Catholic) as "a direct hint to Professor Sutherland that Catholic colleges ought to have been chosen and a distinct reminder that it is his duty to see that those youths shall have liberty to practice their religion."

How about the separation of Church and State? R.

The agent of the American Bible Society at Trebizonde was threatened with arrest recently if he attempted to peddle his Bibles in the streets, an order having been promulgated by the Sultan prohibiting the work of the Bible Society throughout Turkey. The American legation has taken up the matter, and has had several interviews with the grand vizier on the subject. The day has passed when the progress of the Bible can be blocked by effete authorities.—Ex.

The Governor of the Shantung Province in China, who rules over 30,000,000 people, lately requested a missionary to procure for him copies of the New Testament. The British and Foreign Bible Society responded by sending him 200. The Governor proposes to present them to his official subordinates for their study, being persuaded that if they knew more of the Christian religion the anti-Christian feeling would soon disappear.—Ex.

Hearth and Home.

EMPTY SEATS

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair with the morning paper. "A doctor who is out day and night can't be expected."

"No. I made jelly yesterday, and I'm tired. I'm faithful enough to stay home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious-looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as malice, envy, pride, hatred and kindred passions.

"We have been busy today, making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip down to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up Sunday altogether."

"I was able to get one devoted young man to visit old friends," said one imp.

"I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labelled "Pride."

"And I made several poor women, who were hungry for God's Word, stay home to repine over their trials. I just said to them, 'Oh, those rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon,'" he continued. "That way I kept many poor people home whom the rich would have been glad to see."

"That is one of the best ways to cheat poor people out of heaven I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to go out," said one called "Indifference." "Of course all these men will be at their business tomorrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain. And the ladies would have been able to clean house or go calling; but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"I have a way of keeping people home from church, and they feel perfectly inno-

cent about it," said one. "I induce people to have company or go visiting on Sunday. Of course, this takes their minds off sacred things to begin with, and puts them on dressing and eating. Hired girls, mothers and older sisters have to stay at home to get big dinners. Many of the guests lose church to be in time for dinner."

"Anything to make empty seats," approved the king. "These people cannot be tempted by Sunday excursions, but they miss God's house just as easily in this way."

"To make ladies feel that their servants need no Sunday privileges is good," suggested one.

"Very true," said his superior. "As long as we can get Christian people to cause, or allow men and women to work during their church hours, we can keep many empty seats in churches, and men and women away from God."

"I am the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp, or too hot to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about the weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this World." "I can make some people stay home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what I want," said the king.

"I make these people overwork on Saturdays. For instance, I make some good man the preacher depends upon, or some devout Sunday-School teacher, make Saturday the busiest day in the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out, or if he goes he is too tired and sleepy to take part, or even listen."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday night company, they can be kept home without knowing that they have broken the Sunday the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work

and pray over their sermons all the week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticize their pastor, especially before their children. This keeps young people from wanting to be church members. If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the result of your labor on High Street Church today. Half of the seats were empty. Not only did the two hundred people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation and went with his heart on fire, but the empty seats chilled him, and he did poorly. Several strangers had dropped in with letters, but they were disappointed at the small attendance, and took their letters home, and some will not take them any place. There was a special collection; but the best givers were away, so it was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that helps to draw in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay home, from one excuse or another, I know I have a mortgage on his soul, which, if he does not shake off, I will foreclose in the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath; "I'll go to church, if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat." And she has kept her word, and influenced many others to let nothing trilling keep them from God's house; and one "down town" church has begun to grow, and will soon be a great power for God, because of no "empty seats."—Northwestern Christian Advocate.

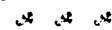
THE CUP ON THE FOUNTAIN

A certain man placed a fountain by the wayside, and he hung a cup near to it by a little chain. He was told some time after that a great art critic had found much fault with its design.

"But," said he, "do many thirsty persons drink at it?"

Then they told him that thousands of poor men, women and children slaked their thirst at the fountain; and he smiled and said that he was little troubled by the critic's observations, only he hoped that some sultry summer's day the critic himself might fill the cup and

be refreshed and praise the name of the Lord. He is my fountain, and here is my cup; find fault if you please, but do drink of the waters of life. I only care for this. I had rather bless the soul of the poorest crossing-sweeper or rag-gatherer than please a prince of the blood, and fail to convert him to God.—C. H. Spurgeon.



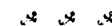
BOASTFUL BUILDING

"Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" Such was the boastful inscription put upon the first Eddystone lighthouse built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its builder.

The next one met a similar fate, the structure and its builder, Rudyard, again perishing together.

The third was erected by Smeaton, who built it all of stone, making it a part of its rock foundation, so that the lighthouse penetrates it as a tree penetrates the soil. Upon this lighthouse no vaunting inscriptions were placed, but on the lowest course were chiseled the words: "Except the Lord build the house, they labor in vain that build it;" and on the keystone, above the lantern, is the exclamation: "Laus Deo!" That structure still stands, a never-failing beacon light to storm-tossed mariners.

He who would build for eternity must not set about his task in any vain-glorious, overconfident spirit. He must be careful as to his foundation, building firmly and deeply upon the rock, Christ Jesus, and relying in trust and humility upon Him who alone can enable one to reach a perfect result.—Wellspring.



FACTS FOR THINKING CHRISTIANS

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."—A. T. Pierson, D. D.

1. Out of every 100,000 church members in America, only twenty-one go to the foreign field.
2. There are one thousand million heathen in the world.
3. There are 10,000 missionaries.
4. Each missionary is responsible for 100,000 souls.
5. There is one medical missionary to every ten million heathen.
6. Forty million heathen die every year.
7. They are dying at the rate of 100,000 per day.
8. Every tick of the watch sounds the death-knell of a heathen soul.
9. Every breath we draw, four souls perish, never having heard of Christ.
10. Christ said, "Go ye into all the world." "Go" does not mean "stay." "All" does not mean a "part."
11. Christians are giving at the rate of one-tenth of a cent a day.
12. Of every dollar given for Christian work, we spend ninety-eight cents on our home work, and two cents for the heathen.
13. We give one cent a year for each heathen soul.

Miscellaneous.

AN OPEN LETTER

To the Congregations of Synod:

A letter has gone out from Synod's Finance Committee to the pastors of our congregations, presenting in detail a proposition which, if endorsed by the congregations, will at once put Synod upon a financial basis such as was not enjoyed for ten years past.

We wish, here, to call attention to the necessity of our congregations' prompt action upon the submitted proposition, so that Synod may begin the New Year with a balance on the right side of the ledger. The importance of having such a balance was never more evident than at the present time.

Will the congregations kindly take up this matter at once and consider it in the spirit of charity and loyalty. Answers are respectfully requested before December 25.

Fraternally your in Christ,
THE FINANCE COMMITTEE.

ACKNOWLEDGMENTS

Thankfully received from Dr. Paul Ewh, of New York City, for Concordia College library, one box of books with freight prepaid.

GEORGE A. ROMOSER.

Received from Dr. J. F. Grieser, of Cleveland, for Concordia College dormitory, one iron bedstead with springs and mattress. Thank you.

GEORGE A. ROMOSER.

Received per C. D. Wangels, Treasurer of St. John's Lutheran Church of Hannibal, Mo., \$51.83, to be used exclusively for English Missions.

FR. W. SEBELIN.

The Reviewer.

GLAD TIDINGS OF CHRISTMAS. A Festival Service for English Lutheran Schools. 5 cents a copy; 12 copies 50 cents; 100 copies, \$3.50. American Lutheran Publication Board, 1349 Fifth Avenue, Pittsburg, Pa.

Certainly nothing more is needed for our people than the mere announcement of this Christmas program with its pleasing variety of song, recitations and responses. All music is furnished and all songs are taken from Sunday-School Hymnal. R.

41. SYNODALBERICHT DES MICHIGAN DISTRICTS. Price 18 cents. Concordia Publishing House, St. Louis, Mo.

Contains a doctrinal paper on the Conception and Birth of Jesus Christ. R.

AMERIKANISCHER KALENDER AUF DAS JAHR, 1905. Price 10 cents. Concordia Publishing House, St. Louis, Mo.

Besides the usual matter and the directories this almanac contains sketches of the Religious Peace of Augsburg and of John Jacob Spener. The color-print supplement is a copy of da Vinci's "Lord's Supper." R.

WEIHNACHTS-KANTATE NO 2. A. H. F. Breuer, 264 Eldert street, Brooklyn, N. Y. Price 25c; \$1.75 a doz.

This piece of music is comprised of solos for barytone and bass, and parts for full choir and also organ. The music is good and the words suitable to the occasion. German and English text. W.

SINGET DEM HERRN. Price 20 cents; \$1.50 a dozen. Concordia Publishing House, St. Louis, Mo.

This second number of German Church Songs for mixed choirs contains five pleasing selections for Christmas. R.

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THE Lutheran Witness.

TO THIS END WAS I BORN AND FOR THIS CAUSE
CAME I INTO THE WORLD THAT I SHOULD BEAR
WITNESS UNTO THE TRUTH JOHN 8:14, 17

HERE I STAND, I CANNOT DO
OTHERWISE, GOD HELP ME
AMEN.

OFFICIAL ORGAN OF THE
ENGLISH EVANGELICAL LUTHERAN SYNOD OF MISSOURI & OTHER STATES.

Vol. XXIII.
No. 20.

PITTSBURG, DECEMBER 15, 1904.

PRICE, \$1.00 PER YEAR
IN ADVANCE.

CHRISTMAS VOICES

Clear in the starlight ringing, swinging,
Chant the sweet-voiced Christmas bells,
While on the soft air winging, singing,
The Angel's story Good Tidings tells.

Far in the distance sighing, dying,
The sound grows fainter and dies away;
But down through the ages flying, flying,
We hear their voices on Christmas Day.

Love fills our hearts full, falling, falling,
From Love's own fountain full and free,
Whilst sweetest voices calling, calling,
Bid us to swell the minstrelsy.

Echoes within us ringing, singing,
Glad hallelujahs to God, our King,
Thanks for the Christ-Child bringing, bringing,
Hope, Peace and Rest—to Thee we sing.

Lowest hosannahs raising, raising—
Bowing in humble faith and prayer,
Worshipful voices praising, praising,
Filling with joy the sentient air.

And Christmas-tide, in its hoary glory,
We celebrate as in days of yore—
To God in the highest Glory, Glory,
And on earth, peace forevermore.

MARY E. B. HOPPING.

Editorials.

The evangel of a newborn Savior, when proclaimed by the angel of the Lord on Bethlehem's fields, was accompanied by the praises of the multitude of the heavenly host, saying, "Glory to God in the highest and on earth peace, good will toward men." The giving of the Savior, from Bethlehem to Golgotha, was entirely God's work; and in it all, there culminated that sublime love, the love divine, which Scripture describes as everlasting. God in the beauty of His love for the world, offering the sacrifice of endless worth, His only-begotten Son, to save, is the inspiring revelation of the angel-message: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." At the sound of it the angels of heaven, God's willing and adoring servants, must needs break forth in praise, singing: "Glory to God." How much more should we who are the beneficiaries of this love abounding, unto whom the Savior is born, and who have peace with God and God's good will through this Christ, the Lord, sing praises to God on the proclamation of this glad some Gospel! Wishing you a "Merry Christmas," "The Witness" wishes you the joy of the angels that praised God and said: "Glory to God in the highest."

* * *

The Christmas Gospel proclaims peace to the world. This peace exists. It

is not one of the iridescent dreams of a day and Bethlehem is not an antique human "Hague." This peace exists, and is as secure today as it was when announced in the stillness of the night nearly two thousand years ago.

What peace? The world is full of strife; the swords are not yet beaten into ploughshares, neither are the spears yet turned into pruning hooks; the nations are as warlike today as ever they were, and human blood is spilt even with satanic bitterness. What peace, then, is this that obtains and stands so firm? It is the peace that man most needed ever since the moment when, guided by Satan, he began his revolt against his Maker: Peace with God. This peace the Christmas Gospel proclaims in the Christ-child. The Savior is the vanquisher of Satan; He has crushed his satanic dominion over man. The Savior is the "Lamb of God that taketh away the sin of the world". The Savior has "fulfilled all righteousness" for us. Hence there is peace, peace with God. In Jesus it is established by "God, who hath reconciled us to himself, by Jesus Christ," 2 Cor. 5:18. This peace the Christmas Gospel again proclaims to us and to the world.

Peace with God having been established by the Savior, there is no longer anything to separate us from our Father in heaven. We have access free to the throne. The good will of the Father is ours.

Though we have peace with God in the Savior, we are as yet in a world of trial and tribulation. Albeit, we can rest assured of the love and the care of the Father-heart of the great God in the heavens; we may lay our case ever before Him and leave it safely in His hands. What more do we need?

H.

There is one fault among Christians so common that we are almost tempted to believe it peculiar to our age. We believe it is due largely to the fact that nearly everyone wants to be considered, at least nominally, a Christian; the number of those who boast unbelief is comparatively small. We now have the spectacle of men and women who talk as though they were Christians, and yet they are unregenerate; they use the language of Canaan glibly enough, but their heart is not stirred. When the Christian sees and hears this, he, too, is tempted to employ his stock of religious

phrases out of season, without thinking seriously of what his words mean. We call it cant, and at bottom it is a form of untruthfulness. We must guard against this habit; when we use the Lord's name or His Word, let us be sure that it is our faith that prompts us to do so.

★

It was thought—and said, too—that Dr. Charles Cutlbert Hall, of Union Theological Seminary, New York, would teach the heathen of the Far East a great deal about Christianity, when he lectured to them a few years ago. If we mistake not the hope was expressed at that time that many might come to the light through his teaching. For the sake of the heathen we wish that this hope could have been realized, but we have our doubts. Moreover, we fear that the tour did Dr. Hall more harm than good, if we may judge by his public utterances. There are plenty of men calling for unionism in our day, but he is ready to outdo them all. He read a paper recently before the Presbyterian Ministers' Association, of New York City, on "The Theological Education for the Times." From what we can gather, Dr. Hall wants a theological seminary that shall be absolutely free, belonging to no church, teaching what it pleases through whom it pleases, a school that shall make use of the latest discoveries in science and of the most advanced thought. He would not hesitate to employ a Unitarian to teach Trinitarian students, in short, he wants to be hampered in no way whatever. Fortunately, as he himself admits, the scheme is Utopian, it cannot be carried out. Yet his ideas will be spread, and are sure to do some mischief. We are glad to note that there were men present who had the courage to oppose the ideas expressed in his address. One pointed out that such a school would simply go the way of Harvard, which, to all intents and purposes, is now Unitarian. Another wanted to know where the men educated in such a seminary could ever hope to get a job. We look upon the matter as another example of what modern theology with its license will do for a man.

W.

The following from the editorial pen of the "Lutheran World" will no doubt be interesting to our readers:

"A notable intelligent Presbyterian elder, while on a visit to the writer of this

paragraph, the other day, spoke of his occasionally attending the Lutheran church at his home. After praising the pastor, he broke out: 'And what a beautiful order of worship you have in your Common Service. It is so simple and so edifying. I do wish that we Presbyterians had something of the kind.' That very week the writer had a letter from the chairman of the General Assembly's Committee on an Order of Public Worship in which he said: 'We have a copy of the Common Service of the Lutheran church, and have found it of great assistance to our work'. The Lutherans, it appears, have but to appreciate their own treasures, to have them appreciated by others."

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The results of the "new theology", alias "higher criticism", are strikingly summarized by a cotemporary as follows:

"A pantheistic God, instead of a personal God.

"A human Savior, instead of a Divine Savior.

"Infallible scholarship, instead of an infallible Bible.

"Modern thought," instead of a "Thus saith the Lord."

"A development of religious ideas from the human mind, instead of a revelation from God.

"The natural in all things, the supernatural in nothing.

"Reformation, instead of regeneration.

"Culture, instead of conversion.

"A change of environment, instead of a change of heart.

"The energy of the flesh, instead of prayer and faith.

"Interest in the secular, instead of zeal for religion.

"Nobody afraid of hell, and nobody caring much about heaven.

"Everybody coming out right anyhow, and nobody on the wrong track except those who cling to the faith once delivered to the saints."

Surely, there is not much Christianity, let alone theology, left in the "new theology"!

★

The pastor of a certain "fashionable" church in a town of Illinois is said to have uttered, recently, such sentiments as these in an address delivered before a labor union. He stated that the clergy as a class are the greatest cowards on earth; that they are cringing, cowardly, timid slaves, who are forced to conceal their manhood and must allow themselves to be guided by men and women who are Church-members because this is fashionable, and who would just as lief join an infidel club, if that were fashionable. That they—the preachers—receive so and so much salary a year, not in order to tell the truth, but in order to preach what people like to hear that they have to work hard four or five days a week, in order to discover ways not of telling the truth, but of evading the

truth. That they understand very well that no man, who preaches for a rich, fashionable assembly, can proclaim the whole truth and retain his office, that therefore the most important question for every preacher is, how he can retain his office by flattering his congregation. That the preachers are well aware that they are being led by rich men, some of whom have acquired their wealth by the most questionable methods, and by pavenu fools, who have neither religious consciousness nor religious convictions.

Thus far the confession of this "fashionable" preacher. No doubt there is a good deal of truth contained in his statements. No doubt there are not a few such pastors of fashionable, wealthy churches as are here described. May God have mercy upon them and upon their hearers. And God forbid that any of our Lutheran pastors should ever become such time-servers, such "dumb dogs" as the prophet calls them, for a fearful responsibility rests upon them.—Ezek. 3:17—20.

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Speaking of the vast amount of Church property in Greater New York (\$216,694,195) and the fact that all of this is untaxed, the New York "Independent" says:

"Every cent of it, we believe, ought to be taxed, but it will not be, because all sorts of religious people, however else they differ, agree to evade taxation. Every dollar's worth evaded is so much of a lie to our principle of separation of Church and State. For the Government to give up its taxes is just the same as to give a subvention as they do in France. The right and radical doctrine is that taxes should be remitted only on property which the Government owns and administers; all else should pay for protection, no matter if it does in its own way serve the public and benefit the State."

We, too, believe in the absolute separation of Church and State, and cannot but endorse the view expressed. But, of course, there are some other things that come under the same head and must be considered in connection with Church-property exemption, notably the state-paid chaplaincies in Congress and state-legislatures and in our army and navy. Let the churches look out for the spiritual welfare of our soldiers and marines, and let Congressmen and members of legislatures pray individually, if they are Christians, but let not the State pay for religious functions and exercises.

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L.

It is to be hoped that the beginning of a new volume of "The Witness" will see a goodly number of new subscribers added to the list. Let those who are interested in mission work and those who are laboring for the upbuilding of their home congregation see to it that new readers are gotten for "The Witness." The Church paper is an effective, though sadly neglected, agency for good in the Church and outside. An interested reader of the Church organ is ordinarily a zealous worker for congregation and Synod.

The visit to this country of the much heralded "apostle of the simple life," the Rev. Charles Wagner, may not have been altogether unproductive of good. It is true that he knows not the true God nor His Son, Jesus Christ, whom He hath sent. It is true that what he is preaching is pagan ethics pure and simple. And again it is true that through such a life, as this advocate is pleading for, will no man living be justified before his God. But the words of this lecturer have caused many to think more seriously than they have ever thought before about the vanities of this life that we are living and of which we are wont to boast, so that—marvelous to tell—of all men a Jew rises to indict the present age. Says the Philadelphia rabbi, Dr. Krauskopf:

"We convert life into money-grubbing for the sake of money-wasting. We race on at breakneck speed, for a happiness that, like a will o' the wisp, when we believe ourselves to be within reach of it, is as far removed as when we first started in pursuit of it. We slave for the means with which to appease the insatiable appetite of the tyrant fashion, at the cost of physical or moral bankruptcy on the part of our men, nervous collapse on the part of our women, effeminacy and enervation on the part of our young men and young women, inherited debility and exhaustion on the part of the children.

"To me the secret of the foreign preacher's power lies in his nationality and in the city where his book first saw the light of day. It is a Frenchman, a Parisian, who preaches the Gospel of the simple life, an inhabitant of the modern Babylon, the city in which excesses of all sorts run riot, in which the simple life has become a myth and a mockery; the city in which fashion and luxury and indulgence have been raised to a trinity before which all who would be in society's good graces must bow; the city in which vice is flaunted in the public streets; the city in which we have seen justice dragged in the mire and corruption and violence applauded in open court. In that city, in the midst of its surging floods of unbridled sensuality and ruinous extravagance, he calls aloud: 'Prepare a way for escape, before luxury and lust, extravagance and exhaustion sweep you off your feet, and wash you as a wreckage against the shores of a dead sea!'

"No matter how large or small the city in which we live, have we not all considerable of the Parisian excesses in our midst? All the deformities treated in hospitals give but a faint idea of the deformities we have inflicted upon ourselves by the exchange of the simple life for the excesses of fashion. To live healthy and happily, nothing is required but a frugal diet, simple clothing, a sanitary home, healthy labor alternated with recuperative rest, a healthy mind, a clear conscience. We, however, have exchanged frugality for luxury, simplicity for complexity, ease for exhaustion, and we wonder that we are not happy. We have abandoned reason and have become the slaves of the appetites. Aside from amusements that

are artificial, enervating, and immoral, that blight life instead of making it bloom in splendor, there are very few left. Abuse has so befouled the world that it is becoming difficult to touch anything but what is unclean.

"Even our homes have become invaded by excess. The more of expensive furniture and costly clothes and fragile bric-a-brac are crowded into them the more of comfort and contentedness are crowded out. Notwithstanding all the extravagances lavished upon them they are fast becoming merely half-way houses, where one comes to rest a while, where one shows off furniture and clothes and plate and cut-glass and then hurries off to the club, to the place of amusement, to the summer seaside and to the winter resort.

"We call ourselves free, and yet are but the puppets of a few brainless fops. With ring in our nose and with chain at our feet, we dance around fashion-monsters as the bear dances around the showman.

"A veritable magic power is attributed to money. It is common belief that if one have but gold, and even though he have no heart, no mind, no soul, no character, and no conscience, he has what is infinitely better, he has what can buy and keep happiness, he has what can replace the simple things of life with the dazzling and costly, with the courted and envied. This belief it is that has nursed that fell brood of discontent, unrest, overwork, envy, greed, avarice, hypocrisy, fraud, extravagance, dissipation, divorce, suicide."

But searching as this indictment is and true, it misses the heart of it all: the base idolatry of the mammon-worship and the folly of those who lay not up for themselves treasures in heaven and have no care for the heritage that passeth not away. But surely the hope is not extravagant that of those to whom a halt has been called in their mad career of money-getting and pleasure-chasing some will bethink themselves of that godliness in connection with which contentment is "great gain" and will be brought by the working of the Spirit of God through the Word to "seek first the Kingdom of God and His righteousness." But also we Christians may take a lesson from the words of the "Simple Life": to recall our Baptismal vow in which we renounced the pomp of the devil and the world and consecrate ourselves to the service of Him who was meek and lowly, though a King, and had not where to lay His head.

★

The conflict between the state and the papal hierarchy in France has led to a closer scrutiny of the political claims of the pope than has been given to this subject of late years. Catholics had gotten to saying, especially in this country, that the pretensions of the pope to temporal power were a thing of the past and could never prove dangerous to our popular and free government. But the deliverances of the papal authorities in their struggle with the anti-clerical party in France do not bear out these reassuring statements. While the motives

that are prompting the Combes ministry to take up the fight against the union of church and state in France may not be such as we can unreservedly commend, yet this struggle is looked upon by all observers as the effort of a State to free itself from the thrall of a domineering church. It is a struggle for the separation of church and state, such separation to be carried out to its consistent end. As such it is recognized by the clerical party and the defenders of this party have set forth anew the claims of the Romish Church in the matter of temporal power. Anatole France, the celebrated member of the French Academy, says, unchallenged and unrebuked, as a result of an elaborate study of the Vatican theory of the relations between church and state, the following in the "Neue Freie Presse" of Vienna:

"The Roman church is at once a temporal and a spiritual power. She rests her right to rule the world upon the canonical evangelists, upon the tradition of the primitive church, upon the concession of Constantine, upon the sacred canonical books and the sacred decretals.

"Whether the Roman church now possesses a territorial domain or simply dwells in a palace, she is a state. She is a temporal Power distinguished from the Powers with which she negotiates in that the latter have set boundaries to their sovereignty, whereas the church can recognize no boundaries to her sovereignty without repudiating her origin, changing her nature, without betraying herself and contradicting herself. In opposition to the other Powers, which, because their feet rest upon that which is human, recognize the conditions which man and nature impose upon them by subordinating their will, their disposition, and their laws to the force of circumstance, the church must not yield any of her power, which, as she always teaches, was given to her as a sacred bequest. Nor should she yield rights which she professes to have received from heaven.

"The very nature of this institution, as the church expounds it to us, invests her with civil and political authority over the whole world. Because she is a spiritual power, she is a temporal power. Because souls should be subject to her, she undertakes to subject bodies to herself. And in fact it is difficult to imagine a domination of the spirit without a domination of the flesh. It is true that the church raises herself above the things of this world. It is equally true that she embraces these things and permeates them. She rules the world but she is of the world.

"The church makes it her mission to save the world, and to this end she has prescribed certain formulas and customs, has set forth rules of life for the union of the sexes, for food, days of rest, feasts, and education of children, the right to write, speak and think. To make sure of the carrying out of these rules—which, so far from affecting the purely spiritual domain only, come to a great extent within the police power of the state—the church must exercise a right of control over the government of all nations and hence must assume a place in the government of all peoples.

"The Right Reverend Bishop of Seez, in a pastoral letter in August, 1904, has strikingly defined this exalted and special mission: 'The church has inalienable rights over men as well as over society. She holds these rights from God and no one can take them away from her. . . . She is the authority of God upon earth, and this authority must be exercised with reference to souls, which are subject to her, with reference to bodies in all questions that are questions of conscience, with reference to all social questions that affect the spiritual domain.'

"Every duty implies a right. As the church alone possesses truth, she undertook the task of propagating it and of opposing antithetical error. This task she can not fulfill without supporting herself by means of temporal principles, or to use her own language, without making use of the secular arm. . . . The pope is sovereign. Kings, emperors, are his representatives. The pope, to employ a phrase of Pope Innocent's, is to the emperor what the sun is to the moon.

"What relationship is possible between Catholic Rome and the modern state? Rome is the good and the states are the evil. Rome is life and truth; the states are lies and death. How can truth negotiate with falsehood, how can life conclude pacts with death, a Rome negotiate with the French republic? Here, indeed, we must differentiate. Here we must have the guidance of canon law to estimate the earthly power according to that which it does and which it is. If we judge the worldly power by its deeds, it may be found abominable and worthy of condemnation. But if we regard it as a thing in and for itself, it is divine. And Pope Leo XIII. admitted in his encyclical of 1892 that the Government of M. Carnot was a divine arrangement. Bad princes as well as good ones are invested with divine rights, and Rome can at her pleasure negotiate with the one as with the other. . . .

"The Right Reverend Bishop of Seez must enlighten us on this point. 'Special circumstances may induce this God-given authority, even coerce it, to yield a little for a greater good, and this it will gladly do. As supreme power in all religious questions and in all questions which, from their nature, affect moral as well as material life, it will, in all good will, negotiate with existing powers.' That is well said; but before we ascertain how far the church is bound to observe such treaties we must look into the nature of those treaties and put it to the proof whether they be really concluded between Power and Power or whether they be not rather concessions that may always be recalled and that an absolute queen has made to her subjects. As the church embraces the whole world, she can have, properly speaking, no foreign affairs. Negotiations with the nations are really district affairs. The church certainly negotiates in all goodwill with existing Powers. She gently endures the severest ordeals. She endures humiliations with humility. She yields to power. She will always have the right to recall concessions wrung from her weakness. She can always say

that she, coerced or overpowered, has yielded. Every Power that negotiates with her overpowers her and coerces her from the simple fact that it negotiates instead of obeying, that it contends with the robbed queen instead of kissing the dust from her feet. She will always have the right to say that she was not free. She is not free as long as she does not command."

And as if in confirmation of what this Frenchman has written and in defiance of modern sentiment—not to speak at all of the Word of God—the official organ of the Vatican, the "Osservatore Romano" declares regarding the relation which should subsist between church and state: "Separation of the two perfect societies, constituted such by God, is a monstrosity, and to this monstrosity the church can not adjust herself in Catholic states and has to combat it." And on the attitude of the church toward liberty and toleration, it says:

"Freedom of the press is an error condemnable and condemned. It is contrary to sense in philosophy, and in theology a monstrosity, in the same manner as freedom of worship and of conscience and of thought.

"But even here, not speaking of individuals but of society as it is constituted, having established the principle, the maxim, the thesis, in fine, it is possible to reason in this manner most correctly.

"Where the constitution of the state is anti-Catholic and, worse, anti-Christian, there arises the distinction of thesis and of hypothesis, distinctions often so much neglected and the neglect of which induces doubts, creates new errors, and gives birth to inevitable confusion.

"Distinguishing rationally, there emerges the acceptable and accepted maxim of toleration of freedom of the press, of worship, and of conscience on the part of the church, and even invoked, as hypothesis. Toleration is one thing, approval is another....

"Certainly, if you say simply: 'Is freedom of the press, of worship, and of conscience admitted philosophically and theologically?' you will not find any Catholic who is at all cultivated who will reply to you or who can reply to you affirmatively.

"But, if, instead, you put the question: 'By hypothesis, is it possible to admit toleration of freedom of the press, of worship and of conscience?' you will not find any cultivated Catholic who can reply to you or who will reply to you negatively."

These are modern testimonies, and it could be shown by numberless citations from the decretals of popes and councils that such has ever been the doctrine of Rome. The proud boast of "ever the same" is but too true—at any rate for many centuries—in the matter of the arrogant assumption of temporal power by this hierarchy. In other words and applying this doctrine to modern conditions especially in our country: Rome endures what she can not cure; but woe betide our free institutions if Rome ever feels powerful enough to assert her claim and to "cure the evil" of the separation of Church and State.

R.

Contributions.

CHRISTMAS MEDITATIONS

Nineteen hundred years ago, in the little town of Bethlehem, among the hills of Judea, in the stable of an inn, an infant was born to a Hebrew maiden. That newborn Babe was none other than "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." At His birth the heavens opened, and in the midnight silence choirs of angels sang their ever immortal Christmas carol, "Glory to God in the highest, and on earth peace, good will toward men," the sweetest and sublimest anthem that ever was heard in heaven or on earth. Here in the incarnation and in the redemptive work of Jesus Christ there was given to God's holy angels such splendid exhibition of His infinite wisdom and power and goodness and truth as they had never seen before.

Glory be to God the Father.

"He saw me ruined in the fall, yet loved me notwithstanding all." So great, so grand, so sublime was His love towards us, that He gave His dearest and most precious—His only begotten Son, "Who is the brightness of His glory and the express image of His person." And for what purpose? "That whosoever believeth in Him should not perish, but have everlasting life."

Glory be to God the Son.

He left behind all the glory He had with His Father, stooped from His eternal throne, came into the world, took the form of a servant in the likeness of men, was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He became our brother, our Savior, our Redeemer.

Glory be to God the Spirit,

who by his miraculous power worked the conception of God's Son and Mary's Son, that He was born without sin and blemish. "He was conceived by the Holy Ghost," an appalling and overwhelming statement! "Without controversy," says Paul, "great is the mystery of godliness; God was manifest in the flesh."

Hark! the herald angels sing, "Glory to the new-born King; Peace on earth, and mercy mild, God and sinners reconciled!"

The "Prince of Peace," of whom it was said, that "in His days there shall be abundance of peace," is come. Now "mercy and truth are met together, righteousness and peace have kissed each other." Now "old things are passed away; behold, all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: to-wit, that God was in Christ, reconciling the world unto Himself." Now Paradise is regained. Now the great question so long and sadly pending, is substantially, solidly, gloriously settled by the incarnation of the Son of God. Now the white flag is unfurled, the siege is raised, heaven and earth are at one, and the herald angels sing, "Peace on earth, good will toward men."

Let Christmas be a bright and happy day; but let its brightness come from a radiance of the star of Bethlehem, and its happiness be found in the Christ-child, the sinner's loving Savior. And while we enjoy the many blessings His birth has brought, and are glad, let us not forget to give practical, substantial proofs of our gladness. While we look with satisfaction at our bank-accounts, our well-loaded tables, the glow of health upon the cheeks of our dear ones, our bodies clad in silks, broadcloths, and furs, our cellars well stored with fuel, let us not forget the poor—God's poor. "He that giveth to the poor lendeth to the Lord." "The poor ye have always with you, and whenever ye will ye may do them good."

Christmas is the time to do them good. A barrel of flour, a ton of coal, a strong pair of shoes, a warm overcoat, a few dollars in money, will cause the widow's heart to sing for joy: "The Lord hath done great things for us; whereof we are glad."

And when even out of plenty we have spared a little, the Savior crowns us with His approval, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Is not that enough to secure for us a "Merry Christmas"?

JOHN SCHILLER.



REPRESENTATIVE PREACHERS PAUL—LUTHER

From Lectures by Dr. Broadus.

Especially do the discourses, both in Acts and in the so-called Epistles of the great apostle Paul, furnish a rich field for homiletical study. How profitable it would be to examine narrowly his argumentation, as in Galatians, Romans, Colossians, Hebrews; also to study his bursts of passionate feeling and vehement exhortations as in 2 Corinthians, Romans, Ephesians, Hebrews. How instructive would be the collection and classification of his illustrations, which are not often drawn from nature (as in James), but chiefly from the practical life of men, their business, their amusements, etc. And his style is singularly rich in rhetorical lessons—a style consisting not in quietly earnest and straight-forward talk, like practical Peter, and not poetic, pictorial, vivid, like James, but logic set on fire—a ceaseless stream of argument and earnest appeal, often swelling into a torrent which bears everything along, confusedly perhaps, but with mighty force, resistlessly. You see in the various addresses and epistles of Paul the style of a many-sided man—here a Boanerges in passionate vehemence, and there as tender as a woman's love, hesitating not to break sentences in twain by sudden bursts of digressions—piling strong words upon each other, like Ossa upon Pelion, in the struggling effort to reach the height of his great argument, to give fit expression to his swelling emotion—scorning the "wisdom of words," the strained and artificial energy and elegance in which the degenerate Greeks of the day delighted, and yet producing without apparent effort

a gem of literary beauty not surpassed in all the world's literature, that eulogium upon love, which blazes like a diamond on the bosom of Scripture. As I said of Isaiah, so it may be said of Paul, that thousands have unconsciously learned from him how to preach. And how much richer and more complete the lesson may be if we will apply ourselves to it consciously and thoughtfully!

Luther had at times an overwhelming force, and his preaching possessed the rhetorical advantage of being everywhere pervaded by one idea, that of justification by faith, round which he recognized all existing Christian thought, and which gave a certain unity to all the overflowing variety of illustration, sentiment and expression. Luther shows great realness, both in his personal grasp of Christian truth and in his modes of presenting it. The conventional decorums he smashes, and with strong, rude, and sometimes even coarse expressions, with illustrations from almost every conceivable source, and with familiar address to the individual hearer, he brings the truth very close home. He gloried in being a preacher to the common people. Thus he says: "A true, pious and faithful preacher shall look to the children and servants, and to the poor, simple masses who need instruction." "If one preaches to the coarse, hard populace, he must paint it for them, pound it, chew it, try all sorts of ways to soften them ever so little." He blamed Zwingle for interlarding his sermons with Greek, Hebrew and Latin, and praised those who preached so that the common people could understand. This subject of popular preaching has been much discussed in Germany down to the present day. There is a greater difference between cultivated people and the masses in Germany and England than in our own country. Yet even in America, even in New England, with its noble common schools and the omnipresent newspaper, the masses are comparatively ignorant, and need plain preaching, and we must not forget it. Luther is a notable example of intense personality in preaching. His was indeed an imperial personality of rich endowments, varied sympathies and manifold experiences. They who heard him were not only listening to truth, but they felt the man. Those who merely read his writings, in foreign lands and languages, felt the man, were drawn to him, and thus drawn to his gospel.—Metropolitan Pulpit, March 1878.

WILLIAM DALMANN.

Church News and Comment.

AT HOME

The Church of Our Redeemer, St. Louis, reports having paid during past church year \$2,279.00 on its indebtedness. R.

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Just before going to press we received the saddening news that Dr. A. L. Graebner died at St. Louis on the morning of the seventh instant. R.

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At a special meeting, which the Wisconsin Synod recently held, it was decided to erect a new college building at Watertown, Wis., which together with repairs and improvements

of the old buildings, is not to cost more than \$50,000. L.

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Another intersynodical conference has been inaugurated; this time between pastors of the Iowa and the Augustana Synod. They met, twenty-five in number, at Wahoo, Neb., September 22, and declared as their purpose that they wanted to become better acquainted with each other and also to bring about a greater degree of unity. Four papers were read: 1. On penitence. 2. Dancing. 3. Lodges. 4. Pulpit fellowship. On the last point only was there any disagreement; some of the pastors of the Augustana Synod have preached in non-Lutheran pulpits. The hope was expressed that they would give up the practice. The conference is to meet annually. W.

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We read a "Remarkable Thanksgiving Service" in the "Independent":

"On Thanksgiving Day there was a great union service at the World's Fair. The Catholic Archbishop Glennon presided and spoke with no fear of such a rebuke as Archbishop Ireland received from Rome for taking part in an interreligious discussion at the Chicago Fair. President Francis, of the Exposition, read the President's Proclamation, and the principal other speakers were the Jewish Rabbi Harrison; Dr. Nicolls, Presbyterian; Dr. Garrison, Disciples; Dr. Rhodes, Lutheran, and Dr. Lee, Methodist. The meeting was as fraternal and as full of gratitude to God for his blessings on our country as if they had never in the past imagined that they worshiped different Gods."

The "Lutheran Observer" will please take notice! See "Lutheran Witness" of October 6, 1904, p. 162. It would seem from this that our rejoicing at that time, alas! was premature.

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The nearest approach to infant baptism that Baptists will allow, is what is known as "infant dedication"—which corresponds to the ancient Jewish custom of presenting children to the Lord rather than to that of circumcision, the forerunner of baptism. There are not a few Baptists who recognize the incongruity in expecting children to be saved and yet excluding them from the sacrament which is both the means and the pledge of their salvation. A writer in the Examiner, a Baptist paper, finds cause for alarm in the practice and argues that, "as tall oaks from little acorns grow," so the practice of "infant dedication" may grow into infant baptism,—which would, of course, at once render superfluous adult immersion on which the whole Baptist contention for separate ecclesiastical existence hinges.—Ex.

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What is described as "the largest number of communicants of one church ever gathered together for conference in Christian history" met in St. Louis recently at the International Missionary convention of the Disciples of Christ. Says a correspondent of the New York Sun: "The delegates present numbered about 16,500 . . . and nearly every land where the Gospel has been preached was represented. Reports showed substantial gains during the last year in all departments of work. In the foreign field there is now a total force of 700 missionaries and native helpers, 30 mission schools, and 17 hospitals. The total receipts for foreign missions for the year amounted to \$378,403. In the entire church, as the official statistics showed, there is a present membership of 1,233,984, a net gain during the year of about 40,000; 11,162 churches in this country, with 6,631 ministers. The total amount contributed for missions and benevolences for the year was \$1,321,105. In addition to this the local work of the various churches showed an average contribution of \$6.25 per member. This is remarkable in view of the fact that this church in its present organization is less than one hundred years old."—Ex.

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The sociological department of Chicago Theological Seminary, under the leadership of Prof. Graham Taylor, has collected statistical material bearing on the subject of the call to the ministry from three hundred and fifty-four

of the men who have entered the institution during the last ten years. Eighty-five placed their call at the time of their conversion; all but a few of the remainder placed it afterward, even well along in their college course. As to the manner, many felt that it came in more than one way. To ninety-five it manifested itself in terms of duty; to fifty-eight in the needs of humanity; to eighty-nine in the solicitations of parents, friends or college professors; sixty entered the work because they desired it; fifty-five explain it as a voice of God from which they could not escape; twenty-seven were dedicated at or before birth. Only six declare that they entered the ministry because they felt themselves, especially fitted for it. There is much in this tabulation to make the parent, the friend, the teacher thoughtful, zealous and hopeful. Early consecration and training, together with later admonition, will bear fruit again as it has in the past.—Congregationalist and Christian World.

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We submit, without further comment, the following from the editorial page of the "Lutheran":

"I believe that W. W. (William Winter), who is the dramatic critic of the New York Tribune, is recognized as standing at the head of that fraternity in this city; and probably in this country. I have frequently read his criticisms of plays that are given in our New York theatres, and have often thought, that if all the scathing things he has said about some of them, were published in a book, it would form a very powerful tract for the use of those who wish to warn men and women, and especially the young, against some things that are to be seen in some theatres, and attract great crowds for weeks. And yet, it might have the opposite effect, for not long ago I read something that a critic said about W. W.'s criticisms, to the effect that his very denunciations of a play made one eager to see it.

"I was reminded of this by seeing, in this morning's Tribune, what he says about a famous play, whose name I shall not mention, for what he says about it, he has, in effect said about a number of others. I quote the following phraseology: 'The play, which has been intermittently on our stage for ten years, is known too well.' Speaking of the heroine, he calls her 'ill bred, ill conditioned and obnoxious,' a 'disreputable female'; 'the degenerate medico-moral, dissecting table, garbage bucket, gas tank drama.' Particular comment on this revival of an old bore scarcely seems needful, but consideration for the public interest always warrants protest against plays of the . . . kind. They are repulsive, obnoxious and mischievous, and they ought not to be presented. (This play) is a particular rank specimen of sophistical morality and ponderous dullness. Nothing in the character of the heroine awakens healthful sympathy and nothing in her conduct inspires respect. She is the paltry incarnation of perverse selfishness, and the only practical purpose that her presence can serve on the stage is to declare that some people exist only to make trouble equally for themselves and all around them. . . . She is vain, selfish, ill-bred, covetous of admiration, inconsiderate of others and bent on having her own way, at any cost and in spite of any consequence, and, in actual life, she would be an exceedingly troublesome and offensive person."

"The interviews between the lady and her old lover and those between that lover and her father are obnoxious to good taste, and the commentator on them, if he were to write freely, would be compelled to examine details of conduct unfit for print. The climax is stupidly coarse, for the author has made his heroine act and speak in a manner to outrage both filial duty and common decency, by intimating to her father that she has been leading a life of vice and shame. That sort of thing is not strength, on the contrary, it is contemptible weakness; and it is very mischievous. No wound so deadly can be dealt as that which defaces the ideal and stains the glory of a pure womanhood."

"I have repeatedly read even stronger denunciations of the immorality of other popular plays, over the signature W. W." R.

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About sixty years ago a paper was founded in Boston by a certain man named Kunland,

with the avowed purpose of exterminating Christianity. It was called "The Investigator." This paper during all the fifty odd years of its existence unflinchingly and unceasingly attacked and besmirched the Christian religion, and persisted in proclaiming that Christianity was dying. But what has happened. Instead of Christianity, the "Investigator" has died an inglorious death, while the former is as active and as much alive as ever. "The gates of hell shall not prevail against it!" L.

Our readers have, no doubt, read, in the daily press, about the return to Protestantism of the Marquise des Monstier-Meriville. If it be true that she has left the Church of Rome, we can readily believe that Rome would try to make light of it. Most of the Roman Catholic officials are saying nothing about the matter. But the "Pilot" tries to break the force of the rumor by writing: "No one sufficiently instructed in the Catholic faith, and in perfect mental and bodily condition, has ever yet left the Catholic Church in quest of a better religion." In other words, it insinuates that the Marquise can not have been in her right mind if she did, in fact, leave the Church of Rome. Pertinently does the "Congregationalist" remark: "It is an ancient device—this calling folks mad, who do and say unpleasant things." W.

The constitution of the new republic of Panama contains a recognition of God, something which ardent advocates of religious legislation have long sought and are still seeking to get into the Constitution of the United States. Speaking of Panama's constitution in comparison with that of this country, the New York Observer says:—

One striking difference between these two constitutions, however, is to be noted at the start. The constitution of this country makes no mention of the name of God—though that does not mean, as many argue, that Americans are an irreligious people. With characteristic Latin ardor and fervency, the Panama constitution makes quite frequent reference to the Deity, "the protection of God" being invoked for the new republic. Moreover, a state religion is, in effect, established by the recognition of Catholicism as the religion "of the majority of the inhabitants of the republic," and by the provision that it be aided in educational work to some extent, and "in sending missions to the savage tribes." The statesmen of Panama evidently do not wish to imitate the secularizing policies of the French republic, nor to break altogether with the Romish hierarchy.

The wisdom (?) which has led the organizers of this Isthmian "republic" to "recognize God" in the constitution is the same wisdom which led them to establish a state religion and to maintain a union with Rome. These three things go together, and this would be as true in the United States as in the republic of Panama.—Review and Herald.

ABROAD

The situation in France between State and Church affects not only the domestic religious life, but also the foreign missionary enterprise of the churches affected by the impending sundering of the Concordat. Contributions for foreign missions from French Roman Catholics have fallen off \$200,000 during the past two years, and diminished receipts are compelling the reduction of expenses on the foreign fields. The Society for the Propagation of the Faith naturally is turning to this country where Roman Catholics are so free from worry or friction with the State and where they are prospering so richly, to take the place hitherto held by France as the most generous giver.—Ex.

The following, taken from the Washington Times, is one of many similar warnings contained in the history of modern Spiritualism and kindred manifestations:—

Spiritualism and fortune telling have been the cause of a terrible tragedy in Zurich [Switzerland]. Under the influence of the former, a wealthy couple fell into such a state of nervousness that they fancied they were followed by spirits who walked about all night. Matters reached such a climax at last that their daughter, a girl of eighteen, disap-

peared one night during a seance. In order to discover her whereabouts the parents consulted the various fortune tellers of the town, whose suggestions, needless to say, led to no results. Finally, the body of the unfortunate girl was found floating in the lake. In her pocket was found a letter, saying, that she had committed suicide, because she could no longer stand the strain. The mother has since been pronounced insane by medical experts.—Ex.

Pope Pius X., so it is reported, recently read a solemn mass, for the purpose of checking the growth of Protestantism, and particularly of Lutheranism, in Rome. If anything could give an impetus to the spread of Protestantism there, this is sure to do it! L.

Our readers will recall the name of the Rev. B. W. Labaree, of the Persian mission of the Presbyterian Church, and his murder not long ago. Word has now come of the arrest and punishment of his murderers. He was succeeded by his brother, and also his aged father and his widow are still in the work of the mission. Even his death is being overruled for good in a way that shows that he did not die in vain. His widow writes:

"I have received six hundred and seventy calls in these seven weeks. It is wonderful the wealth of love and sympathy that is poured out upon us from every class in the community—Syrians, Armenians, Moslems, Englishmen, Germans, Russians, French, Turks, and Jews. It has been a great comfort to know how dearly Mr. Labaree was loved by every one, and how all share our sorrow. Never before have Father Labaree and I had such an opportunity for missionary work as during these weeks, when all listen respectfully and sympathetically as we tell of Christ's never-failing help and the comfort we find in God's Word."

It has ever been thus, that "the blood of the martyrs has proved the seed of the church." L.

The agent of the American Bible Society, Rev. Mr. Loomis, speaks glowingly of the door that is opening to the Bible among the wounded Japanese soldiers. He says: "I am now much interested in the work among the sick and wounded soldiers. Last week I spent two days visiting the hospitals in Tokyo. I went also again yesterday. We have now donated more than 32,000 Testaments and Gospels to the Japanese soldiers, and the most of them have gone to the sick and wounded in the hospitals. It is reported that there are already 45,000, and more are coming all the time. A request has come this morning for 5,000. The applicant writes, 'Soldiers are begging for them.' Another missionary, to whom I had sent 500 copies, writes, 'The soldiers are very glad to receive them, and are very ready, in many cases, eager to be instructed.'"

Hearth and Home.

JACOB GOLDSTEIN'S FIRST CHRISTMAS

Among the pedestrians of cosmopolitan type hurrying along A—Street on that bright, frosty evening in December was little Jacob Goldstein, diminutive for his years, which numbered ten, but very proud to be on the street after dark, unincumbered by the presence of his older sister, Hannah. He carried his hands in his ragged trousers pockets, and a visorless cap sat jauntily on his dark curls, from which he had pulled a lock in front of either ear, in imitation of his father's praying locks. It was Jacob's cherished ambition to grow up devout and pious, like his father, famous for long prayers and constancy at the synagogue, and possibly to become a rabbi.

His bright eyes, glancing rapidly along the street in search of whatever attractions might become manifest, espied a crowd of wrangling children in front of the locked gates of A—Street Mission. Now, Jacob knew what churches meant, and that they were attended on Sunday, instead of the Sabbath; that they talked about a man who had been killed a great many years ago by the Jews, who had always been hated ever since for it. And he knew children went to Sunday-school and talked about the same man. Some Jewish children of his street had sometimes gone, and brought home pretty cards.

But this was not Sunday, and it was evening besides. He ran over in his mind all the Jewish festivals, but none coincided with this date; and what else could the Christians have? Jacob himself was not old enough to be religious; as he was not yet "bar-mitzvah," his father was responsible for his soul. But his curious little heart urged him to find out the meaning of this gathering which must be religious.

He plucked the sleeve of a Jewish boy whom he knew, who was jostled away from him in the crowd, and then was in turn plucked, and looked into the face of his across-the-hall neighbor, Rachel.

"What's a-goin'?" he asked, indicating the connection between crowd and church by his thumb. "Chrismus, an' we all gits presents," replied Rachel, and then she drifted away. The gates were now opened, and Jacob was borne in with the rest into a large, well-lighted room, trimmed in pretty greens, and with evergreen trees in front illuminated with candles and sparkling with ornaments. But his beauty-loving eye was at length held by a large picture suspended above the trees, of a group of children and women with Jewish faces gathered about a man in flowing robes of white, his face shining with a sort of light and wearing a smile of such love and compassion that Jacob felt his eyes filling with tears.

An important-looking man came bustling up the aisle. "Miss Burton, there must be a number of children here who have never been inside the Sunday-school. Can't you identify yours?"

Miss Burton, who was herself new to the school, looked nervously into the children's faces, recognizing, questioning, dismissing. Jacob, cap still on his head, resolutely kept his seat. "Are you one of our scholars?" she asked, and his black eyes looked steadily into her face as he answered, unblushingly, "Yes, ma'am." Miss Burton felt a little uncertain, but time was passing, and a few more or less would make no difference; and so Jacob stayed and had a share in the singing, the candy, nuts and fruit with the others.

It was rather late before the entertainment was over, and Jacob had a sensation of wondering what his mother would say; but the booty he carried ought to be satisfactory explanation, and so he dismissed it from his mind.

"Say," he ejaculated, clutching Miss Burton's arm while the church was being evacuated, "who made that picture, an' what does it mean?" And the teacher

sat down beside the little Jew boy and told him his first story of Christ. Jacob drank it all in eagerly, as far as his imperfect knowledge and child mind would admit, and lingered till the lights were extinguished, as if afraid of losing something. Miss Burton walked part way home with him, and obtained a promise that he would come next Sunday and hear more about the picture.

So Jacob, in his every-day clothes and with hands and face free from suspicion of soap, drifted in with the child crowd on the following Sunday. After that he came regularly, and the truth of the gospel story filtered through his prejudiced and ignorant mind, till at length it took lodgment, and in all the sincerity and earnestness of his child-heart he became a believer.

Now, Jacob's conscience, accustomed by habit to deception, awakened. He had managed through these several years, by vigilance and evasion, to allay all suspicious inquiries as to his whereabouts on Sunday afternoons, and at home had kept all the observances required. If he had been frank with them at first, it might not have alarmed them much, for he was at the age of irresponsibility; but the time was now at hand—for he was almost thirteen—when he would be "bar-mitzvah," go to a "melamed" for Hebrew teaching, and assume responsibility for himself. There were the passages of Scripture, and the long prayers to learn, and wearing the "chitzis," with the four ends, or "konfis," for the four ends of the earth.

He had a talk with his beloved teacher, and then they one day together ascended the stairs leading to Jacob's home: The father was there, being out of work, and sitting in the most comfortable chair in the room, surrounded by his adoring family. He explained to Miss Burton, in voluble but imperfect English, the position he held as head of the household and the extent of his authority. At first he refused to believe the boy's attitude to be anything more than child's play, to be laughed at, reproved or excused. But when the seriousness of the situation dawned upon him his anger grew to white heat.

Miss Burton stayed as long as she could, and pleaded for the boy, but could obtain little satisfaction, and went away very anxious. The next Sunday passed without the appearance of Jacob; and, after waiting a few days longer, Miss Burton again went to his home. She was received by the obedient wife with trembling politeness. From her scanty English Miss Burton learned that Jacob was put in solitary confinement on a diet of bread and water, and that the most rigorous measures would be adopted to compel him to give up his new religion.

It seemed as if the child could not hold out long, and Miss Burton went home in anxious prayer. A few weeks later the shadow of the once plumped-faced Jacob appeared at her door. The astonished and enraged father, finding the child's determination inflexible, had tried starving and severe flogging, the marks of which were still visible; and at length, in great anger and as the last

hope, of reducing him to obedience, he turned the poor child, homeless into the street.

Jacob did not go back, as doubtless his family hoped that he would. Instead, as Miss Burton's adopted son, our Israelite lad grew "strong in the Lord and in the power of his might" among Christians, developing great beauty and conscientiousness of character, refreshing to his friends.

With that inborn faithfulness to the race, that characterizes the Jew, he yearned for the conversion of his people; and, as that longing strengthened all through his college and theological years, we find him at length prepared to carry the message back to Palestine, where it was delivered at the first, nineteen centuries ago.

It was the Christmas season, and he slipped out unnoticed from the preparations for festivities, and went over to the old home on A——— Street. The family had long since left it, and were now outside the city, and he still knew of them through the faithful love of his sister, Hannah. He looked up at the old home with tearful eyes, and again sent up his cry to God for the deliverance of his people, Israel. Then he bade a last farewell to the scenes, the ceremonies and the forms of religion of his boyhood days, and with great faith and joy and love turned his face eastward toward Jerusalem.—Herald and Presbyterian.

Miscellaneous.

NOTICE!

TO PASTORS AND OFFICERS OF OUR CONGREGATIONS AND SUNDAY-SCHOOLS.

According to a resolution of Synod the statistics are to be published in the "Witness" at the beginning of the new year. Pastors will give the usual statistics. Treasurers of congregations and Sunday-Schools will give amounts contributed for the Synodical Treasury, Home Missions, Foreign Missions, Colleges, Support of Students, Church Extension Fund, other Benevolences and Home Purposes, observing the following rules:

Under "Foreign Mission" include also moneys contributed for our mission among the colored.

Under "Church Extension Fund" mention moneys sent to Synod's Church Extension Fund.

Under "Home Purposes" do not include moneys received from the Mission Board as a subsidy. When moneys have been contributed by fellow-Christians, not members of your congregation, for the Building or Repair Fund (church, parsonage or school) add this amount to home purposes, but mention this fact and also give separately amount so contributed. Moneys contributed toward current expenses of all kind (salaries of pastor, teacher, organist, janitor, included), should be given under "Home Purposes."

Be sure to fill in the exact amounts under all heads, leaving no blanks, but indicating by sign X where no moneys have been contributed for a specified purpose.

Your "Total" ought to be the sum of the figures given.

Write the figures plainly.

Blanks, together with detailed printed directions for making up the parochial report will be sent to all pastors of Synod in the week preceding the first day of January.

Pastors are requested to fill in blanks and

mail them promptly to the Statistician, as soon after the first of the year as possible, preferably not later than January 20th.

JOHN H. C. FRITZ,
The Statistician of Synod.

37 Covert St., Brooklyn, N. Y.

ACKNOWLEDGMENTS

Received \$1.00 form II., a member of Grace Church, for Missions.

FR. W. SEBELIN,
Treasurer.

Received per Chas. Manzelman, Treasurer of St. Mark's Sunday-school, Detroit, Mich., Reformation Day collection from children \$52 77

A. E. Abbott, Treasurer of Grace Sunday-School, of Cleveland, O. .. 73 50
Divided as follows:

Sunday-School Proper	\$50 00
Bible Class	5 65
Miss Anna Sigmund's Class	3 50
Miss Anna Drehman's Class	3 00
Mrs. F. Wagner's Class	1 30
Mr. F. Wagner's Class	2 36
Miss Gasell's Class	2 55
Miscellaneous S. S. Contribution	4 64
Children of former Calvary Mission	50

Total \$73 50

A. E. Helfrich, Treasurer of Grace Church, Cleveland, O., Reformation Day collection for Missionary Treasury \$36 10

FR. W. SEBELIN,
Treasurer.

SYNODICAL TREASURY.

Received per J. F. Schuricht Treas., from German Ev. Lutheran Synod of Missouri, etc. \$250 00

P. M. Dellinger, Treas., from St. John's Ev. Lutheran Church, Conover, N. C. 8 62

Henry A. Stang, Treas., from Church of the Redeemer, New York City, from N. N., for Synod's Debt 3 00

Rev. Paul Bischoff, from Concordia Congregation, Conover, N. C., for Synodical Debt 1 00

Dr. D. Winter, Columbus, Kas. 10 00

Prof. C. A. Weiss, from tuition, Conover College 200 00

Miss B. Schaffer, Treas., from the Young People's Society of Golgotha Lutheran Church, New York City, for student Adolph Meili, Hawthorne, N. Y. 5 00

Rev. G. E. Long, Conover, N. C., from Mt. Olive Congregation ... 18 50

From Immanuel Congregation for Synodical Debt 12 00

Wm. Hess, Treas., from Sunday-School of E. Lutheran Church of the Redeemer, Fort Wayne, Ind., for Synodical Debt 10 00

For Indigent Students 10 00

W. F. Ropa, Treas., from the Congregation of the Redeemer, Fort Wayne, Ind., for Synodical Debt 29 35

For Synodical Treasury 22 35

Henry Stauderman, Treas., from Eng. Ev. Lutheran Church of Our Savior, Brooklyn, N. Y. 5 00

J. F. Schuricht, Treas., from German Ev. Lutheran Synod of Missouri, etc. 250 00

Oscar Hermann, Treas., from the Ev. Luth. Church of Our Redeemer, St. Louis, Mo. 10 00

William H. Huegli, from Golgotha Ev. Luth. Congregation, New York City, for Orphan Asylum, College Point, L. I. 6 54

MISSION TREASURY.

Received per Rev. Walter Cook, from Salem Congregation, Springdale, Ark., Reformation Day collection	11 00
P. M. Dellinger, Treas., from St. John's Ev. Lutheran Church, Conover, N. C.	8 99
Augustus Miller, Treas., from St. Mark's Ev. Lutheran Church, South Sodus, N. Y.	3 39
Henry A. Stang, Treas., from Church of the Redeemer, New York City, from Miss Heim, for Negro Mission	2 50
Rev. Paul Bischoff, Children's Day collection of Concordia Sunday-School, Conover, N. C.	17 00
Mrs. Marie F. Hottepp, from Sunday School Scholars of Charlottesville, Va.	4 50
L. Young, Reformation Day collection of Golgotha Ev. Lutheran Church, New York	18 00
Rev. C. C. Morhart, from Sunday-School, Washington, D. C.	5 00
Rev. R. Miessler, from Joseph Ritter, Chetopa, Kan.	5 00
Rev. Wm. Schoenfeld, from members German Ev. Lutheran Immanuel's Church, New York City	25 00
Oscar Hermann, Treas., from the Sunday-School of the Ev. Luth. Church of Our Redeemer, St. Louis, Mo.	31 15
Rev. Wm. H. Dale, Children's Day collection from Church of the Redeemer, Cleveland, O.	25 40
E. W. Halwe, Treas., from Grace Lutheran Sunday-School, St. Louis, Mo.	35 59
Wm. Hess, Treas., from Sunday-School of the Ev. Luth. Church of the Redeemer, Fort Wayne, Ind.	28 74
Rev. O. C. Kreinheder, Children's Day collection of the Redeemer's Sunday-School, St. Paul, Minn.	29 06
Rev. R. P. Oehlschlaeger, Children's Day offering from St. James' Ev. Lutheran Church, Ridgely, Park, N. J.	7 60
Charles Spilman, Treas., for English Mission	7 50
For Mission in Lancaster, Pa.	32 16
J. P. Schuricht, Treas., from German Ev. Lutheran Synod of Missouri, etc., for English Mission.	20 00
W. F. Ropa, Treas., from the Congregation of the Redeemer, Fort Wayne, Ind., for Home Mission.	71 05
For City Mission in Fort Wayne, Ind.	22 28
Henry Stauderman, Treas., from Eng. Ev. Lutheran Church of Our Savior, Brooklyn, N. Y.	6 25
Louis Seelig, Treas., from Christ English Lutheran Church, Chicago, Ill.	35 00
Rev. Walter Cook, from N. N., Springdale, Ark.	20 00
Miss O. Wolski, S. S. Treas., from Sunday-School of the Church of Our Savior, Brooklyn, N. Y.	18 25
W. S., Baltimore, Md.	25 00
Geo. J. Becker, Treas., from Calvary Ev. Lutheran Sunday-School, Buffalo, N. Y.	46 34

CHURCH EXTENSION FUND.

Received per E. W. Halwe, Treas., from Grace Lutheran Sunday-School, St. Louis, Mo.	35 60
Louis Seelig, Treas., from Christ Eng. Lutheran Church, Chicago, Ill.	15 00
Rev. E. C. Fackler, from Ladies' Society, Violetville, Baltimore, Md.	1 00
N. N., Washington, D. C.	20 00

A. E. SUCCOP,

Treasurer.

Pittsburg, Pa., Dec. 10th, 1904.

CORRECTION.

Acknowledgment in "Witness" of November 17th, should read "Received per J. A. Pfeiffer, Treas., from Emmanuel Ev. Luth. Church, Baltimore, Md., for Synodical Debt, \$19.35."

A. E. SUCCOP,

Treasurer.

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THE DEAD YEAR

The snow lies like a cold, white shroud
Above the hard, insensate earth;
No king, however great or proud,
Could have such pall of priceless worth.
Beneath it lies this last dead year,
That with the stroke of yonder bell
Laid down itself, so wan and sear,
The list of our dead years to swell.
It had its share of good and ill,
Of which the most I do not know,
Nor truly which was which, until
The clearer light of heaven shall show:
For much that evil seems to us,
Is but our Father's hand most wise
To turn our steps from wrong, and thus
Are really blessings in disguise.
In silence and in darkness deep,
The old year vanished and was gone;
Worn out it lay down to its sleep,
Just as the young New Year was born,
And all these dead years shall once more
Confront us in that solemn day,
When, standing on the silent shore,
We, too, like them, shall pass away.
The witness that they then shall bear,
Will bar or loose the heavenly door;
Consign to shame and deep despair,
Or joys celestial evermore.
We plant these years that come from God
With fragrant flowers or noxious weeds;
We write upon them, deep and broad,
The record of our lives and deeds.
How many or how few the years
Allotted to us yet remain,
Or whether with this disappears
The final link that forms life's chain,
We may not know. But this we ask,
For grace to fill them as we can
With kindly deed and loving task,
And duties done towards God and man.

W. G. Haesselbarth.

NEW YEAR'S HYMN

Savior, let Thy light appear,
On our path-way gleaming,
Through the portals of the year,
'Mid our darkness streaming.
Day by day,
Lord, we pray,
Keep us, lest our foot-steps stray,
Where false lights are beaming.
Clouds and sunbeams, smiles and tears
Lie before us blended;
Hopes of youth, old age's fears,
Visions sad or splendid.
Day by day,
Still we pray,
Lord, be Thou our strength and stay
Till our course is ended.
Cleans'd and pardon'd may we live,
Let not fears appal us;
Strength to do our duty give
Whatsoever befall us.
Day by day,
This we pray,
Lead us, Father, in Thy way,
Till at last Thou call us!
Thus sustained by Thee alone,
Happy in Thy guiding,
Bravely may we follow on.
In Thy love confiding.
Day by day,
All the way,
Be Thy cross our hope and stay,
Safe in Thee abiding.

ANON.

Editorials.

"God is love;" what a depth of bliss lies enshrined in these words for us poor, sinful mortals! Who can comprehend and appreciate these glorious words? They are beyond human understanding. God not only loves, but He is love. His very essence and being is love. He must love and could not exist without loving. As long as He will be God, i. e., to all eternity, He will continue to love. His love can never abate or cease to exist. "God is love!"

It may be well said that "love" is the most beautiful word of any language. What is there so sweet as love? What can inspire such pure happiness as love? What greater misery can be imagined than an absence of love? For where there is no love, there hatred and strife and envy reign supreme. But where love holds sway, there harmony and good-will must prevail. "Love worketh no ill to the neighbor." Love is always bent upon making others happy, and it can never seek their harm. How, then, can there be anything but happiness where love sits enthroned? Surely, then, he upon whom God's love is centered, cannot but be happy and blessed.

And whom does God love? "God loves us." Yes, God loved, and still loves us poor sinful, mortal beings. Oh, do you hear it; He loves you and me! Though we do not, and never can, deserve His love, yet it is a blessed fact, of which we are assured by the Word of God, that He does love us. What a blessed assurance, to know that we are objects of divine love! Knowing this glorious truth, can we ever be unhappy? Nay, even in the midst of trials and tribulations we can rejoice and sing praises, for we know that even these are outflowings of God's love, by which He would lead us on to everlasting happiness above.

But perhaps you may ask: How do I know that I am among those whom the apostle means, when he says that

"God loved us?" Why, did you never read that most beautiful passage in the Bible, where God's own Son tells us that "God loved the world?" "God loved the world," and He still loves it, for His love is as unchangeable as His essence. Surely, you cannot exclude yourself now from His love. For you cannot deny that you belong to the world, i. e., to the human race. Therefore cast your doubts to the winds and be happy in the blessed assurance: God loves me, also. And since He loves me, my happiness is secure.

"God loved the world," "God loved us;" What could illustrate better than this, the depth and breadth of the love of God? For the world—and we among the rest—was God's enemy, had turned its back upon God, sought in every way to grieve and insult Him, and knew no greater pleasure than serving the devil, the arch-enemy of God. And yet God loved this world and loves it still! Think of it. The world that hates God and deserves God's eternal wrath and punishment; the world that spurns and despises God's love and kindness, that world is loved by God! Oh, the depth of the riches of God's infinite love! Who can fathom that depth?

And how did God love the world and us? "God so loved the world that He gave His only begotten Son," "He loved us and sent His Son to be the propitiation for our sins." Yes, God's love for us, for the world, for His enemies, was so strong as to wring from Him the greatest gift in His bestowing, to cause Him to give to man that which was nearest and dearest to His Heart, even His only begotten Son! Was ever love like this heard of before or since? For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love towards us, in that while we were yet sinners Christ died for us!"

This great love of God, which manifested itself so gloriously in the giving up of His own Son for the sins of the

world, we have again celebrated during this week in the joyous Christmas-tide. Oh, that we might never forget this love! Oh, that it might be written with ineffaceable letters on our heart: "God is love." "God loved the world." "God loved us." And may we also learn the great lesson that the apostle John inculcates: "We love Him, because He first loved us." L.



What a different world this would have been long ago, if the good resolutions that were formed on past New Year days had been carried out. The churches would be stronger and more numerous, homes would be brighter and more productive of good, industry and trade would be more honest and satisfactory; in short, it would be a changed world.

Why, then, have past resolutions not been carried out? Ask the man, the woman, who made them and failed in the fulfillment. Weakness! It was weakness. The spirit was willing, but the flesh was weak.

Surely, if we have anything in the closing year to repent of, any fault to avoid in the coming year, we need more than a resolution. Resolutions, no matter how good, if they depend on us, on our strength, will come to naught. We need more! We need Jesus who has said to His disciples for all times: "Lo, I am with you always, even unto the end of the world." His outstretched hand alone can uphold us lest we sink in the moment of trial. H.



THE "CHRISTIAN ADVOCATE" AGAIN

THE GREAT TEST FOR GOVERNMENTAL SERMONS.

"In the Lutheran Church quite an interesting coincidence has occurred. That body, like the Protestant Episcopal Church, prescribes certain gospels for particular days, and on the Sunday before the election the gospel for the day contained this passage: 'Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's.'"

"One of the Lutheran papers directs attention to this, and notes that so far as it has seen none of the ministers whose sermons were reported took that text. It specifies a sermon on the 'Ethics of the Ballot Box,' from this text, 'Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands,' etc. What an elevated position the Jews were attaining under Moses! Another preached on 'An Ideal Ruler,' taking that same passage. A Lutheran preached on 'Christianity and Politics,' having no other text than a newspaper editorial; and another Lutheran

preached on 'The Safeguard of the Sacred Privilege of Suffrage,' from 'Finally, brethren, whatsoever things are true,' etc. Concerning the passage of the day, 'Render therefore unto Caesar,' our contemporary says it seems as if it had occurred just before election this year in order that some Lutheran pastors who seem to fear to apply the word of God to the currents of life and thought about them, might be compelled to break their custom of evasion at least once."



Simply for the information of the redoubtable editor of the "Advocate," we desire to state:

1. That the "coincidence" to which he refers is a very common experience in the Lutheran Church.

2. That "the ministers whose sermons are reported" are a woeful minority in the Church which is more confessional than "newsy."

3. That there is a great majority of Lutheran pastors who would not change their text for any governmental election and who "apply the word of God to the currents of life and thought about them" so consummately that they go for the very spring of those currents, the heart. But that's too deep for the ordinary sermon reporter or the average City News-Editor. H.



We print below the modern view of theology, expressed in its most extreme form. It is from the pen of Dr. Marcus Dods, a professor of theology at Edinburgh:

"There is progress in the world. God never allows things to stand still. It is vain to suppose that while all other sciences are advancing by leaps and bounds, theology is to stand still, a discreditable and discredited exception. If we believed exactly what our fathers believed we should be unworthy of them. Is it in the religious province alone that men are to be tied up by crippling, benumbing, deadening bonds? What would we say of the State which added nothing to its legislation and neglected to alter its statutes as the new conditions required? What the humble-minded and godly Faraday said is as true of the Church as of the individual, 'In knowledge that man only is to be condemned who is not in a state of transition.' The Church must pass on where truth leads, and to affirm or imply that the troubled and controversial age out of which our Confession sprang was able to see the whole significance of Christian revelation is little short of blasphemy—a blasphemy which the Confession itself is careful to avoid."

A more insidious mingling of truth and error it has rarely been our misfortune to see. The fundamental mis-

take here made is, of course, this, that theology is reckoned among the sciences. It is no science, in the modern sense of the word, but simply the revelation of God, put in such a form as to make a complete system of doctrine. Theology cannot go beyond the Word of God, and therefore it cannot grow. It is not a system which man must evolve out of his experience, but is ready-made to his hand. A science, for instance, chemistry, was never revealed to man, but he learned by experience, and he keeps on learning. Let the reader remember that Faraday, quoted above, was a chemist, and not talking as a theologian. Faraday was right, as far as human knowledge is concerned. Again, a State, as a human organization, has the right to add to its statutes, but where is the man who would infer from this that we may add to God's Law, in fact, to any part of His Word? But if we dare not add, where, then, is the growth?

Theology already contains the truths of God's Word, and so it requires no more growth, is not capable of growth. We believe exactly what our Fathers of the Reformation believed, and we do not want our children to itch for new truths. If the modern theologian calls this presumption or arrogance, let him point out the truth of God's Word which our theology does not embrace—that is a fair test. Why is it that men prate about new truths in theology? Simply because they exercise their reason in these matters, instead of their faith. Reason and theology were not intended to go together. As soon as they are coupled, men begin to utter strange thoughts.



The subject of revivalism has been much talked about again during the past few weeks, and it is interesting as well as instructive to read what is being written both pro and con. The Torrey-Alexander mission, or revival, in England, is not entirely new, but it has now reached the stage at which men are discussing its merits. The "British Weekly" recently asked the pastors in Birmingham and Bristol—where the meetings last winter were conducted—to what extent the "mission" had strengthened their churches? The majority of these pastors replied that they could tell of little permanent gain to their churches. A few are, of course, enthusiastic, and quite a number hope that good has been done. Here are two replies which may be considered typical:

"I was closely identified with the Torrey-Alexander mission held in Birmingham in February of this year, and have nothing but good to say of it. Several who are now my best workers were converted during the mission, and the influence of the mission upon the

young men of my school and congregation was very great."

"The names of twenty inquirers were sent to me from the mission. Half of these were already members of our church. Several of them were taking an interest in our work. They show about the same interest now, neither more nor less. Others were unsatisfactory members, and they are as unsatisfactory as ever. The other half of the names were persons who were not in membership with us. Of these, one has become a member, and the rest, though visited and appealed to, have either been lost sight of or hold aloof from us."

When reading such testimony, one is forced to the conclusion that the revival is comparatively valueless unless followed up by earnest, faithful pastoral work; also that such work would make the revival superfluous.

But we want to call attention to another such "awakening." Dr. N. D. Hillis, of Plymouth Church (Congregational), in Brooklyn, conducted a series of meetings from Nov. 13-20, employing as evangelist the Rev. Mr. Davidson, of London. Perhaps, in this case, we can do justice best by printing in full the lessons which Dr. Hillis thinks are to be drawn from these meetings.

He puts them as follows:

(1) "People are more interested in the great problems of the soul and personal religion, when adequately presented, than they are in plays, opera, horse shows, society entertainments, business, comfort and rest, or any thing whatsoever. (2) Men and women will go to church night after night, if only the great truths of Jesus Christ are presented in a thoughtful and convincing sermon, by a man in whose sincerity and personal worth they have full confidence. (3) The people are tired of mammonism, worldliness, luxury and pleasure, for the so-called 'successful' man and woman have been chiefly in evidence during these meetings. (4) The interest in the higher religious life has seemed to be all but universal, and plainly the country is on the eve of a great religious awakening. (5) The best evangelist is a good pastor and preacher. (6) Successful meetings can be carried on without great choirs, without pathetic music, without machinery or an expensive organization. No service could be more bare and simple and severe than these services, where the people sang four of the great hymns, united in the Lord's Prayer and in silent prayer, heard a sermon, in silence lingered for a few minutes and in reverent silence went away."

By reading these "lessons" carefully, the reader will see that Dr. Hillis is looking through colored glasses and

jumping to conclusions on the one hand, and stating truths that we have always stood for, on the other. It simply will not do to generalize in such matters. The fact that *some* men will go to church night after night (for a week or two) and in preference to seeing a play, is no sign that we shall have another Pentecost, as he thinks we must. But he has hit the nail squarely on the head in his No. 5, and we ought to fight it out on those lines. Faithful pastors, and preachers of God in our pulpits, that is what is needed. Where we have them, there is never any talk about a revival; there is no need of any, for the church with such a pastor has a God-pleasing revival all the year round.

W.



Every now and then some self-appointed prophet and reformer arises with such a supremely contemptuous opinion of the boasted culture of the mass of his fellow-men in this twentieth century as unblushingly to regale them with a rehash of the arguments of past ages against the Bible and Christianity. It is indeed surprising to note the brazen effrontery with which such fellows revamp the arguments of the early centuries and reproduce the frothings of Voltaire and Tom Paine and their ilk. Such a presuming on ignorance is not by any means flattering to the people to whom these "champions of the truth" address themselves. But their tribe has not died out and the fellow in Kansas—his name rhymes with cur—who is barking and snarling at the Bible and the Church, and is flooding the country with his paper in the interest of the "Church of Humanity," need not try to console himself with the thought that he will succeed in gathering in all the fools. When he is done and gone there will be still some such left for others to practice on.



We wish to express the hope that among the New Year's resolutions of many of our readers—especially of the pastors—there may be this one, to contribute more liberally and more regularly to the columns of the "Witness." The Synodical organ is the common forum in which the teaching and thinking of Synod should find expression; and its news columns should reflect the activity of the churches. There is only one way of making this possible; to wit, by every member of Synod's doing his share for the common good. The brethren will recall that the editors have time and again solicited contributions, even going to the extent of furnishing lists of desirable subjects for treatment. May we not hope to realize on this investment during the new year?

R.

Contributions.

THE GREATEST COMMAND IN THE WORLD

"Follow Me." *Matth. 9:9.*

I. Why?

"Come to Me," is the greatest invitation of Jesus. "Follow me," is the greatest command of Jesus. As a Christian you have "come to Jesus," and He has given you "rest;" as a Christian you now "follow Jesus," because He has given you "rest." Following Jesus is the natural and necessary result of coming to Jesus. As soon as a seed is planted it begins to grow; as soon as the seed of faith is planted in the heart it begins to work. "Faith worketh by love." "Faith without works is dead."

"Follow me," said Jesus, and Matthew rose up from the receipt of custom and followed Him, *Matth. 9:9.*

"Follow me," said Jesus to Peter and Andrew, "and they straightway left their nets and followed Him," *Matth. 4:18-20.*

"Follow me," said Jesus to James and John, "and they immediately left the ship and their father, and followed Him," *Matth. 4:21, 22.*

The command of Christ is ever the same, and the obedience of the Christian is ever the same.

"If any man serve me, let him follow me," *John 12:26*; "if any man will come after me, let him deny himself, and take up his cross daily, and follow me," *Luke 9:23*; "my sheep hear my voice, and I know them, and they follow me," *John 10:27*; "if ye continue in my word, then are ye my disciples indeed," *John 8:31.*

Cured of his blindness, Bartimaeus lovingly followed Jesus; "Caleb and Joshua wholly followed the Lord;" "David followed God with all his heart;" "if the Lord be God, follow Him," said Elijah to the Israelites.

In the nature of the case it cannot be otherwise. Love is the motive and love is the measure of our obedience. "If ye love me, keep my commandments."

"We love Him because He first loved us."

"The love of Christ constraineth us." "Simon Peter, lovest thou me?"

"Yea, Lord, thou knowest I love thee." "Feed my lambs."

"Why call ye me Lord, Lord, and do not the things which I say?"

If we call Jesus "Lord, Lord," we must also add, "Lord, what wilt thou have me to do?" *Acts 9:6.* "Teach me to do thy will, for thou art my God; thy Spirit is good, lead me into the way of uprightness. Give me understanding, and I shall keep thy law, yea,

I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight." Ps. 119.

As God hath from the beginning chosen us to salvation, 2 Thess. 2:13, "so God hath chosen us in Christ that we should be holy and without blame before Him in love, that we should be to the praise of His glory," Eph 1:4, 12.

As God predestinated us unto the adoption of children, Eph. 1:5, so He also did predestinate us to be conformed to the image of His Son, that He might be the first born among many brethren," Rom. 8:29. Being born the sons of God, we should also be trained to be like the Son of God—like Christ, our elder Brother.

How are we conformed to the image of Christ? When Moses had been with God on the mount for forty days, his face shone with divine glory. He did not know it, but Aaron and the people saw it. Ex. 34:30. When we behold the image of Christ in the Scriptures, His glory shines upon us, into us, through us, and it changes us into His likeness. The eye influences mind and character. The child is formed and moulded by what it sees from parents and others. Would we be changed into the likeness of Jesus? Look at Him. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18.

First, there is contemplation; then admiration; then imitation; then transformation.

As a painter improves by studying the old master-pieces; as a musician improves by studying the works of the musical masters; as a writer improves by giving his days and nights to the study of the literary gems, so the Christian improves by studying and copying the Master of the Art of Holiness.

Jesus "has left us an example that we should follow His steps," 1 Pet. 2:21; John 13:15. By doing as He did, we gradually grow into His image, until at last in heaven "we shall be like Him; for we shall see Him as He is," 1 John 3:2.

Plant a seed in a pot of earth. It grows and grows until it is a beautiful flower. Take it out of the pot. Where is the earth that had filled the whole pot? It is all gone. The life of the seed changed all the earth into a living plant and beautiful flower. So the living faith in Christ, planted by the Holy Spirit in us, changes the man of the earth, earthy into the likeness and image of Jesus, to be of heaven, heavenly.

II. How.

FOLLOW JESUS—NONE OTHER.

"I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life," John 8:12.

"If any man shall do His will, He shall know of the doctrine, whether it be of God," John 7:17.

So many people follow other leaders and do what other people tell them; the true Christian follows Jesus and does what He says. Others may help us to come to Jesus, and others may help us to find out what Jesus says, and we gladly accept their services and thank God for these helpers, but Jesus only is our Guide, "One is your Master."

In the dim and distant past, Cheops built his pyramid, and in the very center of that mountain of rock he built the king's chamber and there fixed the standards of measure for the Egyptian merchants and farmers, for long ago men had learned that commerce would die if false weights and measures were used. The guilds of London saw to it that the yard and foot were built into the walls of both Houses of Parliament, thereby furnishing to buyers and sellers a standard unit of length.

At Washington our government keeps a standard for all weights and measures, and in case of dispute this standard decides the matter.

In conduct man also needs a standard to be guided by. "He said it," was the final answer of the disciple of a Greek philosopher, and to "swear by the words of a master" is the common practice of common man.

But who is the Master? One is your Master, Jesus Christ, ye are brethren.

As you set your watch by the sun, so set your walk by the Sun of righteousness.

As the tourist follows his Alpine guide step by step, often stepping into his very footsteps because his life depends on it, so should the Christian follow Jesus step by step, follow in His steps, because his soul's welfare depends on it.

The true Christian will not say, I am of Apollos, I am of Peter, I am of Paul, but he will say, I am of Christ. We are not Lutherans because we swear by Luther; we are Lutherans because we have learned from Luther to follow Jesus. The Bereans believed Paul after they had searched the Scriptures and found that Paul agreed with the Scriptures, so do we with all teachers and teachings.

FOLLOW JESUS—AT ONCE.

Jesus said Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. Luke 9:59-62.

To bid farewell is good, to bury the dead is needful, but the higher must give way to the highest. In case of sickness and death we often forget or forego to eat and drink and dress and sleep, though very necessary in themselves. When it comes to the eternal welfare of the soul, the law is, Seek ye first the kingdom of God and his righteousness, and let others do the other things. As soon as God revealed His Son to Paul, "he was not disobedient to the heavenly vision," Acts 26:19; "immediately he conferred not with flesh and blood," but at once followed Jesus. Gal. 1:16.

FOLLOW JESUS—CLOSELY.

Peter "followed Jesus afar off" and "sat with the servants"—and denied Him. Matth. 26:58.

Christ says to His disciples, I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John 15:1-8.

FOLLOW JESUS—OPENLY.

Ye are the light of the world. Men do not light a candle, and put it under a bushel, but on a candle stick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matth. 5:14-16.

Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Matth. 10:32.

Whosoever shall be ashamed of Me and of My words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels. Mark 9:38.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:9, 10.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 1 John 4:15.

FOLLOW JESUS—REGARDLESS OF OTHERS.

Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Straight is the gate, and narrow is the

way, which leadeth unto life, and few there be that find it. *Matth. 7:13, 14.*

From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. *John 6:66-69.*

Even of these twelve disciples one betrayed Jesus, another denied Him, and all the others fled from Him. Even the three best of them could not watch one hour with Jesus in Gethsemane; there He trod the wine-press alone, and of the people there was none to help Him; His own arm brought salvation. *Isa. 63:1-5.*

As Christ did His duty, though forsaken of all, so Paul, His great servant, did also.

"At my first answer no man stood with me, but all men forsook me. Notwithstanding the Lord stood with me, and strengthened me; and I was delivered out of the mouth of the lion. 2 *Tim. 4:16-18.*

It was "Athanasius against the world" that fought for the divinity of our Lord, and draws a warm word of praise even from the cold pen of Gibbon.

It was Luther, lowly and lone, that fronted Pope and Emperor for the sacred rights of conscience.

Said Joshua, "If it seem evil unto you to serve the Lord, choose you this day whom ye will serve: but as for me and my house, we will serve the Lord." *Joshua 24:15.*

FOLLOW JESUS—COURAGEOUSLY.

A Christian might possibly think thus, "The path of holiness is the only path for me to follow. God's word, my reason and my conscience unite in pressing that home to me, and I shall set my teeth and with grim determination walk in it. It may lead to disaster and death, but it will be the glorious death of duty. 'Hail, Jesus, they that go to die salute thee!'"

But this gloomy spirit is not called for, is not warranted; on the contrary, the cheerful confidence of final victory should enhearten every Christian. The victorious Christ says of His people, "They shall never perish, neither shall any one pluck them out of my hand." *John 10:28.*

Christ says to His people, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." *Luke 12:32.*

On our approach it will appear that the great mountains were only cloud banks; the heights that loomed up so formidable in the misty distance were easy hills; the lions in the way were chained; the beasts of prey fled upon a sturdy onset. Even if the enemy is

very strong, "I can do all things through Christ which strengtheneth me," *Phil. 4:13.*

If God be for us, who can be against us? *Rom. 8:31.* The Lord of Hosts is with us, the God of Jacob is our refuge; God is our refuge and strength; therefore will not we fear. *Ps. 46.*

Though a host should encamp against me, my heart shall not fear. *Ps. 27:3.*

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. 8:35-39.*

FOLLOW JESUS—AT ALL TIMES.

Our Christian life is to be a steady light, not a flickering flame; a sun, not a comet or meteor; a compass, not a weather vane; a beacon light, not a jack-o-lantern. In the case of many people a spell of sickness sends them to seek the Savior, the death of a dear one drives them to devotion. When the trouble is forgotten, God is forsaken.

The true Christian follows Jesus at all times; in joy and in sorrow; in gladness and in sadness, in prosperity and in adversity.

Some people will be religious on Sundays, but not on Mondays; during Lent, but not during Advent; on Easter, but not on other festivals; at home, but not when away; at work, but not on a vacation, in winter, but not in summer. This observing of times and seasons is a shallow sham or a silly superstition. The true Christian will serve God at all times and in all places: in this case circumstances do not alter cases, but the Christian alters the circumstances to suit his case and principles.

Some seem to think religion and business and society and politics and pleasures must be kept separate, like different articles in different drawers, that religion has nothing to do with these other things. Not so; religion is to leaven the whole lump of man's affairs and guide and control all actions at all times, in all places, in all circumstances. The distinction between sacred and secular is a dangerous mistake. The Christian turns the secular into the sacred.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." *Col. 3:17.* "I will bless the Lord at all times; His praise shall

continually be in my mouth." *Ps. 34:1.*

"He that endureth to the end shall be saved." *Matth. 10:22; 24:13.* "Be thou faithful unto death, and I will give thee a crown of life." *Rev. 2:10.*

WILLIAM DALLMANN.

† DR. A. L. GRAEBNER †

The death of this faithful steward was chronicled in our last issue, but we deem it worthy of more extended notice. The Missouri Synod, the other synods of the Synodical Conference, our brethren abroad, and the whole Lutheran Church, suffer a distinct loss in his removal from the midst of us. We are grateful that the Lord gave us such a man, and that He gave us so much through Him. The story of his life-work is simple in the telling, perhaps, but it is big with meaning. Dr. Graebner possessed certain characteristics and virtues that made him preeminent among men. Chief and foremost was his capacity for hard, unceasing labor, then his faithfulness in all matters that claimed his attention. When we add to this the fact that he was gifted with a tenacious memory, we can understand how he was able to accomplish so much during a life that cannot be called long. He might have become a shining light in other professions, but he chose to devote his energy and talents to the Lord and His Church.

Following is a brief sketch of his life. He was born July 10, 1849, at Frankentrost, Mich., where his father was pastor. The family moved to St. Charles, Mo., when he was eleven years old, and soon after he entered the Lutheran Academy at St. Louis, then Concordia College, at Ft. Wayne, and finally Concordia Seminary, St. Louis, Mo. He did not enter the active ministry, but instead became an instructor in the Lutheran High School (Walther College), St. Louis. In 1875 he entered upon a professorship at Northwestern University, Watertown, Wis. Three years later he was transferred to Milwaukee, to become a theological professor in the Seminary of the Wisconsin Synod. Finally, in 1887, he was called to the Seminary at St. Louis, Mo., where he labored for nearly seventeen years.

These are the bare facts, and give but a faint idea of his work. Aside from his labors as professor he served almost constantly, either as assistant pastor, or as pastor of a small congregation in Missouri. For a number of years he edited the official organ of the Wisconsin Synod, also "Der Lutheraner," and during the last seven years, the "Theological Quarterly." At the same time he wrote numerous articles for various publications. In 1883 he

published a Life of Luther, in 1892 the first volume of his "History of the Lutheran Church in America," and a few years ago his lectures on dogmatic theology. Of his smaller publications we mention only the biography of J. Seb. Bach and a book of devotion (compiled). At St. Louis he taught chiefly Church history and dogmatics in English. Three years ago he was sent to Australia to advise with our brethren on various questions that were troubling them, and his visit bore good fruit.

Thus, when we examine into his continuous labors, we see that he accomplished much in his comparatively short life. And though it may seem to us that his death is a misfortune when, humanly speaking, he might have lived for a matter of twenty years longer, still we may be confident that the Lord has accomplished what He intended through him. He bore his last illness, though in great pain, like a true child of God, trusting in Jesus alone for his salvation.

The burial took place at St. Louis, on December 11. The various institutions of the Synodical Conference and of the Norwegian Synod, also pastoral conferences, were represented by delegates. The funeral service was opened with an address by Dr. Pieper, who pointed out that it was God's will that the deceased should end his labors at just this time.

Prof. A. Pieper, of the Wisconsin Synod, and Prof. J. Schaller, of the Minnesota Synod, also spoke a few words. The funeral sermon was preached by Pastor C. C. Schmidt, from Rom. 14:7-9. In conclusion, Dr. Stub addressed the assembly on behalf of the Norwegian Synod, showing what Dr. Graebner had been to them. They looked upon him as one of them, and counted it an honor to have conferred upon him the title of doctor of divinity. The body was interred in Concordia cemetery. May his example be an incentive to us all to labor faithfully and diligently in our calling.

W.

Church News and Comment.

AT HOME

New York.—The second convention of the Young People's Society was held on November 17th at Immanuel Church, Brooklyn. Owing to the illness of Pastor Koerner, Pastor Tilly conducted the devotional service and cordially greeted the L. Y. P. S.

The Young Ladies' Society of Trinity Church of Brooklyn was accepted into membership.

Pastor Holthusen was requested to address us in January, at the Church of the Redeemer, Manhattan.

The Rev. Braeuer read an interesting paper on the strengthening of Lutheran consciousness.

What Pastor Tilly termed a "second greeting" came after the convention, in the form of refreshments. THE PRESIDENT.

The Lutheran Standard reports the following statistics for the Ohio Synod:

"According to our almanac for 1905 our Synod now numbers 517 pastors, 438 congregations belonging to Synod and 246 that do not belong to Synod, 114 missions and 97,232 communicants. There are 257 parochial schools, 501 parochial school teachers, and 8,194 pupils. There are reported 484 Sunday-schools, 2,020 Sunday-school teachers, and 35,714 pupils. Compared with last year there is an increase of 3 pastors, a loss of 3 congregations belonging to Synod, a gain of 22 not belonging to Synod, a loss of 29 missions, a gain of 2,837 communicants, a gain of 13 parochial schools, the same number of school teachers, a loss of 336 scholars, a loss of 3 Sunday-schools, a loss of 33 Sunday-school teachers and an increase of 672 Sunday-school scholars. Quite a number of the above items show a loss compared with last year. They are mostly items, however, which are apt to vary from year to year, especially if statistics are not accurately given."

II.

Martin Luther Theological Seminary, of the Buffalo Synod, celebrated its fiftieth anniversary, on Sunday, November 6th.

W.

The General Synod's Board for Foreign Missions is hampered with a debt of over \$23,000 in its treasury. Two of the tried workers in the India field have tendered their resignation for this reason, in order to make room for native workers, who can work for smaller salaries. The President of the Board issued an appeal for contributions to cover the debt, stating that one man had offered \$1,000 towards that purpose on condition that the rest be raised by others.

L.

In the Lutheran Church of North America the benevolent contributions in the year 1903-1904, for home and foreign missions, for orphans, for education, and for the care of the sick, amounted to \$1,681,895.56.—Ex.

The following extract from a sermon of Dr. Lyman Abbott, preached very recently from the pulpit in the Appleton Chapel, Cambridge, Mass., to Harvard students, is another evidence of the Doctors apostacy. He said:

"I wonder if you students in Harvard will understand me when I say that I no longer believe in a great first cause. To-morrow the newspapers will get hold of this and brand me as a heretic. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature."

"I believe in a God who is in and through and of everything—not an absentee God, whom we have to reach through a Bible or a priest or some other outside aid, but a God who is closer to us than hands or feet. Science, literature and history tell us that there is one eternal energy, that the Bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution not a creation." Still he poses as a "Christian minister!"

H.

The American Bible League held its second annual convention in the historic Park Street Church of Boston last week. The introductory address by the president of the association, William Phillips Hall, said that the plan of the convention was "not only to teach the truth of God's Word, but also to warn against the awful error of a so-called scientific or higher critical method" and to oppose rationalistic scholarship that knows not the supreme authority of the Joseph of our God. It seemed to him a sufficient condemnation of the new school that by it "human reason has been enthroned in the seat of ultimate authority." In similar vein spoke the Rev. Arthur Little, who said the purpose of the convention was "to listen to the still small voice, to reassure ourselves that our confidence in this book as the revealed will of God has not been misplaced." Professor Luther T. Townsend said

that the modern theory of evolution had collapsed, and it is a proposition which really it is not worth while to discuss, since all who have any competence to speak in the matter are of one mind. "So called scientific criticism" was then condemned by George Frederick Wright, who is Professor of the Harmony of Science and Religion at Oberlin Theological Seminary. He protested against having the innocent Christian public imposed upon. He was an evolutionist, he said, but not a fool unable to discern the profound modification that freedom of the human will made in the doctrine of evolution when applied to man. Other speeches in like vein followed.—Churchman.

✠ ✠ ✠

The faculty of the University of Chicago is reported to have acceded to another request of the students of that institution, and to have taken another step in "advance." It has discovered, so it is said, that the aim of the morning chapel services is "college spirit," and a report states that faculty and students agree that 'college songs do more to breed a true religious and college spirit than the chanting of the tenets of Christian belief,' and that at all chapel services in the junior college, the college song "Alma Mater" has been substituted for the Doxology.

If this report is true, it is another straw that indicates where liberalism in theology leads to. Dr. Harper, the president of this great university, is noted for his liberalism.

L.

ABROAD

A few historical facts regarding the "Evangelical Synod of Australia Synods."

This Synod was founded about 60 years ago by religious refugees from Prussia, who emigrated from the Fatherland in consequence of the religious persecution to which they were subjected owing to their refusal to forsake the faith of their fathers at the behest of the Prussian king and his advisers. A large number of these refugees emigrated to America, settled at Buffalo, and subsequently formed the Buffalo Synod; and a fair percentage sailed for the land of the "Southern Cross," for Australia, and made this fair land, the land of their future abode. Although the theology and practice of these pioneers was not in every particular strictly in accord with the Confessions of the Lutheran Church, they were nevertheless sound Lutherans at heart, to wit, Lutherans to the core, so far as their knowledge went. A few years after their settlement in their new Fatherland, a rupture took place in Synod with the result that henceforth we have two Synods in antagonism to each other. Some years later a third Synod was founded by new arrivals from Germany and about two decades later a fourth was formed in another colony or state, the operations of which are, however, confined to the State in which it sprang into being. Something like twelve months ago a fifth Synod has been called into existence, which does not promise as yet to become very formidable. It is composed of only a few congregations and is in sympathy with the Synodical platform of the Ohio Synod. With reference to the two first Synods, it might yet be mentioned that about 25 years after the original rupture, a rapprochement or "Confessional union" took place, which, however, proved to be but of short duration. One of these Synods—"the Evangelical Lutheran Synod of Australia," almost from its inception, felt kindly disposed towards Missouri teaching and principles, although it was not in entire harmony with Missouri on every point of doctrine. It is now in entire agreement with Missouri; as a matter of fact, nearly half of its present ministers received their education, at any rate their theological training—in Seminaries of the Missouri Synod. The other Synod—"the Immanuel Synod"—is practically on all fours with the Iowa Synod. Then there is the "General Synod Australiensis" which, not only in name, but also in its principles, bears a striking resemblance to the General Synod in America. It will thus be seen that "Lutheranism" is divided in Australia as it is in America and that the divisions are on similar lines.

The "Evangelical Lutheran Synod of Australia," popularly called the "Australian Synod," recently held a special convention with regard to the removal of its College (Concordia College) to some other locality. The result of its

deliberations was the removal of the institution to a suburb of Adelaide, South Australia. An excellent building—formerly the leading Ladies' College of South Australia—has been secured at less than half its original cost. Delegates of Synod manifested great enthusiasm and within a short time subscribed the magnificent sum of £2,300 (about \$11,000) for the purchase of the aforesaid College, about half being free gifts and the remainder, loans without interest.

A. BRAUER.

Hearth and Home.

CHRISTMAS IN THE CZAR'S LAND.

How differently the Christmas holidays, are celebrated in Russia than in any other country! England and the United States have but one day for Christmas and one for New Year. Throughout the empire of the Czar—be it capital or village—the Christmas holidays comprise two entire weeks. Beginning from December 24th until January 8th, when schools and factories once more resume their work, we have one line of holidays. Most of our factorymen come from villages more or less remote, where their families live, and they go home for Christmas, but they are in no hurry to take up work again. I have often heard the managers of factories complain that regular work is stopped for a whole month. The Russian peasant has not yet reached that step of civilization where money is everything. He can still enjoy the day without troubling about the morrow.

A week before Christmas the streets of Russian cities offer a tempting picture for the artist's brush, and are apt to bring tears of admiration into the foreign tourist's eye. The clear blue sky of the northern winter and the bright sun look down on a motley crowd of different races—Russians, Tartars, Armenians, Circassians, and many more, all dressed in their national costumes, bright with the colors of the rainbow—some anxious to sell, others to buy—the whole scene heightened by peep-shows, booths, vendors of drinks, idlers, merry-makers of all kinds, whose fur coats and caps, sheep-skins and snow-boots, match well with the snow and ice.

The Gortinor Dvor—the great bazar of St. Petersburg—looks as if an entire forest of firs had left its home and had come to the great capital to be made into Christmas trees; for there is nobody so poor but he can afford a small tree, so poor but he can afford a small tree, decorated with paper flowers, multi-colored glass beads and cheap dainties.

Fortunes are spent every year on Christmas trees in the houses of the wealthy, and on presents for relatives, friends and servants. Every club, society, school and regiment has a Christmas tree for those who, for some reason, are unable to have one at home. The Christmas tree is lighted any evening between the 24th of December and the 6th of January, and is always followed at home or in a public place, by a dance.

My memory goes back to many a Christmas tree since the time I was a little tot, and had to be lifted up by loving hands in order to reach my Christmas presents, hung up quite low on the tree. It follows me to a Christmas tree given by the Dowager Empress to the

pupils at the St. Katherine's Institute, of which she is the patroness, and at which the boys educated in the Imperial military schools, corps de pages, and other institutes, are invited to the ball, which mostly takes place after the tree is removed; but no Christmas tree did I enjoy more than the one decorated and lighted right in the forest, where it grew in one of our distant country seats, far away from the bustle and life of a city. What a lovely picture the tall, slender fir, its outstretched arms covered with millions of snowflakes glistening in the electric lights, brightening the winter with their beauty! And the joyous shouting of the village children, for whom it was destined, the humblest and lowliest of Russia's millions, as they danced round the tree in expectation of presents and dainties!

The first day of Christmas is mostly spent at home quietly, or at some grandmother's house, where a family of generations often assemble.

The second day is the day of congratulation. In Russia everybody congratulates everybody else on the holidays. Early in the morning, or what is called early in Russia, from 10-11 o'clock, janitors, porters, letter-carriers, telegraph boys, policemen, and a great many more who for some reason or other consider themselves entitled to a tip—for this is the purpose of their regular Christmas and Easter visit—send in their congratulations through the back doors, for it would be martyrdom to receive these numerous congratulations personally.

I am sorry to say not even the clergy, who, in a body of three—priest, deacon and cantor—come to offer not only congratulations, but also to pour, in rather monotonous notes, blessings on house and inmates—not even they are always received. Of course, the money is sent to them; for all these congratulations are nothing but a genteel kind of begging, which some day I hope will be abolished. And it would be an utter impossibility to receive not only all the representatives of the church to which you belong, and which costs you quite enough if you are a good follower of the Greek Catholic faith, but also the clergy of other churches to which you do not at all belong, but to which your long deceased grandfather once happened to go.

In Russia people do not use the "Merry Christmas" and "Happy New Year." They simply say "Sprasdnikom," which means "With the Holidays." The greeting is short, but in a great many cases it means money.

The foreign tourist who happens to spend the second day of Christmas in a Russian city is very much surprised to see so much life in the streets. Hundreds of cabs and private carriages just fly across the snow-covered streets; the passengers, with a holiday look on their faces, and their best fur coats on their backs, are hurrying to congratulate their lady friends "With the holidays." They had better hurry, for in a country where there are no women's clubs, where society is composed of men and women, a man is apt to have a legion of friends

amongst the fair sex, and he is bound during the holidays to kiss the hand of every one. This custom, although it still exists, is beginning to die out. It is tiresome, useless and expensive, considering carriages and a tip left at every house.

The holidays in Russia are a full harvest to footmen and janitors. Amongst the callers there is not one who does not "tip," and amongst the men who open the door for them, there is not one who does not expect to be tipped; for are not these holiday calls? But these holiday calls are breathing their last; for the last years, gentlemen who do not desire to make Christmas or Easter calls simply send their card, and give the money they might have spent in carriages and tips to some benevolent society, which has their names mentioned in the papers.

On the third Christmas day there is a court reception. The Czar receives in the morning the highest representatives of the Council of State, of which he is the president; the senators, the representatives of the synod, the army, navy, and other swell folks. They are all assembled in one of the beautiful reception rooms at the Winter Palace before the Czar enters, and the whole group, dressed in the picturesque, gold-embroidered court uniforms, standing in a long line, waiting to congratulate Nicholas II. on the Christmas holidays, is certainly an interesting sight, but one which does not last long, for his Majesty is not expected to button-hole anybody with a story of his political hopes and fears, and nobody wants to button-hole with his own family troubles.

At two o'clock the young Empress receives the wives and daughters of the morning's martyrs, for even the court reception is considered a bore by those who have to go over it twice or more times in the year.

The ladies who come to congratulate her young Majesty are mostly dressed in white (by tradition nobody dresses in dark colors who comes to offer good wishes), and they are introduced by the mistress of ceremonies to the Czarina, who shakes hands all round, and, if she happens to be better acquainted with any of them, says a few words; and then duty is over, and every one is left to enjoy the rest of the holidays, and this is done in high life with a vengeance. Dinners, balls and "troika" parties follow one another. Fancy balls, private or at clubs, theatres and charity associations, are enjoyed by high and low, and even in the villages the young people disguise themselves in all kinds of fancy dress, put a mask before their face, and go to surprise their friends in other villages.—Selected.

Miscellaneous.

ACKNOWLEDGMENTS

Received from A. V. Humbert, Sunday-school treasurer, St. Mark's Church, Southodus, N. Y., \$2.85; through G. Wendt, treasurer, Michigan District, \$150—for Detroit Missions; through W. H. Voskamp, treasurer of St. Andrew's Sunday-school, Pittsburg, \$30—Lancaster Mission. F. W. SEBELIN.

ACKNOWLEDGMENTS

Received with earnest thanks for a designated student from the Rev. Mr. Eckhardt, Anderson, Texas, \$44; from Mrs. A. E. Baden, for same purpose, \$28. For needy students from Treasurer A. E. Succop, \$5.00; from Treasurer Oelschlaeger, \$28.48; from N. N., \$25. For St. John's College, from Treasurer Oelschlaeger, \$11.

We have a larger attendance of ministerial students than formerly, and a consequent heavier demand made upon the needy students' treasury. Kindly remember this, dear reader, and may the Lord bless you.

A. W. MEYER.

Winfield, Kan.

* * *

Received \$50 from Mr. A. E. Succop through St. Andrew's Lutheran Sunday-school, Pittsburgh, Pa., for Mt. Calvary Church, Lancaster, Pa.

Many thanks and God's Blessing.

JOHN SACHS, JR.

* * *

STATISTICS

Thanks for making up the parochial report together with detailed printed instructions, have been mailed to all the pastors of Synod. Should any pastor not have received such or not sufficient blanks, so that he can fill in a separate blank for each congregation and preaching station, which he serves, he will, please, notify the statistician at once.

The statistics are to be published in the "Witness" at the beginning of the new year. Will the pastors and treasurers of congregations and Sunday-schools, therefore, please, make up their reports as soon as possible, and mail them to the statistician at an early date, preferably not later than January 20th. The report is to cover the year 1904.

JOHN H. C. FRITZ,

Statistician of Synod.

37 Covert Street, Brooklyn, N. Y.

The Reviewer.

16. SYNODAL-BERICHT DES WISCONSIN DISTRICTS. Price, 15 cents. Concordia Publishing House, St. Louis, Mo.

The essay develops the thesis: A truly Lutheran congregation fosters fellowship with those of the same faith. Of special interest in the business proceedings is the discussion of English work in Racine. R.

* * *

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